

And if, lastly, I may speak to you of one with whom, in former years, I came in personal contact, I would claim, as for Simeon and Keble, so also for FREDERICK DENISON MAURICE, the same sonship in the heritage of wisdom. Sixteen years have passed since he was laid to rest, and already he is only a name to many people. But some here doubtless have heard or read of his early struggles, the alternations of fame and obloquy, the fierce attacks, the sufferings neither feigned nor protruded; at last rest, rather by sufferance than recognition. And to the younger generation of those who came under his influence at Cambridge, who remember what they learnt from look and voice as well as from definite teachings, what lessons of truth and reality shown forth like the Good Priest of Chaucer:

“And CHRISTÈS way, and His Apostles twelve
He taught; but first he followed it himself;”

that influence was unspeakable.

Maurice was brought to the Church of England not by education or hereditary connection, but by mature conviction that her ordered liberty affords the best framework for spiritual progress, and that she reconciles Protestant freedom with fidelity to the universal Church. Once in her ranks, and after dedicating himself to her work as a minister, he consecrated his life as solemnly as ever a monk of the Middle Ages cut himself off from the world's temptations. He was one of the first to feel, and to excite in others, that intense sympathy for the poor which must be a faith, though sometimes it is only