

MANCHESTER COLLEGE

OXFORD 1893

MANCHESTER COLLEGE,
OXFORD.



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MANCHESTER COLLEGE,
OXFORD.

PROCEEDINGS
AND
ADDRESSES

*On the occasion of the Opening of the
College Buildings and Dedication of
the Chapel, October 18-19, 1893.*



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OCTOBER, 1893.

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PREFATORY NOTES.

THE removal of Manchester New College from London to Oxford was effected in 1889, when its 104th Session was opened in temporary premises, 90, High Street. The new building was begun in the following year, and the Dedication Stone unveiled on October 20, 1891, by Mr. H. R. Greg, President of the College. The present volume records the proceedings on the occasion of the opening of the completed building in October, 1893.

It is pleasant to note that the end of the year 1893 saw the closing of the 'Oxford Building Account,' the full amount, £55,000., for cost of building and endowment of the chapel, having been subscribed.

Thanks are due to Arnold Wolff, Esq., of The Clough, Hale, Cheshire, for the Photographic Views, which have been reproduced for this volume by Messrs. A. Brothers and Co., of Manchester. The portrait of Richard Frankland is from the painting in Dr. Williams's Library, Gordon Square, London.

J. E. O.

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THE OPENING CEREMONY.

WEDNESDAY, OCTOBER 18th, 1893.

THE officials of the College, members of Committee, old and present Students, and members of Deputations met at Three p.m., in the Music Room, Holywell Street, where they were joined by a number of the prominent members of the University. Thence they proceeded to the College Building, in front of which a large company of Ladies and Gentlemen had already assembled.

Mr. THOMAS WORTHINGTON and his son, Mr. PERCY SCOTT WORTHINGTON, M.A. (Oxon.), the College Architects, received the procession at the main doorway; and Mr. T. WORTHINGTON handed the gold key of the door to the Treasurer of the College, Mr. CHARLES WM. JONES, stating that the Building was now completed, and ready for occupation.

Mr. JONES, in accepting the key for presentation to the President, Mr. HENRY RUSSELL GREG, said,—

LADIES AND GENTLEMEN,—Mr. Worthington has now handed over to us this building, which he declares is complete, and I wish to lay especial stress on that word ‘complete.’ Most of you have seen it from the outside, and have gazed on its beauties. Those of you who have been inside will, I think, be of opinion that a more complete building for the purpose could not have been erected. Oxford is a city with a long line of architects

connected with it, but I venture to say that, although Mr. Worthington is the last, he will not be esteemed the least. I am sure you will all think with us, that it is a building of which we may well be proud; for even in this city of beautiful buildings ours, though it may not be as large as others, so far as it goes will hold its own. I esteem it a very great privilege to be allowed to take part in the proceedings of to-day, and I am well aware that it is only my official capacity as Treasurer that entitles me to do so. I have been deputed, on behalf of the Subscribers to the Building Fund, to present to Mr. Greg, the President of the College, this key, thus handing over to him and the Committee and the Trustees this building, which you have provided for the future home of Manchester College; and, while I am speaking, I am sure I am expressing the feeling of the Committee in mentioning our indebtedness to Mr. Greg. His has been no ordinary term of office, and he has been no ordinary President; and I venture to say that the success to which we have arrived at the present moment is owing in a very great part to his tact, his constant attention, his wide knowledge, and his ever readiness to come forward and help us in any difficulty. Now, Sir, I beg to hand this key to you, and I will ask you to open this door,—a door which I trust will never be closed against any reverent seeker after truth, nor against any new light, from whatever quarter it may come.

Mr. GREG, having taken the key and opened the door, said,—

LADIES AND GENTLEMEN,—I must first most sincerely thank the Committee of the College for having done me the very great honour of appointing me to perform this very pleasing duty of opening this building, and I must also thank our Treasurer, Mr. Jones, for the very kind expressions—too flattering ones—with which he has presented this key, which I shall ever keep as a most cherished memento of this great event. I am sure that to those who for many long years have been looking forward to the placing of our College in Oxford, this consummation of their

wishes must be most gratifying, and the more so because from the moment that it was decided to establish the College here the whole of the Trustees have used their very utmost endeavours to raise a building worthy of the College; and I think you will say, when you look at the outside and the inside, that they have been successful. This is not a convenient place either for me to say all I wish, or for you to hear all I have to say on this occasion, and we will therefore proceed to the Library, the key of which will be presented by one of our Vice-Presidents, Mr. Joseph Lupton, to our Chairman of Committee, Mr. Harry Rawson, who will receive it on behalf of Mr. Henry Tate who, to our great regret, cannot be with us to-day.

The company having assembled in front of the Library door, Mr. JOSEPH LUPTON said,—

LADIES AND GENTLEMEN,—I have been requested by the Trustees and the Committee of the College to present to our friend the Chairman of the Committee, the gold key which I hold in my hand for the opening of the door into this beautiful Library, to which already reference has been made. I am quite sure that you will all regret, with me, that the state of Mr. Henry Tate's health has prevented his being present to-day. But he has deputed your friend and my friend, Mr. Rawson, who, like Mr. Greg, has worked so hard for the College in past days, and brought it to its present success, to accept the key on his behalf. Having sat at the Board of Manchester College for many years alongside of my friend Mr. Rawson, I cannot imagine that Mr. Tate could possibly have made a more appropriate selection from the Committee than that of Mr. Rawson. On account of his long connection with the College, his high standing in Manchester, and his special connection with Libraries as Deputy-Chairman of the Free Libraries Committee of the Corporation of Manchester, no one could have been selected with greater fitness for the office. I have now great pleasure in presenting to Mr. Rawson the key I hold in my hand on behalf of the Committee and Trustees of Manchester College.

Mr. RAWSON then unlocked the door of the Library, and said,—

LADIES AND GENTLEMEN,—On behalf of Mr. Tate, I thank you very heartily for the presentation of this handsome key; but as the conditions under which we are now assembled are not very favourable, I propose to say a few words from the platform in the Library.

The company then entered the Library.

The Rev. H. E. DOWSON (the clerical Secretary) read a number of letters from gentlemen unable to be present, some of which will be found in *Appendix A*.

The President (Mr. HENRY RUSSELL GREG) said,—

LADIES AND GENTLEMEN,—I am sure we have all come here to-day, on the occasion of the completion and opening of our College at Oxford, not only with feelings of great satisfaction and hope, but with some deeper ones as well. It is as if, after many eventful changes, periods of doubt and anxiety, and somewhat of a wandering life, we had at last got to the end of a long journey, and reached our final home. We never felt before that the College had really attained its true goal; and now the knowledge that it is a final and irrevocable step will act, I trust, as an incentive in pursuing with fresh energy and undivided powers the work, the duties, and the opportunities this new and wider field presents. I will not follow here the story of the College; its numerous migrations and the cause of them, nor the reasons that brought us here. I will merely recall to mind, in passing, that the antecedents of Manchester College—'New' no longer—go back, in almost unbroken line, to the Act of Uniformity in 1662, while it has existed under its present form and name for upwards of a hundred years; during the whole of which time, and through many evil days, it has unflinchingly upheld the rights of Reason and Conscience, and faithfully maintained its original principles of Free teaching and Free learning in Theology, unfettered by any written or unwritten declaration of doctrine. Such a record

as this, with all its attendant memories, coupled with the eventful and joyous celebration of to-day, may well stir us with varied feelings;—some, perhaps, of a little permissible pride; but mostly of gratitude and indebtedness to the Past, of duty and obligations towards the Present, of responsibility to the Future; and above all a deep sense of thankfulness that we, too, in our turn, are still found true to our sacred trust. With some of us, also, there may probably be, besides, a feeling of relief as well as thankfulness in the thought, that henceforth we shall have in these walls a permanent witness and security for the message of freedom which has been handed down to us through many successive generations; and in the inscription over the entrance, dedicating the buildings 'To Truth, to Liberty, and to Religion,'—words suggested by our first Principal, Dr. Barnes, more than a hundred years ago,—proof that the message has been faithfully delivered. At the same time, let us clearly realise that in coming here and placing ourselves for the first time in the full glare of light and criticism, the thoroughly undenominational position the College has always aimed at, is at once our excuse, and our strength, and the one great secret of ultimate success. For the ends we have in view can only be attained, I believe, by a consistent and resolute fidelity to the traditions and principles of the College; where no Theological tests are imposed, where no Creeds are enforced or implied, and where we only ask of our students, as they enter, a loyal acquiescence in the spirit of the inscription before referred to, leaving the result, be it what it may, in other hands than ours. I have only one other remark to make, and that is of a practical nature, for our esteemed Principal, Dr. Drummond, and others will give utterance, much better than I can, to the thoughts and sentiments befitting this occasion. It is to say, that though the appeal to our friends has been most nobly responded to, resulting in the magnificent sum of £50,000., yet we still find ourselves £5,000. short of the £55,000. we require for the Building and Chapel Endowment Fund; and besides, you will readily understand how seriously the current expenses must be increased in such an establishment as this. But having gone so far, I am sure

we shall be determined to go through with it, both in making good the deficiency and in providing, by an increased annual subscription list, for the future maintenance. For let us bear in mind that this College is, after all, the central and chief embodiment of those principles of freedom and growth we all of us hold so dear; the Institution where they are primarily inculcated and upheld; the Institution to which we are all so deeply indebted, and to which we look with hope for help and guidance in the future. It only remains for me now to formally declare these buildings—the College and its Chapel—duly open; and, in doing so, I earnestly pray that they may conduce to the glory of God, the love and imitation of Christ, and the service of man.

Mr. HARRY RAWSON said,—

MR. PRESIDENT, LADIES AND GENTLEMEN,—It is my first duty to offer to you the explanation you will properly require, as to the reason that I am here, instead of Mr. Tate, to receive this handsome gold key, and to make due acknowledgment for the compliment and the honour of its presentation to him. I know that it must be a grave disappointment to you not to see to-day the esteemed friend of whose munificent donation to the College you have all heard with feelings of the warmest gratitude. His gift of £10,000. has been devoted to the erection of this wing of the beautiful building which we are opening to-day, the lower portion being allotted to lecture rooms, and the upper, in which we stand, is to bear henceforward the designation of 'The Tate Library.' That it should not be first entered by its donor is a source of regret to us all—the more deep, because it arises from the somewhat precarious state of his health. On the 23rd of September I received from him a letter, in which he says that he had written to Mr. Arthur H. Worthington (our excellent lay Secretary) expressing his sincere regret that he should be unable to attend the opening of the College, and explaining that, as the weather at the time appointed is often somewhat uncertain, he dare not incur the risk of catching a chill. He had, therefore, reluctantly decided to act on the advice of his medical man, and

to forego the pleasure he would have had in being present on an occasion so auspicious, and when he would have seen so many of his old and valued friends. He then proceeds as follows:—'May I hope that you will be good enough to represent me, and to do all that is appropriate to the giving and receiving of the key and the unlocking of the Library door? Please thank the Committee for the honour they have done me in making this presentation, and in asking me to open the Library for the first time. I shall be glad, also, if you will acknowledge, in my name, the success Mr. Worthington has made of the Library, which, though I have not seen, has been described to me, by competent judges, as beautifully proportioned both in its interior and its exterior.' He concludes by wishing success to the College, and the hope that it may be largely made use of by generations of students, able, earnest, and devout.—And now, Mr. Lupton, permit me to thank you, in the name of Mr. Tate, for your kindness in consenting to make the presentation of this key. You have long been a faithful friend, a steadfast and liberal supporter of this Institution. Not only have you rendered invaluable service as a diligent member of its Committee, but for five successive years you held the honourable office of President of the College, discharging its responsible duties with conscientious assiduity, and with the cordial approval of all who are interested in its welfare. Between Mr. Tate and yourself there are old and cherished ties of mutual regard, which again make it most acceptable and grateful to him to receive this key at your hands. It will be my duty, at an early opportunity, to transfer it to him, and I feel assured I rightly interpret his feelings when I say, that he will ever preserve it among the most valued of his treasures. And now, having discharged, with conscious inadequacy, the flattering and honourable trust committed to me by my excellent friend, may I beg permission to say a few words on my own account? I desire to add my congratulations to those which have been already expressed by my respected colleagues. I am deeply impressed with the critical importance of the work in which we are now engaged. It is of the highest moment that the purpose

should be rightly understood that led to the erection of this building, the artistic beauty of which is so deservedly and universally admired. That purpose can never be better explained than in the following words of one who has given the best and truest of his life-work to the promotion of the interests of this College, and whose absence, to-day, somewhat dims the fine gold of our common gratulations. At the laying of the memorial stone he said—"It is with no mere love of change that we have come to Oxford. We have sought here a wider learning, a larger intercourse with studious and pious men in this national seat of learning and religion, coming back to claim again our share, as Englishmen, in the traditions and honour of Oxford, conscious of our littleness and weakness, but conscious also of an equal earnestness, and as true a faith. We come resolved that above all things we will have and maintain, on the one hand 'free learning' and 'free teaching' in Theology,—the noblest effort of all science; and on the other, a spirit of unfettered and personal piety, the purest expression of the free life of the soul." I will add, as a dictate of justice, that the opportunity of discharging this sacred mission, in a building so worthy of it, and in the centre of this noble and venerable city of Colleges, is in a large measure due to the clear conceptions, the strenuous aim, the unfaltering faith of three men, whose names should not be left unrecorded this day—Thomas Ashton, Charles Beard, and Robert Dukinfield Darbishire. Others, many others, inspired by their example, have done well, have made liberal donations of time and thought and means; but to *them* belongs the chiefest honour and the praise. And now, in conclusion, you and I will indulge the earnest hope that the College may, in a yet higher degree, though in the same spirit and aim, accomplish the purpose of its subscribers and friends. Its collection of books for the instruction of its students will be enshrined in this noble hall. The generous donor, whose interest in libraries has been testified by many benefactions besides this which now we gratefully recognise, has well illustrated his acceptance of the dictum of Thomas Carlyle, that 'a library is the true University.' We have thought it right to perpetuate

the remembrance of his munificent provision for this department of the work of the College by placing over its door an inscription of appropriate modesty and brevity, with the recital of which I will conclude—"This Library Wing was the Gift of Henry Tate, A.D. 1891."

The Rev. Principal DRUMMOND said,—

MR. PRESIDENT, LADIES AND GENTLEMEN,—An opportunity will be afforded me to-morrow of speaking at some length upon the history and principles of our College. But it is fitting that this day I should not be altogether silent, as I stand here to represent the teaching staff of the College, and I hope I may add, also, to represent its students, for I am an old alumnus of this College, and trust I have not yet ceased to be a student. I cannot but look upon this magnificent building, which is to be occupied by us day after day in serious work and preparation for a high and sacred calling, as in some sense a donation from you who have built it—a donation not, indeed, to us personally, who are at present filled with a sense of the obligations which you have thereby laid upon us, but to all the future teaching staff and to many successive generations of students; and we receive it at your hands as a trust committed to us, which imposes on us what we feel to be a very weighty and solemn responsibility. This building seems to provide more ample resources for work than anything we have hitherto been able to accomplish would require. It may seem, also, to be more sumptuous than is suitable for those who can only look forward to a life of comparative poverty, and who will always consider it their highest glory to deny themselves and to endure laborious days, that they may benefit their fellow-men in the spirit of him 'who had not where to lay his head.' But we accept it as a free offering of faith and hope which welled up in your generous hearts, and led you to manifest in this princely form your loving devotion to what you believe to be a great cause. And we would look forward in faith, trusting that as you have reared this noble pile, so you will send us, from year to year, a succession of earnest young men, with their hearts on fire with

divine love, determined to devote their best powers to the great cause of raising their fellow-men, and healing, so far as God may grant them power, the sin and misery of the world. We would enter on our work with high hopes—hopes founded on our humble trust in Him by whose guiding hand we have been led thus far.

And while we look forward to the future, we must surely feel also that this day records our grateful memory of pious and faithful ancestors. We are simply attempting to complete the work which they began in days of hardship and of peril, when they knew not how soon their mouths might be stopped by the intrusion of a government officer, and when instruction had to be given to their youth by stealth. And as we look around upon their pictured faces upon these walls, it is our most earnest prayer that their spirit of faithfulness may abide with us, and that in these happier and more peaceful times we never may abandon their high conscientiousness, and their sacred love both to the God who called them and, I will add, to their fellow-men who persecuted them. May we, like them, take our own course—'hostile to none, of none afraid.' And we must remember, also—at least I cannot but remember, and every year I feel it more deeply—what is our debt of gratitude to that vast roll of saintly men and women whose names are not written in the book of fame, but are recorded in the Book of Life. How many have we all known of sweetest temper, of highest conscientiousness, of truest devotion to all they thought for the public good—men and women who have ministered most lovingly in their families, in their towns, or in quiet spots in the seclusion of country life. We have only to let the scales of selfishness fall from our eyes, and that miserable pessimism which corrodes this age will drop away, and a fresh glory will stream from earth and sky, and we shall see the smile of 'angel faces' all around us even to-day. When the love of God floods our hearts, I sometimes wonder how heaven itself can present to us a more lovely world, or how its courts can be more constantly trodden by the footsteps of angels; and our most holy prayer to-day is, that this spirit of fathers and mothers, of brethren and sisters, may rest in our hearts, and that when, like them, we have

passed the narrow stream, and all the blindness and confusion of this world shall have dropped from our eyes, we may be found not wholly unworthy to stand with them, and to be welcomed by their loving smile in the nearer presence of our God.

THE DEDICATION.

SERVICE IN THE COLLEGE CHAPEL.

WEDNESDAY, OCTOBER 18th.

HYMN I.

"Immutabilis, mutans omnia."—*Augustine.*

LORD God, by whom all change is wrought,
By whom new things to birth are brought,
In whom no change is known:
Whate'er thou dost, whate'er thou art,
Thy people still in thee have part;
Still, still thou art our own.

Ancient of Days! we dwell in thee;
Out of thine own eternity
Our peace and joy are wrought:
We rest in our eternal God,
And make secure and sweet abode
With thee who changest not.

Each steadfast promise we possess;
Thine everlasting truth we bless,
Thine everlasting love.
Th' eternal Helper close we clasp,
The everlasting arms we grasp,
Nor from the refuge move.



Spirit, who makest all things new !
 Thou leadest onward, we pursue
 The heavenly march sublime.
 With thy renewing fire we glow,
 And still from strength to strength we go,
 From height to height we climb.

Darkness and dread we leave behind ;
 New light, new glory still we find,
 New realms divine possess ;
 New births of grace new rapture bring,
 Triumphant the new song we sing,
 The great Renewer bless.

To thee we rise, in thee we rest ;
 We stay at home, we go in quest ;
 Still thou art our abode.
 The rapture swells, the wonder grows,
 As full on us new life still flows
 From our unchanging God.

The Rev. C. B. UPTON then offered prayer :—

Eternal God, to whom we owe our existence, and who art ever with us in every pure thought and every high aspiration and affection, to thee we would come with reverent and grateful hearts, and humbly pray that thy congenial blessing may rest upon the cause which has brought us with one accord from our several homes together here. Blessed to our minds and hearts is the assurance that we and all our brethren of mankind live and move and have our being in thee who art eternal truth, eternal love. Thine indwelling presence embraces and unites all individual souls, all the successive stages in the history of the world and of humanity. When we have gleams of truth it is thine immortal reason that enlightens us ; when our hearts burn with self-forgetful affection for our fellow-men, it is thine eternal love which inspires us and invites us to co-operate with thee. Through countless minds thou hast revealed, and art revealing,

thy character and will ; all good institutions our hearts assure us rest upon some divine revelation of purpose dear to thee. We deeply thank thee, O Father of our spirits, for the privilege we enjoy in looking back upon the lives and teachings of the good and noble men who, in past times, have consecrated all their efforts to the furtherance of thy kingdom of truth and love on earth. May the consciousness of spiritual kinship and brotherhood with these beloved sons of thine inspire us to strive in our day and generation, with like fidelity, to build upon the good foundations which these wise and saintly ones of our race have already laid. We rejoice, O God, that we live in a time when the deep significance of that eternal gospel proclaimed by him whose disciples we aspire to be, is revealing itself with increasing clearness to so many earnest souls. Our hearts glow with gratitude to thee, as we discern under every variety of changing creeds the one essential truth of thine eternal incarnation in humanity. While our human systems of theology come and go, and ever pass from lower into higher forms, we owe it to thine infinite love that the one path to true intimacy with thee, our Heavenly Father, lies ever invitingly open to each willing mind. In thy fathomless affection for the children of men thou disclovest thine inmost being and essence to the pure and loving heart. O God of Love, whose incarnate presence speaks to us from every divine soul, from every noble book, from every heroic deed, vouchsafe, we pray thee, to accept this our humble offering of adoration and of prayer. May each one of us realise in ever enlarging measure the infinite riches of that companionship with thee, which has made the character and teachings of the divinest of thy sons the true bread of life, the living water, for hungering and thirsting souls. We pray with all our hearts that all seats of learning in this and other lands may be inspired by deep faith in thee as the light of our reason and the source of all divine ideals. May all human studies intensify the consciousness of man's immediate relationship with thee, and enable us to give more effective expression to that divine love which we feel to be thy living presence within us. So may we one and all be

privileged to take some part, however lowly, in making supreme upon this earth the spirit of him who was one with thee. In his words we would pray—

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power, and the glory; for ever and ever. Amen.

The Vice-Principal (Rev. J. E. CARPENTER) read lessons selected from Psalm cxxii.; Jeremiah, xxxi.; Matt., v.; and II. Corinthians, iii.

HYMN II.

POUR, blessed Gospel, glorious news for man!
 Thy stream of life o'er springless deserts roll:
 Thy bond of peace the mighty earth can span,
 And make one brotherhood from pole to pole.

On, piercing Gospel, on! of every heart,
 In every latitude, thou own'st the key:
 From their dull slumbers savage souls shall start,
 With all their treasures first unlocked by thee!

Tread, kingly Gospel, through the nations tread!
 With all the civil virtues in thy train:
 Be all to thy blest freedom captive led;
 And Christ, the true emancipator, reign!

Spread, giant Gospel, spread thy growing wings!
 Gather thy scattered ones from every land:
 Call home the wanderers to the King of kings:
 Proclaim them all thine own;—'tis His command.

The Rev. Principal DRUMMOND then offered prayer:—

Eternal God, who ledest the generations of men, and from age to age workest out the plans of thine own wisdom and

goodness, we come to thee with humble gratitude and trust. Thou hast never left thyself without a witness, but the light of thy unchanging thought has shone in earth and sky, and given light to every man coming into the world. Thy word has gone out into all lands, and spoken to each as he was able to hear; and when thy children rebelled against thee, saints and prophets have risen up and proclaimed the growing revelation of thy righteousness and love. In the fulness of time thou didst send forth thy Son to make known thy Fatherhood in its tenderness and beauty, and to touch and glorify the hearts of thy children with the spirit of Sonship; and in that high communion we would humbly walk, cherishing the Divine Spirit in the inward sanctuary, and following, though it may be with feeble and faltering steps, the great Captain of our salvation. Thou hast taught us in him that through much tribulation we must enter into the kingdom of heaven; and our forefathers have learned through suffering the lesson of patience and charity, and have passed through the narrow ways of strife and anguish into the larger land of liberty and love. For their labour and conflict, for their spirit of life that rose above the seductions of the world, for their faithfulness amid calumny and persecution, for their devotion to truth, for their deep and gentle piety, and their sweet and mellow purity of soul, we give thee thanks, and pray that we may be worthy of our inheritance, and bear in loving memory the great cloud of witnesses whom now we see not, but whose faith and goodness shine as a hallowing light amid our perplexity and sin. In the more peaceful times to which thou hast led our steps, may we retain their integrity and faithfulness, and not lose in larger views and more genial sympathies the willingness to sacrifice all for conscience sake, and to accept as our highest honour the reproach of Christ. Keep us from worldliness and self-seeking, and let the simplicity of Christ abide in our hearts, adorning us with the beauty of holiness, and arming us with the power of faith.

And now with thankfulness and joy we would dedicate to thee this house which we have built. 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for

thy truth's sake.' Thou whom the heaven of heavens cannot contain, who yet dwellest with the man of contrite heart, may we feel thy living presence here, that we may worship thee in spirit and in truth, and through the communion of prayer become more conscious of our brotherhood as thy children, and stronger for our labours, more patient for our sorrows, purer for our pleasures in the world. May this be a temple of truth, where thy light shall shine in many a humble heart, where faithful study, and earnest thought, and prayerful search for the deep things of the spirit, shall find a rich reward. Give us, O Father, the single eye, the candid mind, the holy self-forgetfulness, without which none can see thee. Fill us with gratitude for the marvellous light thou hast already shed upon our path, and let us not cast from our hearts the treasured wisdom of the past, because a veil of mystery falls around us as we press on to a nearer vision. Let us work with the gladness of hope, and may the dullest pathway along which we seek for truth be illumined to our thought with the glory that is to be.

Father, we humbly commit our lives and our work to thee. We know not what a day may bring forth, or what thou hast in store for us, and we would labour in faith, following thy call though we know not whither thou wouldst lead us, and doing in love and self-devotion the duty of the hour. Where we fail through weakness, strengthen us; where we sin, forgive us, and draw us once more to thyself; where we are in error, lead us right. And grant, O Father, that in some lowly measure we may help to heal the wounds of thy church, and to make clearer to men that blessed and eternal life to which thou hast called them in Christ. Whether in good report, or in evil report, may we treasure thy word in our hearts, till this world, with its sunshine and its clouds, its hopes and its disappointments, fade from our sight, and we waken into the fellowship of thy saints, the church of universal righteousness and love. And when we are gathered to our fathers, may our children hail the dawning of a brighter time, when thy kingdom shall come, and thy will be done on earth, as it is in heaven. For that blessed time may preparation be made by every

church on earth, of every name. May the various members of this University, and of all seats of learning, work together in the brotherly union of common aims and hopes, each, according to his gift and the measure of grace which thou dost grant, labouring to bring in the reign of wisdom, truth, and goodness. Pour out thy spirit in ever fuller flood upon the nations, that at last their selfish strife may be subdued to the peace and love of Christ, and all men become one in the consciousness that they are thy children. Oh, come, thou inspirer and guide, thou healer of our sin and woe, and make thy dwelling in every heart; and to thee, the eternal Lord of all, may blessing and praise and loving service be rendered for ever and ever. Amen.

HYMN III.

'To Truth, to Liberty, to Religion.'

ETERNAL God, whose changeless will
Encircles all our changing years,
We praise thy love which giveth still
The fruit of joy from seed of tears.

Our fathers sought thee: thou wert there
On lonely moor, in prison cell;
Thy presence gave them strength to bear
Reproach, and, suffering, serve thee well.

No more on us is laid the cross
Of sorrow, danger, pain, or shame;
They nobly triumphed over loss;
Make us as faithful to thy name.

Where youth and ancient learning meet,
These walls we dedicate to thee;
Thou art the Truth; lo, at thy feet
We lay our thanks for liberty.

Here, Lord, on waiting hearts bestow
Still richer treasures of thy thought;
Here deign to bless the trembling vow
To labour, counting self as nought.

Grant us thy grace through faith to win
 A larger hope, a deeper love ;
 Steadfast to fight the hosts of sin,
 Nor from the Master's footsteps move :

Till faith be sight, our witness done,
 Each doubt at rest, hushed every strife,
 And all thy Church on earth be one
 In growing fulness of thy life.

The Rev. H. ENFIELD DOWSON preached the Sermon :—

'Thou desirest Truth.'—*Psalm* LI. 6.

We, who have gathered this afternoon from far and near within the walls of this College, newly erected at this historic centre of the higher education of this country, do so with a profound sense of the importance to us of the occasion. We are here to-day in large numbers testifying afresh our allegiance to an institution that has for generations been the embodiment of our highest thought and life. We established it here after much earnest discussion, and with many differences of opinion among those who all loved it equally and were equally ready to be true to it, wherever it might be ; and, as we assemble at this opening celebration, we find great cause for congratulation and for hope in the countenance of many, who did not favour the settlement here, but whose generous loyalty to the College is undiminished thereby. Foremost among the happy omens, and one which adds so much to this act of re-consecration of our beloved College to its sacred task in its new home, is the presence of him who is our leader, whom we love and revere more than lips can tell, and whose spiritual children so many of us are. His being here to-day is a benediction ; and this building will enter upon its history under auguries far happier than would have been possible, had not that honoured grey head been bowed with ours for our first worship in this chapel, and had not he crossed the threshold of this College with us. That he, who has so long been our guide 'to Truth, to Liberty, to Religion,' should have passed beneath the

portal bearing that sacred legend with hands spiritually locked in ours, gives to this day one of its chief joys for our hearts. In his presence I can say no more. Nor is it a small matter for congratulation that we have been accompanied at this opening celebration by many distinguished members of this ancient University, beneath the shadow of whose stately piles we now take our humble place. We esteem highly this expression of their sympathy and good-will. It is one of the things that to-day rejoices our hearts. But it is impossible that we should enter these new buildings that we dedicate to the service of God and man, without a thought of some who are not with us at this opening, but whose spirits would have been among the most joyous here. I think of one, who for years longed for the coming of this day, one whose soul was full of desire for the consummation now achieved, one in whose mind it first began to take form and substance, one who would have crossed the threshold with enthusiastic tread and with clear-eyed faith in the future of the College, of which he was one of the most brilliant *alumni* and one of the ablest and most devoted servants. I think of Charles Beard. What would not all of us, who loved and honoured and admired him beyond expression, and whose souls have been so often stirred by the magic power of his eloquent pleading on behalf of the very cause that is triumphant to-day, what would not we give for a sight of that noble face shining on this assembly, and for the accents in our ears of that voice whose charm will never be forgotten by those who heard it ? Alas ! we cannot see or hear him, but if the spirits of the departed can revisit these scenes of earth, the soul of Charles Beard is in our midst. In that thought, too, there is consecration.

And, as we meet to-day, we have in our minds also another of the noble sons of *Alma Mater*, whose spirit was true as steel, whose service was ever ready ; of keen intellect, of burning enthusiasm, of fearless courage, of resistless energy ; one who but yesterday was with us, throwing himself into our counsels with that mastery of business which characterised him, and full of the warmest interest in the event of to-day, in which he had hoped

to share. Dr. Crosskey, also, we believe is with us in spirit, as we gather for the dedication service here of the College that taught him, and to which he gave his lifelong love and service; but we are sad as we

'—weep the comrade of our choice,
An awful thought, a life removed:
The human-hearted man we loved
A spirit, not a breathing voice.'

I dare hardly venture to refer, in this city of Oxford, to another figure missed from our opening. Him I will not try to paint even by a word. He came amongst us when we met, for the first time, in our temporary home in High Street. That venerable face is for ever imprinted on our memories; and it will never be forgotten by us that then he silently wished us God speed,—Oxford University, in his person, extending to us the hand of one of her noblest sons, and giving us a welcome that we prized beyond measure. And to-morrow he was to have carried further his goodwill, and to have wished prosperity to our College. His kind promise made our hearts glad; and we thought his words of cheer would be prophetic of future happy relations between ourselves and this ancient University. But it was not to be; and we are respectful mourners at his tomb with those who knew him so much better, but could honour him no more than we. And for ever it will stand recorded in the annals of our College that Dr. Jowett was twice ready to open his arms to us, and to give us a place in his broad and generous sympathies. That, too, is a benediction.

And there is another, I thank God not among the dead, but among the living, whose place at our side is vacant to-day, whom we miss from the very bottom of our souls. I cannot trust myself to speak what I feel as to his absence. That we are here to-day is more his doing than that of any other man. He has laboured and waited for this hour. As I look at the stones of this building, I seem to see him in spirit with trowel and mallet in hand as the layer of each one of them. His faith in this Oxford scheme that never fainted or failed, his spirit that ever inspired his fellow-labourers, his tireless energy and self-devotion

and his great administrative genius, these were always with us, these did much to make this event that we celebrate to-day possible; while to the College itself, as a living institution, he has been for more than a generation one of the chief sources of inspiration. We, who have worked at his side for years, have—again and again—been lifted up and strengthened by contact with him, and when our spirits have been failing we have been touched and quickened by his undying enthusiasm. In looking on to this moment we ever thought of his joy in it; and that he is not here to share in this opening robs it of no small part of its happiness. But we enter this College with no aim nearer our hearts than to make it the home of such a spirit as has been planted in us by association with Robert Darbishire.

I have dwelt thus fully upon thoughts that I know are present to all our minds in relation to these honoured men of our own of whom I have spoken, because it is just spiritually hand in hand with them that I would that we should all pass into this College, founded on the principles to which they have devoted their lives. And I further find in the welcome extended to us by the late Master of Balliol more than a message of good-will; I find in it also a new incentive, as I see the hand of him who was a foremost leader of liberal thought in Oxford pointing out to us the new opportunities that lie before us.

The names of Martineau and Beard and Crosskey and Darbishire, of the living and the dead, are to us those of standard-bearers of the highest and noblest and dearest principles in which we have been reared; they are the very completest exponents of the spirit and the life of this College; in them are found embodied its aim after high culture, its free search for the truth, its sympathies wide as humanity, its pure and simple devotion to religion and piety. With whatever shortcomings, these have been the goals that we have ever placed before us, and to which these men have done so much to help us to be faithful. In so far as we share their spirit, we shall be led with sure guidance along the path in which we should walk. And never in the history of our College was the call to walk in it sounding more loudly in our ears.

Our College is now a theological College pure and simple, its undergraduate course no longer existing, though undergraduate exhibitions are still offered, tenable at any approved British or Irish University. But this change, now of some years' standing, was made from no depreciation of the value, or the necessity, of the highest literary culture. It was intended to leave the way open for culture under the best conditions available in this country, especially at the ancient seats of learning, now for a quarter of a century accessible to students of every religious persuasion. And the spirit of the noble sons of our College, whom I have invoked to-day, speaks to us in commanding tones to keep as high as is attainable the intellectual standard of preparation for entry on our divinity course. All who have at heart the sacred work in which our College is engaged, will have the most anxious desire that scholarship shall lie at its foundation, and that those who seek to enter its class-rooms shall be satisfied with nothing less than the highest attainments within their reach. That is our tradition from the past. The nearest and most immediate aim of our College is the education of a learned ministry; to this its teaching is directed; and for this must its students be prepared before they enter its walls. And one of the hopes, before all others, with which we pass this threshold to-day is, that the ranks of our students for the ministry in this great home of high national culture may be more and more recruited from materials that shall be the best morally, intellectually, and religiously, that can be found. I plead with the best and brightest of the rising generation to take up the calling of ministers of God and of his church, and if our College can help them to fulfil it, it will be happy indeed.

And surely never before was the amplest cultivation of the mind, the most complete theological equipment, the fullest knowledge of biblical research, the most accurate acquaintance with the evolution of doctrine and the history of religion, the most thorough comprehension of the great problems of Religious Philosophy and of Ethical and Social Science, so much needed for the minister of religion as in our day, when men's minds are

seething with these questions, and when no one can be a religious leader who has not looked them in the face and answered, in the depths of his own soul, the enquiries to which they give rise. Otherwise he is a blind leader of the blind. To send forth into the ministry men who shall not be thus intellectually and spiritually blind, but seeing, is the high purpose to which more than ever our College is called to be faithful. But, while it is directed to this aim of giving, to minds prepared, the completest and most scholarly theological training in its power, it is bound over by its own traditions to something also equally vital. High culture has not been a more marked feature of the noblest *alumni* of our College, whose spirit has made it what it is to-day, than has been their unswerving allegiance to its fundamental principle of free teaching and free learning of theology, and to that principle, more than ever in these new surroundings, we consecrate it. 'To Truth, to Liberty, to Religion,' the legend above our portal, is in the words of Dr. Barnes' dedication of Manchester Academy, of which we, here, are the representatives to-day; and to that dedication, in all its migrations, the College has been steadfastly true as the needle to the pole. The students for the ministry, to educate whom has been its chief purpose, have entered and have left its class-rooms absolutely unpledged. No meaner quest than that of the truth of God has been placed before teachers or taught, and the issue of the search has been left free as the breath of heaven. This is not, and never has been, and, please God, will never be, a denominational College. To become so would be for it to desecrate its high calling.

The ministry of religion is that for which it prepares its divinity students, and it asks no questions, and seeks no answers, as to the church in which the service shall be rendered. It tries to give its *alumni* the best opportunities of judging for themselves what is true, and has no concern as to what the judgment shall be, or whither it shall lead them in the fulfilment of their ministry. All that it asks of its students is a mind open to every ray of light that shines upon it from the bright orb of truth, and the dedication in advance to the service of any single church could

be demanded only in flagrant breach of its vital principle. Our College has a welcome for earnest religious souls, from every quarter, devoted to the ministry of God, and enters this building to-day with the sole prayer, that, when its students leave it, they may be faithful servants of the highest truth they know, and of the church that to them is the purest, and the noblest, and the best.

The spirit which descends upon us here, and which, I think, in this, our new home, commits to our keeping a peculiar and fresh responsibility with regard to it, is that of allegiance to no meaner service than that of the kingdom of God on earth, with sympathies wide as humanity, and with aspirations limited only by righteousness and truth. To this, through good and through evil report, whether in the day of small things or that of larger realisation of our hopes and aims, we dedicate this structure that we have raised, and we pray God, that in fidelity to this it may never waver, but keep this high inheritance from an honoured past as its pearl of greatest price. Let it be touched by no sacrilegious hand. And with this liberty in the search for the truth of God, that has descended to us as an heirloom, there has come down to us, too, what is even more precious.

These men, whose spirit we have invoked to-day, and who have given to this College its character, have been deeply and profoundly religious and full of a simple and devoted piety. Of that, too, must our College ever be the home. The kingdom of God will not be established in men's souls by any ministry but one whose lips are touched with the live coal from the altar of deep and true religion. Within these walls may there ever be found the spirit of self-devotion, of loving self-forgetfulness in the service of God and man, the spirit that can joyfully endure hardness in the ministry of Christ, the spirit of pure, simple, earnest, manly piety. The spirit of Christ is more needful for the servants of the divine kingdom of righteousness on earth than all the learning of all the schools, and all the liberty of the most unshackled search for truth. In this College, thank God, we inherit this tradition too; and that, in the new home of our

Alma Mater, the tradition may not die, but live, and that the light of devotion to the life that is hid with Christ in God may shine more and more unto the perfect day, is my most solemn dedication prayer.

I have been speaking of traditions come down to us from our own past, and of the inspiration which we derive from the noblest sons of this College, as we enter this building; but not less, I think, are we brought under fresh inspiration at this hour. The welcome that the late revered Master of Baliol was ready to give us for the second time, and the kindly sympathy of many honoured sons of this great University shown by their presence at our opening, brings us into contact with something wider than even our own broadest and freest traditions. We are received into the fellowship of men in whom live traditions diverse from ours, and who represent the life and spirit of this ancient seat of the national culture; and, face to face with this University of Oxford, we feel in the presence of a larger life than any found within our walls. Around us here are the thoughts and the ideas and the aspirations that are working in some of the finest minds in England, and doing much to influence its young life. We find that here is a tone of high scholarship, a lofty ideal of culture; that here are men of high distinction, many of them taking the very foremost positions in their own branches of learning. We find that in the study of Theology there is much of that spirit of liberty to which we pay our homage; and we take our place in the ranks of all those here who, with open and eager minds, are seeking after light, ever fresher and ever brighter. The feeling grows upon us of the great gain that there may be to us from the mingling of our life with this larger life around us,—in the raising thereby of our ideal of scholarship, in the enlarging of our sympathies, and in the recognition of thoughts and of searchings after truth as fearless and as free as the heart can desire. I think there is an influence upon us in all this, tending to make our life broader in spirit, and to bring us into conscious brotherhood with all the faithful seekers after truth of every church and every creed, and to make any limitation to the service of a single church more and more

impossible to our minds. And I think our presence here in the midst of this great student-life brings us, not indeed for the first time, but afresh, to a far wider conception of our calling. Our calling is not wholly fulfilled in the educating of ministers. It is ours more and more to strive to become here, in Oxford, a school of Theology for its own great sake, taking our part, however small and humble a one it may be, in moulding the thoughts and inspiring the mind of the rising generation of England upon the highest of all subjects—God and Duty and Immortality. Never has the theory of our College been that of a mere Seminary. In it, of old, the young laymen sat at the desk side by side with their future ministers; here in Oxford we hope to re-knit these old associations between students, cleric and lay, and to do something to inspire in both a love of pure and free religious thought and life; and we pray that, if it may be, from within this new structure of our hands, which we dedicate to-day, may be borne a testimony which may be heard outside its own walls, and that it may be possible that, under the providence of that God, who uses small means as well as great for the fulfilment of his purposes, we may take humble rank among the pioneers who, at this ancient home of the national culture, shall clear the ground and prepare the way for the reception into her rightful place in University education of Theology, the queen of all the sciences, and so bring nearer the reign of the truth and righteousness of God on earth.

HYMN IV.

O GOD, whose law is in the sky,
 Whose light is on the sea,
 Who livest in the human heart,
 We give ourselves to thee.

In fearless world-wide search for truth,
 Whatever form it wear,
 Or crown or cross, or praise or blame,
 We thine ourselves declare.

In love that binds mankind in one,
 That serves all those in need,
 Whose law is helpful sympathy,
 In this we're thine indeed.

In labour, whose far distant end
 Is bringing to accord
 Man's common life with highest hope,
 We follow thee, O Lord!

To truth, to love, to duty, then,
 Wherever we may be,
 We give ourselves; and doing this
 We give ourselves to thee.

For hand and heart and mind are thine,
 And thine the will to give;
 So what is thine we render thee,
 And for thy service live.

The Benediction was said by the Rev. Dr. MARTINEAU.

At the DEDICATION SERVICE WM. TATE, Esq., of
 London, presided at the Organ.

The College building was open for inspection till 9-30
 p.m.; at 8 p.m. the College Organist, Mr. E. L. PRICE,
 played a Selection of Music on the Organ, and Vocal
 Solos were contributed by Miss M. E. LIDDELL, and Mr.
 J. E. HEALEY, B.A.

THE COMMUNION SERVICE,

HELD IN THE COLLEGE CHAPEL.

THURSDAY, OCTOBER 19th.

HYMN I.

IMMORTAL by their deed and word,
 Like light around them shed,
 Still speak the prophets of the Lord,
 Still live the sainted dead.

The voice of old by Jordan's flood
 Yet floats upon the air;
 We hear it in beatitude,
 In parable and prayer.

And still the beauty of that life
 Shines star-like on our way,
 And breathes its calm amid the strife
 And burden of to-day.

Earnest of life for evermore
 That life of duty here,—
 The trust that in the darkest hour
 Looked forth and knew no fear!

Spirit of Jesus, still speed on!
 Speed on thy conquering way,
 Till every heart the Father own
 And all his will obey.

The Vice-Principal (Rev. J. E. CARPENTER) read the lesson, Mark x., 17—31, and 35—45: John xiv., 15—31.

Communion Address, by Rev. Dr. MARTINEAU :—

BRETHREN IN THE FELLOWSHIP OF CHRIST,—We have dedicated this building to the service of God in spirit and in truth. It remains that we dedicate ourselves, in all our use of it and life within it, to the highest claims of the Spirit and the surest leadings of the Truth. Its fair proportions, and graceful lines, and shapely spaces, must no longer offer themselves as the empty shell inviting pious souls to enter. The time is come for the beauty of holiness to take possession of its congenial abode: this is the hour to realise, in thought and vow, the temper which should breathe through mind and heart and life around this shrine.

Dearly-beloved, let us not miss the distinctive spirit of this morning's offering here. Other acts of devotion there are in which each one, charged with his own burden, enters his closet and shuts the door, and whispers his inmost confidences to the 'Father who seeth in secret,' and having knelt in penitent sorrow, rises up in trust and peace. But *here*, no one is alone; each is with the little band of first disciples, listening to their Master's parting words, and receiving from his hands, so soon to be stretched forth and pierced, the bread which he brake and the cup which he tendered; and each can mingle with the moonlight group upon the hill, and be awe-struck by the anguish of Gethsemane; each of us, however, being now able to tell how that deepest tragedy became the presage of divinest blessings for the world. Here, then, we quit the lonely self, and throw ourselves into the communion of one love, one reverence, one eucharistic joy.

Nor is it only with each other that we, of this living flock to-day, join in holy communion. Some you will all remember who have been with you in this sacred hour and are seen at your side no more; gone from our poor company, yet not so far that they cannot whisper to our hearts, and teach by their silent presence lessons diviner than any words. And as soon as your inward eye can loose itself from them, look round on the shadowy perspective of forms amid which they stand,—the great historic host of sixty generations and of every tongue, to whom as to us

Jesus of Nazareth has consecrated life, and from its earthly contents evolved its heavenly promise. They all have touched these emblems with venerating hand, when seeking inauguration into that sublimer assembly. Hither came Augustine with his storm-tossed soul, invoked Christ to walk upon the waters, and lo! there was a great calm! Here did St. Francis receive his call to withdraw from an unclean and greedy world, and plant upon its margin a model of godly, self-devoted and tender life, till the hearts of men were touched and awakened by the contrast. And where, so well as here, could Thomas a Kempis discover that the true disciple was he who best reflected the image of the Christ on earth? Here Milton, through the bars of darkness, caught glimpses of the empyrean glory. Here Tauler learned that the secret of the Christian mind lay not in goading the will to efforts for its own ideas, but in pure surrender, through self-renunciation, to the Spirit communing with our own. And blended with these mightier voices, how many are the undertones of private humanity which only the ever-listening God can hear! In this commemoration we stand where sorrow and penitence have for ages sought to be; where heaven's strongest light has fallen to blanch the stains of sin; where bereavement has found its deepest calm, the young have fixed their early vows, and the old renewed their latest trust. This is a company that can never make ashamed. Let us be one with it for ever; abiding with its lower brotherhood, while yet we may; and joining the greater communion, when the passport of God is given.

What means the allegiance which we here renew? Is it a thanksgiving to an atoning Redeemer and intercessor? Ah no! never were we outcasts from Thee, All-merciful!

“Did ever mourner plead with thee,
And thou refuse that mourner's plea?”

No; we look up with reverential eye to Christ, not *personally* for what he has done for us, but *devoutly*, for what he is in himself; namely, of all that has been realised on the scale of human life, the likeliest in spirit unto God himself; as the living definition of

whatever, in the inward order of affection and will, we are meant to be; the image of a chosen perfection, wrought out under the conditions of a free and growing nature, that is, amid the conflicts of temptation, and the immaturity of knowledge. Our vow of fidelity to him is thus *a self-dedication to the perfect life*,—a deepened purpose to think and speak the true, to love the good, to do the right, cost what it may; and to spend ourselves on these with passionate devotion that can spare no side-glances at personal ease, or gain, or reputation. To all such things we mean to die, though we bear the cross of our own agony, that we may surrender our spirits to live unto God.

In one respect, it is true, the life of Christ, from its very perfectness, affords a distant, rather than an instant model for us. The affluence and harmony of his soul left him a freedom which is not yet ours. He framed no rules; he made no vows; he did not prescribe the shape which his future hours should take; but lived freshly on from moment to moment; with spirit like the wind that bloweth where it listeth; now gently fanning open the tender blossoms of infancy, now sweeping, as the hurricane, over the rank harvest of hypocrisy. He was ready for whatever the instant might bring: his entire soul was always with him and awake: he had no reluctant will to watch, no drowsy affection to guard against, no internal weakness to remedy by external discipline. And so the order of his being, like that of God, was the order, not of structure and arrangement, but of beauty and of good. With us it is otherwise. We are not always what we are sometimes. The different parts of us are liable to wake and sleep successively; and these alternations are the sources of our deepest humiliations. The moments of high resolve and clear affection, when a holy order reigns within, and life appears a thing divine, fade away into lower moods of doubt and relaxation, when we are not ready for the call of self-denying love, and temptations we had scorned come upon us with bitter surprise, and sorrows we had learned to glorify gather round us with a dreadful gloom. If any one can attain to the constancy of Christ, *he* may live as the creature of passing feeling: in him deepest passion and highest

action will coincide. But for others, the true art of Christian faithfulness must consist in giving to the better mind effectual rule over the worse; in carrying out the decrees of affection when affection is not there; in doing the bidding of conscience when conscience lies asleep. The life planned with the insight of an inspired moment must be executed at the common level of the hours. This it is that constitutes the genuine work of faith and obedience. Could we choose our own times for severest duty and the most grievous trial,—could we bring them straight down upon our periods of happiest strength and brightest worship,—could we say, ‘Now, Lord, canst thou lay thy burden on us, and we shall neither faint nor fail,’—even the infirm of heart would scarcely find a yoke too heavy to be borne. Our harder office is to accept God’s times instead of choosing our own; we cannot condense our work into seasons of resolve, but must distribute our resolves over the seasons of work; adhering amid weak spirits to the designs of stronger, and anchored on the deep rock of the past, while tossing on the rising floods of the present. The strenuous task becomes due at the instant of special weariness; the office of cheerful affection falls on the sinking and shattered heart; and the call to patient sorrow startles the hour most needed for disembarassed work. To prevail over these sad contradictions and harmonize them all by a sweet and steadfast will, is the aim of the vows we here make beneath the eye of God. These vows we are to *obey*, even *against ourselves*: to the faith which inspires them we are to cling, in defiance of every mean suggestion that would quench it from our hearts. It is the glory of the generous soul, to sit in darkness yet believe in light; to pant in the ashy desert yet expect the green meadow and ever-flowing spring; to stand to the lonely post on the battle-field, and wait the rescue or be content to fall.

Here let us take the silent pledge to win this victory of faith; to enforce upon our uncertain life the constancy of a pure and patient mind; to fill the open hours, yet unpledged to heedlessness and sin, with punctual duty and unselfish deeds; to uphold, amid the seductions of ease and the false arts of the world, the

fresh simplicity of human affections; keeping the inward eye fixed, through every change, upon the immortal Leader of all struggling and faithful souls.

LET US PRAY.

Eternal God, Source of the Light that never sets and the Love that never fails! while we remember thine ancient mercies, and behold in the Man of sorrows the accepted Son of God, may we be drawn nearer to the pure in heart who truly see Thee. Sanctify unto us this hour of communion with him and Thee, and may we bear from it somewhat of the patience of thy saints, and their clearer vision of heavenly things. Forsake us not, O Lord, if we forget Thee: look on thy wanderers from afar, and follow us with thy chastenings, till we return home to thine embrace once more. Strengthen us to bear the cross on which all that is perishable in us shall die, and the spirit that is thine shall enter on diviner life with Thee. Content with the humblest duty, trustful under thy severest call, may we have one only care, to serve thy perfect will, and to finish the work Thou hast given us to do. Amen.

The bread and wine were administered by the Rev. J. E. CARPENTER, assisted by the Rev. T. HINCKS, the Rev. C. HARGROVE, the Rev. J. E. ODGERS, and the Rev. SALOMON CSIFÓ.

HYMN II.

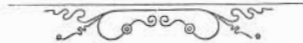
GRANTED is the Saviour’s prayer
Sent the gracious Comforter:
Never will he now depart,
Inmate of the humble heart.

Come, divine and peaceful guest!
Enter our devoted breast:
Intercede in silence there;
Breathe the unutterable prayer.

Crown the agonizing strife,
Principle and Lord of life :
Life divine in us renew,
Thou the gift and giver too !
Brood thou o'er our inward night,—
Darkness kindles into light :
Spread thy overshadowing wings,—
Order from confusion springs.
Pain and sin and sorrow cease ;
Thee we meet, and all is peace :
Joy divine in thee we prove,
Light of truth and fire of love.

BENEDICTION.

Now the God of all grace, who has called us to his peace by
Jesus Christ, make you perfect, stablish, strengthen, settle you ;
and to Him be glory and dominion for ever. Amen.



THE PRINCIPAL'S ADDRESS,

DELIVERED IN THE COLLEGE CHAPEL.

THURSDAY, OCTOBER 19th.



WHAT is the origin of the College for which this noble edifice has been reared? Why is it planted here, amid the venerable associations of a great University? What are the principles by which it is governed, and the aims to which it is consecrated? In order to answer these questions we must go back through more than three centuries of our national history, till we find ourselves amid the conflicting parties which arose in connection with the Reformation. The College itself, indeed, cannot claim an antiquity of much more than a century, but it is the representative of an ancestry which had its source amid the controversies of a much earlier period. Though the tendencies out of which these controversies sprang are still with us, it is with no desire to stir the smouldering ashes of ancient enmity that I refer to them, but that we may all alike profit by the lessons of history, and, as the dispute of Jew and Samaritan disappeared in the higher worship in spirit and in truth, so we, perchance, may find the 'more excellent way' which leads from un-Christian estrangement to a higher spiritual unity.

At the time of the Reformation a large proportion of the English Church would gladly have kept within the Roman Communion, and was drawn into its separate position by political rather than religious motives; and even when aversion to Papal supremacy had become a national sentiment, the party which finally obtained the ascendancy clung to Catholic usage, and maintained principles which corresponded essentially with the theory and practice of Rome. They rejected what they regarded as usurpation, and abandoned some doctrines which seemed to be no part of the primitive faith; but they wished to confine the changes of thought and of ceremonial within the narrowest possible limits; they clung to the symbols which had become

entwined with their deepest religious affections; they would hear of no breach in that episcopal organisation which seemed to have come down in unbroken succession from the Apostles; and they maintained the right of ecclesiastical authority to legislate in things indifferent, and to control by its steadfast witness the unstable and delusive movements of private judgment.

On the other side was the Puritan party, whose movement rested on essentially religious grounds. However narrow and fanatical we may deem the Puritans in some respects to have been, there can be no doubt that they were impelled by a newly-kindled faith, and by the protest of an outraged righteousness. They revolted against the whole Papal system, which appeared to them to have set up a gaudy superstition in place of the spiritual worship inculcated by Christ, to have destroyed the sincerity of faith by substituting a number of frivolous forms, and even money payments, for the devotion and contrition of the heart, and to have interposed a corrupt and worldly priesthood between the worshipper and God. Their final court of appeal was the Bible; and as the Bible had long been withheld from the people, and its word was not yet smothered under an unspiritual dogma, it was read with all the delighted surprise of novelty, and, appealing to sentiments which had lain dormant under the numbing influence of a coercive system, it awakened a burning enthusiasm for righteousness and God.

It is interesting to remember here that Oxford had its share in this great work of spreading the Scriptures among the people. The movement of Wycliffe was indeed premature, and died away in social convulsion, and wild attempts to establish by violence the brotherhood of man; but he set the example of translating the Bible⁽¹⁾, and the precious volumes carried about the country by his 'poor priests' may have deposited seeds which never lost their vitality, but only awaited the proper season to germinate. Rather more than a century later Colet applied the new learning to the interpretation of St. Paul's Epistles; and the growing study of Greek enabled Tyndal to begin at Magdalen Hall his

⁽¹⁾ The New Testament was his own work; the Old was by Nicholas de Hereford.

preparation for that noble work to which he gave up his life, and which the blind prejudice of rulers forbade him to execute in his own country. But the great church to which the whole of Western Christendom owed allegiance, could not look on tamely while people, eager for new light, met together to read 'certain chapters of the Evangelists, in English, containing in them divers erroneous and damnable opinions and conclusions of heresy'⁽¹⁾; and measures were accordingly taken against the rising danger. Even Oxford had to be purified, for did not a number of young men meet together, not to gamble and drink wine, but for the heinous purpose of reading St. Paul's Epistles? Anthony Dalaber, for refusing to betray a friend, was fixed in 'a great pair of very high stocks' in Lincoln College, and then imprisoned for heresy, while 'Master John Clark,' the leader of these depraved youths, escaped the stake by dying from the noisomeness of his prison⁽²⁾. It is well to remember these old times, when the most generous minds could snatch only stolen glimpses of the higher reaches of thought and emotion; for by the suffering and the blood of that age of strife and martyrdom our liberty has been purchased.

Repulsive caricatures have been drawn by their enemies of the manners and appearance of the Puritans; for to the dissolute courtiers of the reign of Charles II. a man of high faith and clean living must have been a very odious and uncomfortable apparition. But although the portraits designed by enemies are to be received with caution, although Milton was not a canting hypocrite, or Colonel Hutchinson a sour fanatic, it cannot be denied that Puritanism had a less amiable side, which was due partly to a certain narrowness of principle, partly to the circumstances of the time. The newly-discovered Bible gradually became less and less of an inspiration, and more and more of a binding authority; and the grateful love which it awakened by the redeeming power of its grandest utterances stiffened into the dogma which made it the only divine standard of faith and practice, equally the word of God from Genesis to Revelation.

⁽¹⁾ Quoted by Professor Froude, *History of England*, II., page 27, note †.

⁽²⁾ See the whole story in Froude II., pp. 45, sqq.

Hence it was possible to appeal to examples and principles in the Old Testament which were hardly sanctioned by the spirit of the New, and the enemies of Puritanism were classed with the enemies of God, like the idolatrous foes of Israel. The violent antipathy to everything that savoured of Rome sprang not only from reaction against the undoubted corruption and hollowness of the prevalent religion, but from the identification of Catholicism with tyranny in the State, and with superstition and corruption in the Church. But what, I suppose, most excited the ridicule and contempt of the swinish herd that lived only for pleasure and dissipation was the profound sense of sin which gave a certain severity and even sadness to the demeanour, and often prevented sympathy with the lighter and more pleasant aspects of life, and led to an austerity of judgment which saw in childish foibles or even in innocent recreations a deadly guilt. The broad and genial humanity of a more joyous and trustful age withered under this torturing self-consciousness and sense of merited doom.

Yet, with all its shortcomings, Puritanism was one of the grandest uprisings of the human soul that this world has known. Never has religion been more real. Never has the heart been more completely prostrated in adoring love before the majesty of God. Never, as Milton has testified, has the love of virtue been implanted more deeply in the human breast. Never have men gone with more confidence and courage to encounter danger and death for truth and freedom. Some of their defects were only the darker side of their nobility. They were intolerant of all the paraphernalia of worship that seemed to draw the soul from God, and the accompaniments of art were deemed a profane interference with the ravishment of their high communion. The plain old meeting-houses, which we are learning to despise, may remind us of the sturdy simplicity of strong and upright men, who needed no blandishments of ritual to lure them into the presence of God. It was an overmastering sense of a divine command laid upon them that made them invincible in the great fight for constitutional liberty; and if they had little tenderness for earthly prerogative and power, it was because they bowed to a higher authority than

that of kings. The mind dulled by habit or official position can little understand the power of religious conviction when it gushes fresh from the opened wells of faith within the heart; and James I., when he closed the Hampton Court Conference with the words, 'I will make them conform, or I will harry them out of the land,' learned not from the pedantry of his statecraft with what a force he had to deal, and little dreamed that within fifty years of this tyrannical boast his son's head would be upon the block,—a terrible consummation of a bitter and fratricidal strife, which I am far from wishing to defend.

We have not, thus far, alluded to any divisions within the ranks of the Puritans; but while they may justly be grouped together, owing to certain common characteristics, they comprised diverse and even opposite tendencies; and it becomes necessary for us to glance at the two principal parties,—the Independents and the Presbyterians. The Independents' ideal of ecclesiastical government was so remote from that which was dominant in the nation at large, that they could not hope to re-model the ancient system into conformity with their own views. They were, therefore, content to stand outside the existing order, and asked only for toleration, that they might, without the interference of the civil power, assemble congregations and conduct public worship in accordance with their own conceptions of primitive Christianity. It thus became clear to them that religion was an affair between a man's own conscience and his God, and that the authority of the State could not relieve its citizens of their individual responsibility in the highest concerns of the soul. The principle of universal toleration, at least within the limits of civil order and safety, was an inevitable corollary of this position; but men are not always consistent, and too often withhold from others what they demand for themselves; and it confers the highest honour on the Independent party that, in an age of bigotry and persecution, they denied the right of the legislature to prescribe, under penalty, the form of belief or the mode of worship. Cromwell, as is well known, would have no Act of Uniformity in his army. 'The State,' he said, 'in choosing men to serve it, takes no notice of

their opinions. If they be willing faithfully to serve it, that satisfies.' When he was about to embark for Ireland, he recommended to Parliament the abolition of all penal laws relating to religion; and the restrictions which were imposed, whether or not they were wise and just, were at least based upon political and moral, rather than theological considerations. We must observe, however, that political toleration is quite compatible with ecclesiastical intolerance. A sect may consistently hold that religion is entirely removed from the province of the civil magistrate, and nevertheless maintain the most rigid ideas of orthodoxy and discipline, and regard it as a sacred duty to purge itself of all defilement of heresy by a rigorous excommunication of offenders.

It is not difficult to sympathise with the sorrowful apprehensions which such principles awakened. They seemed to involve a renunciation of the old idea of Catholic unity, and threatened to shiver Christendom into fragments, bound together by no organic and visible cohesion. Men could not acquiesce, without a struggle, in the creation of this new world of 'Sectaries.' The ideal of a Church of God, one and indivisible, was sinking away into the land of dreams; but at least it was a glorious vision, and one not to be relinquished without much searching of heart, and much vehement protest. Here lies, I suppose, the worthy principle on which the intolerance of good men was based. They wished to save the corporate life of Christendom, at least within the realm of England, and to reform the Church on lines which would make it inclusive of all the genuine Christianity of the country. But if this was to be accomplished, the Church would have to limit its requirements to what was fundamental, and allow a considerable latitude of choice in things indifferent. According to this principle, then, civil intolerance, if it was to have any semblance of justice, involved ecclesiastical toleration, and a readiness to include a rich variety of species under the comprehensive genus of a single church. Among the Puritans, the Presbyterians embraced this view, which gradually expanded and cleared itself under the discipline of suffering; and 'comprehension' may be taken as their watchword, as 'toleration' was that of the Independents.

At first, however, the English Presbyterians were more distinguished by their intolerance than their inclusiveness; and Thomas Cartwright, Lady Margaret Professor of Divinity at Cambridge, was animated by a fierce and narrow bigotry worthy of Calvin himself, and would have placed England under the iron sway of Presbyters, ruling by divine right, suppressing Episcopalians and Sectaries with impartial severity, and persecuting, even to death, those whom, in their blind zeal, they pronounced to be heretics. Happily this extreme and savage form of Protestant bigotry did not take root in England; but, in passing judgment upon the later persecution of the Presbyterians, we must remember that this evil spirit had manifested itself among them, and given rise to not unreasonable apprehensions. Even under the Commonwealth the Presbyterians were strongly opposed to the large and tolerant policy of the Protector, and regarded as of evil omen the article that 'none be compelled to conform to the public religion by penalties or otherwise; but that endeavours be used to win them by sound doctrine and the example of a good conversation' ⁽¹⁾. Cromwell, in his oath on assuming the reins of government, coupled together words which have become for us so full of significance, 'Religion and Liberty;' but although, on grounds of State, popery and prelacy were expressly excepted, our forefathers looked askance at this combination, and reluctantly yielded up the coercive power by which they would have brought the country under the divine rule of an evangelical ministry. They were not, however, inaccessible to the lessons of experience; and Baxter, in reviewing the apprehensions of these times, confesses to a change of opinion, and says, 'I shall for the future think that land happy where the people have but bare liberty to be as good as they are willing; and if countenance and maintenance be but added to liberty, and tolerated errors and sects be but forced to keep the peace, I shall not hereafter much fear such a toleration, nor despair that truth will bear down its adversaries' ⁽²⁾. Even at an earlier time, Baxter's tendency towards a large inclusiveness

⁽¹⁾ Quoted by Neal, *History of the Puritans*, IV., 73.

⁽²⁾ Quoted by Neal, *ib.*, 78.

was manifested on a celebrated occasion. As one of a committee of divines appointed in 1654 to draw up a catalogue of 'fundamentals' to be presented to Parliament, he suggested that they should require only the Apostles' Creed, the Lord's Prayer, and the Ten Commandments; and when the objection was raised that this rule would include Socinians and Papists, he replied that it was all the better adapted to be a centre of unity. Nevertheless, after the Restoration, he objected to the toleration of Papists and Socinians, and was told by the king that the 'Presbyterians were a set of men who were only for setting up themselves' ⁽¹⁾.

The fact that the Presbyterians were animated by religious motives and high conscientiousness could not make their intolerance amiable, or their rule less galling to those who adhered to the old order in the Church; and though enmity and vindictiveness are always to be condemned as alien to the spirit of Christ, we can hardly wonder that, in the frailty of human nature, the Episcopalian party, when it regained its power, was eager to pay off old scores, and could be satisfied with nothing short of the total suppression of its rivals. I need not here dwell upon the oft-repeated tale of the Restoration amid the triumphant hopes of the Presbyterians, to be so soon succeeded by bitter disappointment; of the Corporation Act, by which Dissenters were driven from public life; of the Act of Uniformity, passed by a majority of six, which was considered amply sufficient for trampling on the rights of an adverse party, and before which the Lords, who had wiser views of statesmanship and a higher sense of the obligations of public faith, withdrew their objections; of the Conventicle Act, which was practically a prohibition of public worship other than that of the Church of England; of the Five-Mile Act, passed at Oxford, which banished Nonconformist Ministers from cities and boroughs; and of the Test Act, which was directed mainly against Catholics. But in connection with our present subject we must notice some clauses in these Acts which affected the right of teaching. In the Act of Uniformity it was laid down 'that every Dean, Canon, Prebendary; all

⁽¹⁾ Neal, *ib.*, 271.

Masters, Heads, Fellows, Chaplains, and Tutors in any College, Hall, House of Learning, or Hospital; all public Professors, Readers in either University, and in every College and elsewhere; and all Parsons, Vicars, Curates, Lecturers; and every Schoolmaster keeping any public or private school; and every person instructing youth in any private family' shall subscribe a declaration, including, among other things, a promise to 'conform to the Liturgy of the Church of England, as it is now by law established.' Schoolmasters and tutors were subject to three months' imprisonment for the first offence, and for every subsequent offence three months' imprisonment and the forfeiture of five pounds to his Majesty ⁽¹⁾. The Five-Mile Act further imposed an oath, that it was not lawful upon any pretence whatever to take arms against the King, and that such as should refuse the oath should be incapable of teaching any public or private schools, or of taking any boarders to be taught or instructed, under pain of forty pounds, one-third to the King, another third to the poor, and a third to him who should sue for it ⁽²⁾. Notwithstanding these violent enactments, and the encouragement given to informers, it appeared in the time of Queen Anne that various schools and seminaries had been set up in contravention of the law, and consequently an Act was passed 'to prevent the growth of schism,' which was in its substance an enforcement of that part of the Act of Uniformity which related to tutors and schoolmasters ⁽³⁾. The Queen died on the very day that this Act was to come into force, and owing to the change of Government it was practically a dead letter, and was repealed under George I.

The object of all these enactments was clearly to bring about the destruction of dissent. Nonconformity, whether Papal or Puritan, was looked upon as a temporary disease; and if it could no longer be cauterised by the stake, it was thought that it might

⁽¹⁾ Quoted in Neal IV., p. 360 sq. ⁽²⁾ Quoted in Neal, *ib.*, 400 sq.

⁽³⁾ In the Commons this Bill was carried by a great majority, and such was the imagined public danger that it was read three times in one day. In the Lords it finally obtained only a majority of five. [Stoughton, *History of Religion in England*, V. 369, sq. Skeats, *History of the Free Churches of England*, with continuation by Miall, p. 218].

at least be starved out of existence. If it could never be spread by the contagion of preaching; above all, if the entire education of the country could be placed in the hands of the dominant church, the mischief would die away in a generation. Once more let us try to see things justly. We are so accustomed to a mottled Christendom that we take it as a matter of course, and only occasionally sigh for that large communion of saints which will not be ours on this side of the grave. But at the time of which I am speaking the cherished unity was slowly dissolving, and it did not seem beyond reasonable hope to preserve it, at least in part. The Church of England had ceased to hold communion with the Church of Rome. Western Christendom had parted into fragments, even as the Roman Empire had broken up into separate nations: but England was one State; why should it not be one Church? If this was ever possible, the opportunity was lost through unwise and violent counsels. Comprehension can be based only on a large and spiritual view of fundamentals; and where the central affection is weak, and the principal stress is laid on intellectual and ceremonial accessories, division becomes inevitable. Violent measures, which forgot the Christian way of sympathy and love, instead of destroying dissent established it, and made it a great and permanent factor in our English life. The Act of Uniformity contemplated no such result; but in treating with scorn those 'tender consciences' which had 'scruples' about matters, some of which must appear to us very trifling, it roused the martyr-spirit, that determination to be true to duty at all costs which has enabled Englishmen to triumph over so many difficulties and dangers. The Act of Toleration became a political necessity; and thus the division of religious interests was recognised by law, and the dream of national unity, under the ægis of a single church, passed away for centuries.

What, however, could not be effected within the wider area of the nation was possible in the narrower limits of the Universities. As early as 1581 the Convocation of the University of Oxford, at the instigation of the Earl of Leicester, who was then Chancellor, passed a decree imposing the test of subscription to the Thirty-

nine Articles and the Royal Supremacy on every student above the age of sixteen on his matriculation⁽¹⁾. This, in combination with the later Acts of Parliament to which we have already alluded, effectually closed the doors of the University against Catholics and Protestant Dissenters, and handed over an ancient national institution to what ultimately proved to be only one party in the State. Throughout the seventeenth century, except during the short-lived dominance of the Puritans, the University was a rallying point for Church and King, and defended principles which, if successful, would have delivered England, bound hand and foot, to an uncontrolled despotism. In 1622, and again in 1683, it proclaimed the doctrine of passive obedience. At the earlier date it decreed that 'all persons promoted to degrees were to subscribe this article, and to take an oath that they not only at present detested the opposite opinion, but would at no future time entertain it. A ludicrous display,' adds Hallam, 'of the folly and despotic spirit of learned academies'⁽²⁾. On the latter occasion it condemned twenty-seven propositions, culled from 'certain pernicious books,' as 'impious, seditious, scandalous, damnable, heretical, blasphemous, and infamous to the Christian religion'⁽³⁾. Doctrines of this sort, however, are meant rather to throw discredit upon others than to be observed by oneself; and the Fellows of Magdalen College made a noble stand for their own liberties against the usurpation of James II. The Revolution was accepted as the only means of preventing the country from relapsing into Romanism; but the services of the Nonconformists in this crisis of the nation's fortunes awakened no gratitude at Oxford. The University was opposed to any scheme of comprehension; it would not admit the Dissenters, and, if it could, would have destroyed their academies; and it received, with plaudits, such a vulgar and abusive bigot as Dr. Sacheverell. It will hardly be doubted at the present day that this narrow policy was disastrous

(1) *History of the University of Oxford*, by the Hon. G. C. Brodrick, D.C.L., Warden of Merton College, 2nd edition, p. 92 sq.

(2) *Constitutional History*, 8th edition, I., p. 416.

(3) *Neal IV.*, p. 519.

to the University itself. It cut it off from the living stream of national sentiment and movement; and a true reflex of the manifold forms of English life and thought was no longer to be found in its Colleges and Halls. It is an ill discipline that shuts us up in our inherited prejudices, and severs us from living contact with the great world that lies beyond our borders. One of the highest privileges of a University is that you encounter, on equal terms, men of every sort, and through the communion of scholarship and the interchange of thought you acquire wider sympathies and interests; you learn to detect the good in phases of opinion and practice towards which you may have entertained an unreasoning antipathy; party animosity disappears under the genial influences of comradeship; and you are compelled to construct your own belief and principles of action on the basis of a larger experience and more impartial reasoning than would otherwise be possible. It is, therefore, only what we should expect if the University of Oxford reached its lowest place in the last century, whether we regard it as a seat of learning or as a leader of the national life.

To the Presbyterians the change was indeed momentous. They were now outside of the National Church, instead of acting as a reforming party within it; and they were undergoing purification in the furnace of affliction. For the sake of comprehension they would have been content with a modified episcopacy and some relaxation of ceremonial requirements; and now that they were a separate body they gave up the rigidity of the Genevan system, and almost all semblance of Presbyterian government among them gradually died away. But, above all, they began to perceive that a comprehensive church must limit the range of its fundamentals, and not impose human statements of belief, however excellent in themselves, as restraints upon conscientious enquiry. Accordingly, while they still adhered personally to the Westminster Confession, they dedicated their chapels simply to the worship of Almighty God, and thus left the future open to the influence of enlarging knowledge and growing insight into the divine purposes. They carried this new principle of unfettered thought into their places



RICHARD FRANKLAND, M.A.
1630—1698.

of education; for, in spite of the penal laws, places of education sprang up in various parts of the country. Persecution, to be successful, must be thorough; but, happily, there is too much goodness in the human heart for even the most sordid bigotry or the most violent party passion to destroy it, and kindly magistrates and neighbours contrive not to see what they are unwilling to punish. Hence it was possible for learned Nonconformists to receive pupils and carry on, in an unobtrusive way, the traditions of University education. To the Dissenters this was a question of life and death. They could not hand over to their opponents the education of their youth, and allow their sons to subscribe their names to tests of which they disapproved; nor could they permit them to grow up in ignorance, or suffer their cause to perish for want of a learned ministry. The names of several private academies have come down to us; but at present I can refer, and that very briefly, only to the lineage of our own College⁽¹⁾.

In the year 1670, the year in which the Conventicle Act was extended and made more stringent, Richard Frankland, a Presbyterian and Calvinist, opened an academy at Rathmell, his birth-place, not far from Giggleswick, in Yorkshire. He was so successful that he attracted the notice of the authorities, and was obliged, for the sake of security, to remove from place to place. It is said that 'he was an eminent divine, and acute metaphysician: a solid interpreter of Scripture; very sagacious in discovering errors, and able in defending truth: witness his valuable piece in print against *Socinianism*'⁽²⁾. On his death he was succeeded by John Chorlton in 1698. Chorlton had been a student under Frankland, and then assistant of Henry Newcome, the first minister of Cross Street Chapel, Manchester, who 'united with

⁽¹⁾ See this admirably traced by the Rev. A. Gordon, in a speech delivered on the occasion of the hundredth anniversary of Manchester New College.

⁽²⁾ Calamy's Account of the Ministers . . . ejected after the Restoration, 2nd edition, 1713, II., page 287. A row of small houses is still pointed out at Rathmell as the site of the Academy, and is known as College Row or College Fold. A stone over a window at the back of the middle house bears the inscription 'F R E 1686.' The date, however, does not seem to fit the record of Frankland's life, for he left Rathmell in 1674, and though he returned to it I do not find that he was there in 1686.

the character of the pastor that of the teacher of academical literature' (1). He succeeded Newcome, on the death of the latter, in 1695; and he and his colleague and successor, James Coningham, maintained the academy in Manchester for several years. It then migrated to Whitehaven, where it was conducted by Thomas Dixon, a pupil of Chorlton's. Dixon carried it with him to Bolton, where he died in 1729. He combined the practice of a physician with the duties of a pastor and teacher, and is described on a mural tablet in Bank Street Chapel, Bolton, as *Medicorum et Theologorum princeps* (2). For a few years the Northern Academy was suspended; but it was re-opened at Kendal in 1733 by Caleb Rotherham, one of Dixon's pupils. He carried it on for nearly twenty years, and then this succession of private academies came to an end.

Schools of learning thus maintained by private effort and expenditure, and liable at any time to be suppressed, were placed under a great disadvantage; and it is surprising how much they accomplished, and what alarm they excited among their enemies. In the year 1704 Samuel Wesley, who says all he can to injure the character of the academies, declares that 'on the whole, by a modest computation, there must have been some THOUSANDS this way educated, since the return of King Charles, besides those who have been at *foreign Universities*, which have not been a *few*, and their *numbers* are daily *increasing*' (3). Wesley himself had been educated at one of the more considerable of these academies, at Newington Green, and he admits the presence of 'a laboratory, and some not inconsiderable rarities, with air-pumps, thermometers, and all sorts of mathematical instruments;' and there was 'a distinction of the faculties' to meet the wants of the 'hundreds' of students who had entered the 'society' (4). The average

(1) Toulmin, *Historical View of the State of the Protestant Dissenters*, p. 246.

(2) *The Rise and Progress of Nonconformity in Bolton*, by Franklin Baker, p. 106.

(3) *A Defence of a Letter concerning the Education of Dissenters in their Private Academies*, p. 15.

(4) *A Letter from a Country Divine to his Friend in London, concerning the Education of the Dissenters, 1703* (but written about ten years earlier), p. 7.

period of academical education for the ministry was five years (1); and the curriculum included logic, metaphysics, ethics, natural philosophy, and the classics, as well as divinity (2). Samuel Palmer draws a pleasing picture of the candour and generosity of his tutor, who 'never offered to impose upon the judgment of his pupil' (3). But heresy was still an unsuspected danger. The academies were able to boast of an unblemished orthodoxy, and it was asserted that amid 'the troops of *Unitarian and Socinian* writers' not one Dissenter was found (4).

Thus far the academies had not aspired to occupy any permanent home. This fact was due, not only to the danger and uncertainty of the times, but to the lingering hope that the policy of exclusion, which had grown up amid strife and anger, would yield to a tardy reconciliation under a settled and peaceful government, and that terms of subscription would be so far relaxed as to admit of a return to the Universities, and perhaps even to the Church. Up to this date, however, in spite of the friendly feelings of the Government, nothing had been obtained except the repeal of the abortive Schism Act; and it became apparent that the Dissenters must make provision for their own permanence, and supply their own public needs, as though they were a separate nation within the nation. They could not, without the sanction of the State, found and endow a University, open without religious tests to all comers, but they could and did found, and support by subscriptions, an academy, furnished with a complete tutorial staff, resting on broad grounds of public policy, and offering to the nation that free access to the sources of learning, and that unfettered exercise of conscientious thought, which the Universities refused. This larger enterprise was projected by John Seddon, who, in 1747, became the minister of the Presbyterian Congregation at Warrington. At Warrington, accordingly, the new academy was opened in 1757, 'to serve the

(1) See *A Defence of the Dissenters' Education in their Private Academies* (by S. Palmer), p. 21.

(2) *Ib.*, p. 2 seq. (3) *Ib.*, p. 6.

(4) *A Vindication of the Learning, &c., of the Dissenters*, by S. Palmer, 1705, p. 95.

interests of literature in general,' and to give 'proper encouragement . . . to those students who are designed for the ministry.' And observe, there was no retaliation, no thought of limiting the institution to the dissenting interest: the students were to attend worship 'either at the Established Church or such separate congregations as their parents and friends shall appoint.' I know not how many churchmen studied at Warrington; but that this openness was sincerely meant is proved by the instance of Archdeacon Blackburne, who placed his son there under the care of Priestley⁽¹⁾. What must, I think, be considered for that time a very comprehensive scheme was set on foot. Divinity, Hebrew, classics, modern languages, polite literature, logic, mathematics, natural history, and natural philosophy, were all provided for, and taught by men believed to be competent in the several departments. Considering the short period of its existence, Warrington had a remarkable number of distinguished tutors, men whose names are still honoured in Nonconformist circles, and one or two with a much wider reputation. I may mention Dr. John Taylor, the Hebraist, Dr. Aikin, Dr. Enfield, Dr. Forster, George Walker, Gilbert Wakefield, and, above all, Dr. Priestley, who seems to have been equally at home in almost every branch of learning, but whose place in public estimation rests chiefly on his scientific attainments. It was while he was at Warrington that he wrote his 'History of Electricity,' and conducted the experiments which procured him admission into the Royal Society; and, as the teacher did not disdain to learn, it was a course of lectures delivered in the academy at Warrington, by Dr. Turner, of Liverpool, that directed his serious attention to the subject of chemistry, and prepared the way for his remarkable discoveries⁽²⁾. One other name must be referred to. Though a lady could not be a member of the teaching staff, we must notice that the muse of Mrs. Barbauld was nurtured in the literary society of Warrington, and several of her earliest poems were written in the house of Dr. Priestley⁽³⁾.

(1) Memoirs of the Rev. Dr. Jos. Priestley, London, 1809, p. 61.

(2) Memoirs, pp. 45, seq., 56. (3) So he tells us in his Memoirs, p. 44.

As illustrating the principle of impartial devotion to truth which guided the studies of these old academies, and which we seek still to maintain, I cannot do better than quote the charge which Dr. Taylor was in the habit of addressing to his pupils:—

- I. 'I do solemnly charge you, in the name of the God of Truth, and of our Lord Jesus Christ, who is the Way, the Truth, and the Life, and before whose judgment-seat you must in no long time appear, that in all your studies and enquiries of a religious nature, present or future, you do constantly, carefully, impartially and conscientiously attend to evidence, as it lies in the Holy Scriptures, or in the nature of things and the dictates of reason; cautiously guarding against the sallies of imagination and the fallacy of ill-grounded conjecture.
- II. 'That you admit, embrace or assent to no principle or sentiment by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from Revelation or the reason of things.
- III. 'That if, at any time hereafter, any principle or sentiment by me taught or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you to be dubious or false, you either suspect or totally reject such principle or sentiment.
- IV. 'That you keep your mind always open to evidence; that you labour to banish from your breast all prejudice, prepossession, and party-zeal; that you study to live in peace and love with all your fellow-Christians; and that you steadily assert for yourself, and freely allow to others, the inalienable rights of judgment and conscience' (1).

(1) Quoted in the *Christian Reformer*, 1847, p. 722. Quoted also, with full approval, by the Rev. R. Wallace, Professor of Critical and Exegetical Theology at Manchester New College, in an Address delivered at the opening of the Session of 1840. I may also refer to a most interesting 'Historical Sketch of Warrington Academy,' by Henry A. Bright, B.A., Liverpool, 1859, printed from the transactions of the Historical Society of Lancashire and Cheshire, vol. XI., where an account will be found of the sources used in the preparation of the Sketch.

When this charge was written, the gradual change in Theology, which has been such a marked feature in the history of our academies, was already in progress. That learned and candid theologian, whom Archbishop Secker addressed as 'good Dr. Lardner' ⁽¹⁾, had already published his letter on the Logos, which he had written many years before, and through his own independent enquiries had reached a Unitarian conclusion ⁽²⁾. But at Warrington all the tutors were still Arians. Dr. Priestley says, 'The only Socinian in the neighbourhood was Mr. Seddon, of Manchester; and we all wondered at him. But then,' he adds, 'we never entered into any particular examination of the subject' ⁽³⁾.

Owing to internal difficulties, the Warrington Academy practically came to an end in 1783, though it was not formally closed till its successor in Manchester was ready to take its place. In 1786 the present College, under the name of the Manchester Academy, entered on its work; but this work, as we have seen, was only a fresh organising and strengthening of that which had already been carried on for more than a century. Owing to the changes which time has brought about, it is necessary to emphasize the fact that it was designed to be, and for considerably more than half a century actually was, a general school of higher education, and was by no means restricted to the requirements of a single profession. Its speciality was, indeed, divinity; but while it afforded 'a full and systematic course of education for divines,' it provided 'preparatory instructions for the other learned professions, as well as for civil and commercial life.' The reason for this difference in the proportionate treatment of its subjects is very clear. Students of law and medicine, after going through what I may call their Arts course, could pursue their special studies elsewhere; but the student of divinity was excluded by tests from the national seats of learning, and could find a legitimate satisfaction for his wants only among his own friends. Every requirement could not be met at once, and the tutorial staff was

⁽¹⁾ See the touching letter quoted in Kippis' *Life of Lardner*, prefixed to the collected works, I., p. l.

⁽²⁾ See Kippis, p. xxxii. ⁽³⁾ Memoirs, p. 48.

necessarily very small; but it was hoped that further opportunities of study might be found in connection with the Literary and Philosophical Society, and with the College of Arts and Sciences, which had been founded a few years previously ⁽¹⁾. Nevertheless, during the seventeen years in which the Academy was located in Manchester, provision was made not only for Hebrew, metaphysics, ethics, and theology, but also for the Greek and Latin languages and polite literature, and for mathematics and natural philosophy, the last subjects being undertaken by the distinguished John Dalton, whose original researches mark an epoch in the science of chemistry.

We must further observe that at Manchester, as at Warrington, the Academy was open to students of 'every religious denomination, from whom no test or confession of faith' was required. Thus it was intended to be a public institution, founded on those principles of comprehension (may I not say of national freedom and justice?) which, eighty-five years afterwards, were tardily conferred by Act of Parliament on the Colleges of Oxford and Cambridge. But great principles are slow of public recognition; and in a country where middle walls of partition, designed to keep out barbarians and Scythians, were so generally erected, the band of men who refused to limit the revelations of God by definitions of their own, or to judge the conscientious convictions of their brothers, necessarily remained small and isolated, and it has been the doom of those who longed for the widest communion with all Christ-like souls, to bear the reproach of their Master, and be driven into spiritual separation. Thus it is that that which was so large and generous in its conception, has been realised on a comparatively insignificant scale, and that which aimed at a public good and opened its doors to all the world, asking only for high character and earnest study, has been looked upon as something narrow and sectarian. Yet it is refreshing to see great principles illustrated even on a limited field, and we observe with interest that of the eight students who entered Manchester Academy in its first session, three were studying medicine, one was following law, two

⁽¹⁾ See the original Resolution quoted in the *Christian Reformer*, 1853, p. 58.

were intended for commerce, and two had chosen divinity, one preparing for Holy Orders in the Church of England, one for a ministry among Dissenters.

In 1803 the Academy was removed to York, to be placed under the guidance of the Rev. Charles Wellbeloved. It now bore the title of College, and had, it would seem, already acquired the name by which it is best known, Manchester New College, although the 'New' seems not to have been regularly used at York⁽¹⁾. In 1840 it was re-established in Manchester; and, provided with a staff of eight professors, and a lecturer on the French language and literature, it was affiliated to the University of London, which had received a charter about four years previously. In the Report of that year the Committee refer to the College as one 'through every department of which the principle of free speech and unrestrained instruction is carried; and which is so constituted as to be the symbol, not of their mere theological system, but of their reverence for the generous and fearless pursuit of every department of human learning, science, and philosophy.'

In 1851 Owens College was opened upon the same unsectarian basis that Manchester New College had always maintained; and owing, in part, to the munificence of its endowment, and probably in part to the absence of a theological faculty (which may have made it easier for a sectarian public to understand its unsectarian position), it got a start of the older institution, and soon gave promise of a larger development than the latter, with its limited means, could ever hope to secure. Accordingly, it became a question whether the literary and scientific department of our College should not be discontinued, and its students sent for that

⁽¹⁾ Mr. J. J. Tayler, in writing from it, heads his letters 'Manchester New College,' from 1816 to 1819. See *Letters edited by J. H. Thom, I.*, pp. 8, 25, 27, 30, 33. My attention has been called to this by a letter from G. V. S., himself a York student, in the *Inquirer* of July 8, 1893. Subsequent letters by other writers give some further evidence. In the Reports of the College at York, as far as I have seen them, down to 1839, it is called 'Manchester College, York.' On the title page of the Report for 1840, when the College was about to be removed to Manchester, it is named 'Manchester New College, York.' In the course of the Report it is stated that the Royal Warrant had been received, granting the College a connection with the University of London, and that the 'title under which the College is recognised, and by which it will hereafter be designated, is 'Manchester New College;' and a note adds, 'this is the designation which the founders attached to the Academy, and by which it was known before its removal to York.'

portion of their education to some college furnished with ampler resources. Thus not only would an expense disproportionate to its results be saved, but the students would be brought into wider associations, and feel the stimulus of a healthy competition. Was the preference to be given to Owens College or to University College, London? The claims of the former were earnestly pressed; but it was pointed out that the young laymen of dissenting families were going to London, and that there the College which their fathers supported ought to be placed. Accordingly, in 1853, Manchester New College took up its abode in University Hall, London, and handed over its Undergraduate course mainly, though not wholly, to University College⁽²⁾.

We must now pause in our narrative to notice a momentous change in public opinion. The Dissenters never ceased to feel the injustice of their exclusion from the Universities. The following passage from a letter addressed by Dr. Priestley to William Pitt, in 1787, admirably expresses their sentiments:— 'Another circumstance relating to the establishment of this country calls loudly for redress. It is utterly incapable of defence, and yet will probably be retained as long as possible, in consequence of its being necessary to keep *things as they are*. I mean the subscription to the thirty-nine articles of the church of England, at the time of matriculation in Oxford, and on taking the degree of Master of Arts at Cambridge This is an absurdity peculiar to this country. In all others the universities are open to all the world, while yours are shut to all except yourselves. As if it were from a dread of free enquiry, you take care to fetter the mind at the very time when you ought most of all to favour its expansion, and to remove every obstruction to the attainment of truth'⁽³⁾. It is difficult for us to realise that it is hardly more than a century since the arguments of Priestley in support of public liberty and justice were answered

⁽¹⁾ See a full Report of the Meeting of Trustees, which decided on the removal to London, in the *Christian Reformer*, 1853, pp. 51 sqq.

⁽²⁾ Second edition, p. 38 sq.

by the burning of his house, and the destruction of his library and scientific apparatus ⁽¹⁾, and that this man of high intelligence, of noble simplicity of character, and of unaffected piety, was hunted, like a plague-stricken brute, from his country, to find a more congenial home amid the young liberties of the United States. But the labours and sufferings of God's witnesses are not in vain. The years, as they have passed, have brought a blessed change, and the hideous travesty of Christianity which blackened the dark ages, though not yet dead, has been shorn of its malignant power, and the tender charity of Christ is stealing into men's hearts, and whispering there a holier gospel than the soul of bigotry has ever dreamed of. One after another oppressive laws have been repealed; and the Universities have had their full share in the larger spirit of our time. In 1854 there was some relaxation in the requirements of subscription. A few years later numerous signed petitions were sent to Parliament by both Oxford and Cambridge, praying for the removal of religious tests; and in 1871 this great act of justice was accomplished. It is satisfactory to reflect that one of the supporters and vice-presidents of our own College, Mr. James Heywood, bore a prominent part in urging this great measure upon the House of Commons.

Even before the passing of the University Tests Act, some of the more sanguine spirits among us were looking forward to the removal of our College to Oxford. Gradually the class of Nonconformist laymen who used to go up to London to study at University College, turned their faces towards the more ancient seats of learning; and the same reasons which had prevailed on the Trustees to sanction the removal to London seemed to point to a new and final removal to Oxford. Naturally, there were different opinions as to the propriety of this step; but it would be out of place at present to enumerate or to criticise them. The ultimate decision was reached early in 1889, and in the autumn of that year we found a temporary abode in the rooms which had been just vacated by Mansfield College. We have come hither only as a theological faculty. As in London, so here, we have no

⁽¹⁾ July 14, 1791.

necessity to make separate provision for the education of laymen, and we desire to bring our divinity students into invigorating contact with a larger world, and afford them the advantage of graduating in connection with one of those venerable Colleges from which their ancestors went forth to study in seclusion, but in mental freedom, and, if occasionally in narrow grooves of thought, yet with a more austere sense of duty, and a more courageous public spirit. But if we return as theologians, it is with no abatement of our old remonstrance against the imposition of tests. In the exercise of our freedom we have come individually to hold certain convictions, which are very dear to our hearts, and which we lay frankly before our students as occasion may require; but we are here not to inculcate this Theology or that, but to explore the open field of divine truth, so far as God may grant us power, and to teach all whom we can influence to prize truth above all worldly or party gains, and to weigh every conclusion in the even scales of a just and sober and prayerful judgment.

But why, then, have we reared a permanent home dedicated 'to Truth, to Liberty, to Religion;' for may we not at last lose our separate existence in the completeness of victory, and melt away into the general body of an emancipated nation? Only one faculty in the University is still bound by tests; and if the time should come when the Professors of Theology are chosen, without regard to their ecclesiastical connection, simply on account of the extent and solidity of their learning, the soundness and impartiality of their judgment, and the spirituality of their character, our distinction will indeed be gone, and we shall offer up hallelujahs to the Lord of all for this breaking down of ancient walls of enmity and separation. But even then we shall not be without a function to fulfil. As the ancient Colleges prepare men for their degrees in Arts, so we could offer tutorial help in the preparation for degrees in Divinity. Moreover, we could provide the student for the ministry with that special training which a distinct profession requires. And, further, we can hardly anticipate the time when there will be no divergent schools of Theology; for though I am profoundly convinced that perfect

freedom of thought and study will bring about far greater unity of belief than decisions of Councils and Acts of Uniformity have ever done, still the tendencies of the human mind are so various, and the objects of religious contemplation exhibit so many aspects, and extend so far beyond the range of our faculties, that there must always be different tones of theological thought, and the vivid play of faith will never stagnate into the deadness of a fixed and mechanical knowledge. But the future must reveal its own secrets. Meanwhile we are here, restored by the providence of God to the inspiring associations of a noble inheritance, to bear a very humble, but, I trust, a faithful part, in shaping the young life of this great nation. We stand, I suppose in common with all colleges, for purity of character, for a manly sense of duty, for plain living and high thinking; but we stand also for freedom of conscience and of intellect, outward freedom from all human fetters, inward freedom wrought in the soul by the Spirit of God; for spirituality of worship, and closeness of communion between the Father and his child; for Christian fellowship unlimited by uniformity in ritual or belief. But to the lofty ideal of the Puritan we would add the grace and playfulness, the sweetness and tenderness, the richness and beauty of a wider humanity. And so we pass beyond our Puritan forefathers to a Son of Man to whom the whole Christian Church looks up, and in the divine completeness of whose manhood we rise to be sons of God.



THE LUNCHEON.

The President, HENRY R. GREG, Esq., entertained, at the Randolph Hotel, a distinguished company of upwards of two hundred guests. After luncheon, a large number of ladies were admitted to the gallery. The toast-list was as follows:—

'THE QUEEN': proposed by the PRESIDENT.

'THE UNIVERSITY OF OXFORD': proposed by the PRESIDENT.

The Warden of Merton (the Hon. GEORGE C. BRODRICK, D.C.L.), responded.

'PROSPERITY TO MANCHESTER COLLEGE': proposed by Sir WILLIAM MARKBY, D.C.L.; K.C.I.E.; Fellow of Balliol, and of All Souls; Reader in Indian Law.

The Rev. Principal DRUMMOND, M.A., LL.D., D.Litt., and the Rev. JAMES MARTINEAU, D.D., LL.D., D.C.L., D.Litt., responded.

'OUR GUESTS': proposed by the Rev. J. EDWIN ODGERS, M.A.

The Rev. CHARLES C. EVERETT, D.D., Bussey Professor of Theology, and Dean of the Divinity Faculty, Harvard University, U.S.A.; and A. V. DICEY, Esq., Q.C., M.A., B.C.L., LL.D., Fellow of Balliol, and of All Souls, Vinerian Professor of English Law, responded.

'OUR HOSTS': proposed by Rev. G. VANCE SMITH, D.D., Ph.D.

The Hon. and Rev. W. H. FREMANTLE, Fellow of Balliol, and Canon of Canterbury, responded.

'THE ARCHITECTS': proposed by J. HOWARD BROOKS, Esq., B.A.

THOMAS WORTHINGTON, Esq., F.R.I.B.A., responded.

'THE HEALTH OF THE PRESIDENT': proposed by Rev. R. A. ARMSTRONG, B.A.

The PRESIDENT responded.

'THE QUEEN.'

The PRESIDENT,—

GENTLEMEN,—My first duty is to ask you to drink 'The Health of the Queen.' I am sure we shall be all agreed that the Queen, by her native goodness of character, bright example, and

✓ admirable fulfilment of all the difficult duties and requirements of her high position, for a period of over fifty years, has not only deservedly earned our loyalty and respect, but our gratitude and affection as well. But for those who are Dissenters there is another cause for loyalty; for in her reign they have seen many of the religious grievances and disabilities they laboured under removed; and foremost, perhaps, among the privileges they have obtained, and the one which concerns us most at the present moment, may surely be reckoned the opening to them of the older Universities—a step, we believe, that has proved an advantage to all concerned; and one which alone has rendered practicable the establishment of such a College as ours here to-day. And in connection with the abolition of University Tests, we ought gratefully to remember, I think, the active and persevering part taken in Parliament by one of our former Presidents, Mr. James Heywood, on the general question of University Reform; and I believe my friend on the left, the Warden of Merton, also had a very large share in preparing the way for and carrying out the Act in the Universities themselves. Gentlemen, I give you 'The Queen.'

'THE UNIVERSITY OF OXFORD.'

The PRESIDENT,—

GENTLEMEN,—The next toast I have the honour to propose is that of 'The University of Oxford.' I confess I feel a little diffident in proposing the toast of so ancient and illustrious a body as the University of Oxford, on behalf of a College which, though possessing an old and notable history of its own, yet only arrived, as it were, yesterday, and, technically speaking, is not even entitled here to the name of College, except by courtesy. But I am encouraged in doing so, however, by the kind reception we have met with in various quarters since we came, and by the friendly presence here to-day of so many distinguished members of the University; which we would fain interpret as a sign of sympathy with our earnest endeavours, along with many others, in the free but reverent search after light and truth. Nor should I have

liked to miss such an opportunity as this affords for acknowledging the pride and pleasure we felt at the honour that was conferred by the University, not long ago, on our revered and venerable friend, Dr. Martineau; in turn Student, Principal, and President of our College, and whom we all so rejoice in having with us on this memorable occasion, and at his having been able to take part in our opening services. And further, shall we be wrong in thinking we see some point of common interest in the friendly relations which exist between each of us and the Hibbert Trust? For on the one hand, the Hibbert Trust numbers among other eminent contributors to its valuable series of lectures, such distinguished Oxford names as those of Professor Max Müller, Professor Rhys, Professor Sayce, the late lamented Dr. Hatch, and Mr. Montefiore; while on the other hand, and with similar ends in view, the same Trust has just been adding one more to the numerous obligations that our College is already under to it, by the appointment on its staff of the Rev. Edwin Odgers as Hibbert Lecturer on Ecclesiastical History. Thus, happily, though new comers, we do not feel, in some respects, altogether strangers; and may be excused, perhaps, if we seem to discern a foreshadowing of mutual ties and interests between ourselves and the University, which we fondly hope are destined gradually to strengthen and increase. For the present, however, the advantage must be all upon one side. We only know what *we* have to gain from Oxford,—Oxford with its atmosphere of high scholarship; the centre of our young national life; the centre, also, whence so many religious movements have emanated, and where all may hope to obtain a fair hearing. But for ourselves, what have we as yet to promise her? We can only earnestly trust that, at some future time, we may be found to have given back some little in return. Be that as it may; at any rate now that we have established ourselves finally at Oxford, we cannot but feel how largely our future welfare and progress are bound up in that of the great community we have placed ourselves in such close contact with; and feeling this, perceive also that this is no mere complimentary toast, but one that has a real significance. But, Gentlemen, before

giving it, it would be impossible for anyone speaking of the University, at such a time as this, not to refer to the cloud that has been cast over everyone by the recent death of the late Master of Balliol, Professor Jowett; the shadow of which falls the deeper on all here because, had his life been spared, he would have been with us to-day, and taking a prominent part in our proceedings. His death is truly a common loss and common sorrow. Of what it means to Oxford, I do not presume to speak; but for our College, we saw in him a brilliant scholar, a learned, bold, and liberal theologian, an earnest and independent thinker, and a sincere friend. It was he who welcomed and encouraged us by his presence when, four years ago, we first came to Oxford; and now, at the formal installation of the College, he had most kindly consented to propose 'Prosperity' to our undertaking. These acts of friendliness we shall ever remember; and with our sorrow at this sad event will always be associated grateful recollections of his kind support. Nor, at the same time, shall we forget the kindness of those members of the University who are with us to-day; and we desire to assure them that we warmly appreciate it, and heartily thank them for their presence. I give 'The University of Oxford,' and couple with it the name of the Honourable the Warden of Merton.

The WARDEN OF MERTON,—

MR. PRESIDENT AND GENTLEMEN,—In thanking you heartily, as I do, on the part of the University, for the more than cordial way in which this toast has been proposed and received, I must say that I feel it a great responsibility as well as a great honour to respond, on such an occasion, for such a body as the University of Oxford. If I have any claim to fill this position, I think it must chiefly arise from the fact that Merton College, itself the earliest of all English Colleges, and the model of all the rest, happened to be owner of the land now occupied by the buildings of Manchester College—the newest Collegiate foundation in Oxford—not that I am going to claim any credit on this account, for we received, and were bound to receive, the

full market value of the site. But perhaps I may also owe this honour to the fact that I have been a humble student of University history. Or, perhaps, some kind friend has remembered that I was among the earliest promoters of the movement which brought about the abolition of University Tests, and stood side by side with Mr. Charles Beard,—whose memory is dear to many here present,—in supporting that cause on the platform of the Free Trade Hall at Manchester.*

Now, looking at Oxford from an historical point of view, I am gratified to find that I am quite in accord with my friend, your President, on one important point. For, while he describes the object of Manchester College as a scientific and fearless search after Truth in Theology, and while he asks for it, as he well may, a kindly and sympathetic reception from the University, he does not claim for it that it represents a new departure in University Education. I think we Protestants are far too apt to underrate the latitude of theological speculation practically allowed under the vast shadow of the medieval Church—not, indeed, to all its members, but to an inner circle of enquirers and teachers under the inspiration of the great Schoolmen. I do not pretend to be well versed in Scholastic Philosophy, but I do know something of its range, and when I enter the Merton College Library, supposed to be haunted by the spectre of Duns Scotus, I often think, and think with admiration, of those audacious spirits, wholly ignorant of natural science, to whom alchemy was chemistry and astronomy but the key to astrology, yet who dared to explore the subtlest problems of Theology, striving to penetrate the dark counsels of Providence, and the secrets of human destiny, with a persistence and a hopefulness to which there are few parallels in the history of thought. Nor is it true to imagine that, in those days, the University of Oxford was under the despotic sway of the Church. On the contrary, it maintained throughout an attitude of proud independence towards ecclesiastical superiors, and that august power, before which princes and nobles were often forced to bow, treated Oxford University not as a dutiful handmaid, but rather as a valuable ally.

* See *Appendix B.*

I fear we must admit that the subjection of the University to the Church, and the restriction of theological research within comparatively narrow limits, dates chiefly from the Reformation. Henry VIII. and his successors clearly saw the importance of securing the adhesion of so formidable a body on the side of their own Church-policy, and the result was that all independence and freedom of theological enquiry was effectually crushed out. The final stroke, it is true, was dealt by Laud; but in this respect Laud was only the successor of Leicester, Queen Elizabeth's favourite, who, as Chancellor, required every student above sixteen years of age to subscribe the Thirty-nine Articles on his matriculation. The system thus established lasted to our own time. Perhaps if it had been abolished a century earlier, Manchester College would never have been founded; at all events, long before it was abolished, the Academical mind had rebelled against it, and I need hardly say that at the present moment, though our Faculty of Theology is still Anglican, there is as much freedom of theological opinion among Anglican Professors of Divinity in both our Universities as there could well be in any Nonconformist communion. This may be right or it may be wrong, but it is really no innovation; it is a revival under modern conditions of Scholastic Theology in the Middle Ages.

And therefore I feel justified in regarding and welcoming the migration of Manchester College to Oxford, not as importing a new and foreign element into our University life, but as a sign that earnest and learned men outside the pale of the National Church are anxious to share in the higher culture and the congenial atmosphere which a great intellectual centre provides, and, at the same time, to co-operate with us, as fellow-workers, in clearing up questions which must ever profoundly interest not only every Christian, but every man who takes a serious view of life and of death.

Let me guard myself on one other point. I believe that some of the ignorant public—and nothing is so ignorant as the public—fancy that Manchester College is a new College for undergraduates, on the same footing as my own, except that its students are

encouraged to dabble in theological speculation from an Unitarian point of view. Of course, we all know how false this impression is—false in more senses than one: still I should like to say emphatically that it is just because Manchester is not a sectarian College, and because it is chiefly, if not exclusively, a place of post-graduate study, that it commands my respect and sympathy. I do not presume to speak as a theologian, but I am one of those who hold that, while the spirit of religion cannot be too widely diffused among undergraduates, it would be mischievous in the highest degree to propagate indiscriminately the spirit of theological speculation among young and immature minds. Of course, I must not say a word against our University School of Theology; but, in my opinion, if the course of reading for all our Honour Schools has a fault, it is that it is already too speculative. I am by no means sure that all this philosophical speculation is good for many of our class-men; but I am quite sure that, if the mass of our pass-men, instead of learning to practise the lessons of religion, should launch out into Biblical criticism and the 'science of Theology,' we should have reason to tremble for the consequences.

Perhaps in one respect Manchester College, standing in close proximity to the University, yet remaining independent of it, may be thought to enjoy an enviable position, since it is not likely to come within the scope of the next University Commission. For, whatever we may hope, no wise man will venture to forecast the place which the University itself may occupy in the future history of England. True, it has survived three civil wars, the dissolution of monasteries, the shock of the Reformation, and the levelling reign of Puritanism; but this is no proof that it will be spared by the utilitarian spirit of modern Democracy. It may be that its endowments will excite the cupidity, and that its privileges will excite the jealousy, of classes disposed to believe that man does indeed live by bread alone, and that inequalities of culture are as odious as inequalities of fortune. It may be, on the other hand, that it will be wisely preserved, with the sister University of Cambridge, as a regulating force of higher value than ever, in a

new system of National Education, the healthiest school of social brotherhood and the purest fountain of intellectual honour. What is certain is, that neither the State nor the Church, nor any other power in the realm, is capable of supplying its place; and that, whatever reforms be necessary, it should be the object of true statesmanship to maintain and to cherish an institution which, for seven centuries, has been part and parcel of the national life.

‘PROSPERITY TO MANCHESTER COLLEGE.’

Sir WILLIAM MARKBY,—

MR. PRESIDENT AND GENTLEMEN,—The toast which it is my duty to propose to you is what I think we shall all feel to be the toast of this occasion. I cannot help speaking under the impression that you must all have a feeling of disappointment in seeing that toast put into my inadequate hands. But I will do my best. It is an old and I think a laudable custom to accompany the graver proceedings of an occasion like this with some festivities, and, like all good customs, this one has a meaning—and the meaning I would attribute to it is this, that the Professors and Students of Manchester College hope to join us not only in our studies and in our graver pursuits, but also in our social life, and to take part in our pastimes and amusements, and I am glad to have this opportunity of saying that that feeling we entirely reciprocate. We hope, in short, to see Manchester College amongst us as an integral part of our Oxford life. Gentlemen, there are many remarkable things connected with this gathering, but one, perhaps, of the most remarkable—certainly one which has struck me most, and I think may have struck you—is that when looking over the list of those who have taken part, or wished to take part, in the proceedings of yesterday and to-day, we find the names of so many conspicuous members of this University. I find in that list the names of Heads of Colleges, of Professors and of Divines, and of many others of great distinction, but who happen to hold no official rank. I am afraid we must admit that it was not always so. I happened the other day to see—I think it was in a

newspaper—an account of the visit of a distinguished American—some years ago, no doubt, but not so many years ago—to this University, and the author of that account alluded to the coldness, almost hostility, that was shown to him because he was suspected of holding Unitarian principles. We rejoice to see that is not so now; and I think I may take it as a proof that the labours of Manchester College during the last hundred years have contributed not a little to that result. But, Gentlemen, speaking here, occupying the position that I do, it is impossible for me not to have uppermost in my mind the absence from that list of one who you know should have performed the duty that has devolved upon me. I know well—and many of you know well—how deeply interested he was in this College, and how joyfully he would have been here to-day. It is an occasion which would, if I may so say, exactly have suited him. He would have delighted in the happiness and good fellowship which he saw around him, backed as he knew it to be by sentiments of liberality and good feeling. He was, it is true, as he said himself in the letter read to you yesterday, not a great orator, but no one had more power, in a few words of wit and wisdom, of filling the hearts of his hearers. And, Gentlemen, you must excuse me if I do not attempt to do what he would have done so well. I must ask you all to allow me to do no more than express to you the wishes which I feel sure are in the hearts of all of us,—our wish is, that Manchester College should, as your President said yesterday, find a lasting home in Oxford, and that your life here may be a long and happy one. We wish that Manchester College should persevere in the task long ago begun, destined never to be accomplished but always richly rewarded,—the search after truth. We wish that she may always, in the future as heretofore, be the champion of liberty; and, lastly, we wish that she may deepen in our hearts, and the hearts of those that come after us, a sense of true religion. Gentlemen, I give you ‘Prosperity to Manchester College.’

The Rev. Principal DRUMMOND,—

MR. PRESIDENT, SIR WILLIAM MARKBY, AND GENTLEMEN,—It devolves on me, as Principal of Manchester College, to respond to the toast which has been so kindly and generously proposed, and which, by the old supporters of the College, and also by many friends present from the University, has been so very cordially received. I have already had more than my share of speech to-day, and therefore I must be very brief on the present occasion; but I cannot help saying, in a few words, how deeply gratifying it must be to all our hearts that we have received such a welcome as we could hardly have dared to hope for from so many members of this ancient University. In our long exile we had never relinquished our desire to return, so soon as conditions were presented to us which our consciences would permit us to accept; and at last those conditions have been freely offered. They have been sought and worked for by members of the University itself, and we have returned, burying all old alienations, and entering on a new era of friendship and union. I think we may say to-day that ‘old things have passed away;’ not the old fundamental truths whereby men live from age to age, but old misunderstandings, old separations of brother from brother, while at heart all were looking towards the same end and striving for the same grand ideal. We enter, indeed, not upon a union of organisation, but a union of spirit; for we each, in our various lines of tendency and conviction, require our own methods in order to work out our own appointed destiny. But our distinct methods and organisation must no longer be allowed to estrange us. We come together animated by one spirit, and bound in that unity of common citizenship, of common humanity, and common learning, which belongs to us as men, and as members of this great nation; and I think I may venture to add that we share in the common pursuit of great ideal aims, and in the common possession of the same Christian character and spirit. It is the superficiality—the necessary superficiality—of our intellect and knowledge that divides us. It is the abiding depth of faith and love, which live immortal in the human soul, that must keep us together as brethren; and we (I do trust and

humbly believe) are prepared to do our part in bringing to its full maturity this great enterprise. It has never been our desire to stand apart. To us separation has been a source of deepest pain. We felt that it narrowed our lives and stunted the aspirations of our own spirits; and we have longed for a larger association and wider sympathy, that we might severally enter into that full catholicity of thought and life which the individual in his own lonely cell can never find. And now a cordial welcome has been held out to us in this University. We believe we are entering on a new career; and, while I hope the old sense of duty, the old determination to stand fast by what we believe, and to do what we feel to be right, will still abide with us, on all sides there will flow into our hearts a yet deeper feeling of the brotherhood of our race, and of our union with men of every church and of every form of serious conviction, who consecrate their lives to the search for truth or to the faithful service of the truth which they believe they have already found.

And now, if I may address myself, for a few moments more especially to the members of the University, I wish to say that in receiving you as our guests to-day we are in no wise assuming that you have any particular sympathy with the views which we may be supposed to entertain on theological subjects. We look on your presence simply as that of men willing to hold out to us brotherly hands of neighbourly good-will, and to cheer us in what you believe to be our conscientious work, and sharing our hope that old misunderstandings, old separations which are not founded on what is permanent and vital, may pass away from amongst us. And I should like to add another word. Some have been kept away to-day who have given us their best and kindest wishes, but who do not feel it consistent with loyalty to the position they occupy to come and offer us publicly a welcome to this our new home. For my own part—I think I may say for all of you gentlemen—we fully understand and appreciate this reluctance. It gives us no mortification, no pain, unless, indeed, it be the pain of not meeting friends whom we would so gladly receive. We respect their loyalty to conscience, and honour their sense of

dutifulness to their own position. And therefore, while I thank you who are here, I wish also to thank, in your name, the whole University, those who are not here as well as those who have favoured us with their presence.

You, Sir William Markby, have touched upon the sad theme which has been alluded to more than once already. I must say how deeply we feel that loss which weighs on you, and on Balliol College. The name of the late revered Master was a familiar and honoured name to me before I ever set eyes on Manchester College. His Commentary on some of the Epistles of St. Paul was amongst the earliest treasures placed on my then somewhat scanty shelves; and from that time, though I have had but little knowledge personally of your honoured friend, I have revered him through his books; and I have esteemed him also, in the brief acquaintance which circumstances allowed, for the friendship which, amid the great pressure on his time, he so kindly and generously offered. The work to which I have alluded was touched with that inspiration of genius which raises it, to my mind, far above the level of ordinary Commentaries. There was in it the rare power of entering another's soul. If not always, to my own thought, giving an exact and adequate interpretation of the words, yet it always lighted up every subject with the kindling radiance of the writer's genius, and enabled the reader to penetrate for himself into the mind of the great inspired Apostle. To me, then, as representing the College, and I trust to many who have been students at the College since my young days, the Master of Balliol, though no longer here to give us the promised greeting, has spoken a word of power; and while he is unable to offer, in spoken words, the welcome which we should have so deeply prized from him, at all events we feel his welcome in our hearts, and I trust that something of his rare and beautiful spirit will remain amongst us.

The Rev. Dr. MARTINEAU,—

MR. PRESIDENT AND GENTLEMEN,—The Chairman asks me to perform a very simple duty; in effect to rise and say 'ditto' to

Dr. Drummond. Nothing can be more welcome to me than to be taken into partnership in that speech, whether in his plea for the main principle of our College, or in his touching reference to the bereavement which deprives us of the promised sympathy of the revered Master of Balliol with our attempt to give it a home in Oxford. We have hitherto believed that Manchester College stood alone in its inheritance of absolute freedom from test-restrictions in its theological teaching and learning. But the accomplished Warden of Merton rather takes the shine out of this pretension by telling us that we claim no liberty of theological discussion which was not habitually exercised in the medieval schools, without hindrance from ecclesiastical authority. I am not, like the Warden, deeply versed in the scholastic philosophy, and am ready to believe whatever he tells me. Thomas Aquinas, I know, can state the *pros* and *cons* of theological questions fairly and with lucid brevity, always, however, giving verdict for the Church at last. And, if I remember right, Abelard found it not very safe to venture on a more audacious course. It is indeed unquestionable that, then as well as now, intellects exceptionally active might with impunity re-open problems already closed by Church decree. The point of importance is, 'Was this an asserted and acknowledged right? or was it only unpunished license? and, if exercised by a priest, was it consistent with the obligations which he had voluntarily assumed?' Quote it, if you will, as an example of indulgence towards culprits whom it is more prudent not to touch; but not of unconditional loyalty to the spirit of truth in preference to the behests of men. If in this respect Manchester College is not unique in this country, I should rejoice to hear of the Theological School equally uncommitted to any bespoken results of research. From the third century onward the ecclesiastical spirit has been straining after fixity of doctrine. During the same period the providential order in Christian nations has been one of intellectual and spiritual growth. It is self-evident that the two cannot work harmoniously together. Fix your Theology, and you crystallise your universe. Leave your universe free to expand within your thought, and it will soon dwarf

your defined Theology. If you are bound to a confession, you are paralysed as a scholar. When the tension between the stationary and the motory forces becomes intolerable, a convulsive crisis, as at the Reformation, ensues and readjusts their relation, always by some theological surrender which unexpectedly releases a fresh religious power. So obvious is this that even Protestant Orthodox and Catholic Infallibility at last fall in love with the idea of Progress in the history of Faith, and claim for themselves that they are carried onward in the very process of standing still. It is worth while to see what this means. You remember, perhaps, the story of Robinson and the English Puritan exiles in Holland, on the eve of their departure for new homes and free worship in America. They were Independents, rigorous in their Genevan Theology; and their tears flowed more freely because they were parting from the beloved pastor who had trained them in it, for Robinson was too old to share their enterprise. Kneeling on the beach he called them to prayer; and in his closing blessing encouraged them to look for ever-clearer vision of divine things: for sure he was that 'there was yet more and more light to break forth from God's word.' What could this mean, coming from one who believed in the plenary inspiration of the Scriptures from the first word to the last? Did he refer merely to the future correction by scholars of mistaken readings and translations? No; he was intent on reaching, not more exactly what the writers said and meant, but more fully what was the thought of God hid behind their literal meaning. In his view, 'Inspired' words were assumed to carry more than their obvious significance. If that seemed to be trivial, it symbolised the great; if material, it veiled the spiritual; if historical, it was a prophetic hint. Swedenborg is well known to have worked out this doctrine of a double sense in the language of Holy Writ; but in truth it has never been absent from the interpreters, and not always from the writers, of the books received as sacred. It has spoiled the whole history of Biblical exposition, turning the scriptures into an occult cypher-writing, speaking only to those whom the spirit furnishes with the secret key. Under the influence of this preconception, that besides the

literal and textual sense there was the symbolical, and within the symbolical there was the spiritual, Robinson might well expect an indefinite delivery of truth within truth, as the interior caskets were opened. But now that interpretation is complete when the immediate thought which dictated the words is found, we must treat all else as put into the text by the reader's fancy, instead of drawn out of it by revelation of the Spirit of God. Increments to Theology from this source are arbitrary and illusory, and stand in no secure relation to the progress of the world. That the Catholic Church itself is not insensible to the charm of the idea of Progress is evident from its 'Theory of Development,' so attractively presented in the late Cardinal Newman's exposition of it. The perpetuity of the Church, he insists, does not imply that it can only stand still. On the contrary, it has been always on the move, and has provisions that may ever keep it so; nor has our own generation passed without increasing its body of doctrine. It is undeniable, as a fact, that the conditions of Catholic orthodoxy have enlarged their range as the ages advanced. The reason is obvious. The very act of pronouncing authoritatively on a single article of a creed, and shaping it into words, either abstract like 'Person' and 'Substance,' or figurative like 'Father' and 'Son,' necessarily starts a number of dependent ambiguities which must subsequently come up for discrimination and choice. From the Sonship of Christ, for instance, what endless questions arose, and occupied the Church for centuries ere they were set at rest. 'Incarnation,' the 'Two Natures,' the 'Monophysite,' 'Monothelite,' and 'Sabellian' problems, came up in turn for judgment and definition, after which the favoured doctrine was added to the Divine code, and the alternatives were dismissed and visited with anathema. But what is the worth of this sort of 'Development?' If logically conducted, its worth is just that, and no more, of the assumed premiss out of which it is drawn; and where this is a dictum unsecured, all that is consequential on it is precarious, with risks increasing at every link. Travelling on this line, you are as likely to become encumbered by a monstrous exerescence of falsehood as to clear your way into the simple relations of

truth. Thus it was with the Ptolemaic astronomy, starting from the geocentric assumption that the heavenly bodies really move as to us they seem to move. It was possible to draw a scheme of orderly motion, like the figures of a dance, in which the more conspicuous phenomena would thus have an intelligible place. But, one by one, minuter changes were observed for which there was no room, without heaping epicycles upon cycles and stringing loops upon circles, till the complexity baffled the resources of every calculus. In spite of infinite ingenuity the science went further and further into the dark, till, on the suggestion and trial of the heliocentric position, the crowd of jostling phenomena filed off into symmetrical order and explained their own periodicities. Precisely similar in their origin from a false assumption were the Church complications to these Ptolemaic bewilderments; and if not also in their issue, it is only because the heavens can take care of themselves, and there is no astronomical Pope to excommunicate their inconvenient anomalies and blot them out from the Cosmos. These spurious 'Developments' from unsecured premisses are not what we mean by the progressive growth of human thought, in religion as in all else. Mere deduction from what you now think will never open to you fresh fields of thought, divine or human. Only by larger knowledge of facts, natural or spiritual, and careful generalisation from them of the true rules of their happening, do we come into right relations with the world in which we live. And as that world is also the scene of the divine existence and the manifestation of the divine action, it is vain to imagine that, while its aspects change before our thought, Theology can remain unaffected in its form and dimensions. In recognition of this concurrent variation of Theology and general knowledge, Manchester College commends to the teachers and the taught an unconditioned quest of sacred truth. Is there, then, you may perhaps ask, nothing permanent in the contents of religious faith? Yes, of religious faith, even though you should pass from church to church, and your assent should shift from creed to creed. For the abiding element is to be found, not in the intellect's theoretical conception of things divine, but in the order, depth, and power of the moral

and spiritual affections, and in the adoring and loving sense of an infinite Personal relation in which they place us. All the time that the understanding may be on the move in its escape from imperfections, the responsible and aspiring soul may for ever kneel before the eternally Perfect. The reverential conscience, the trustful love, the self-devoting will, may abide the same through all theological research; and be ready to take possession of whatever universe and whatever history that research may lay open to them as the temple of their worship and epic of Divine Life. Be the scale small or great of the scene thus filled with God, the Religion which so consecrates it is the same, and makes a fellowship of heart for the child, the peasant, and the philosopher. This it is that carries faithful minds unharmed through changes which frighten people helplessly resting on crumbling authorities. What 'destructive criticism,' they say, 'is this! What is to become of the Sabbath if the six days' Creation is given up? And of the Fall of Man, if we listen to Darwin? And of the Redemption, if we lose the Fall?' Not only is it true that criticism destroys these things as facts, but that, unless it did so, we should be still in the stage of Accadian civilisation; imagining the universe to ourselves as a two-storied world divided by a crystal-palace roof studded with electric lamps and an arc-light or two over the portals of the day and night; its ceiling supplied with water-tanks and turncocks to irrigate the flower beds and fill the fish-ponds below! Of this lower plane we should be thinking as the scene of the abortive experiment of a new creature; who, though said to be in the image of God, proved to be so great a simpleton as to break down at the first temptation, and so become the progenitor of a fore-doomed race peopling a ruined world; which, at the end of the ages, had to be bought off at a frightful cost of suffering to the Holiest of all. If criticism is 'destructive' of this picture, does it not spread before us a more sublime? If it dwarfs the Mosaic chronology, does it not unfold a record that has neither Alpha nor Omega? If it does away with the flat sea and rooted earth 'that cannot be moved,' does it not roll them into a globe and fling it spinning and circling on a track from which it never swerves?

If it melts away the crystal roof, think whither it is that it lets the stars retire! Suppose what we now know of our abode and our environment to open suddenly upon a devout worshipper looking out on the little Hebrew universe. Nay, let it be Jesus of Nazareth himself, when he had gone up into the mountain to remain all night in prayer to God: and if then had been revealed to him all that comes to us from the vault of stars above him, and the dip of the horizon below; if the moon had told him her wondrous tale, and the light of Orion and Pleiades had reported its length of way and what infinitudes it left behind; if, in short, between the second watch and the third of that night he had found himself transported from the built firmament of Genesis to the open universe of Newton and of Herschel; do you think that he would have knelt no more? that he would have shut up his spoken or silent prayer, because there was no longer anything adorable? Would he not rather have been lifted into a devotion too rapturous for speech? And so it ever is with all our warranted 'negations.' We discard the relatively mean and low to escape into the great and glorious: we leave the rudiments to fall away, that we may press on towards perfection. We exchange a God with a 'throne' and a 'foot-stool,' a 'right-hand seat' and a left, for the Living Presence of a Universal Mind, looking into our eyes in all that is beautiful, and communing with us in all that is right. One thing more I would point out as a necessary inference from the fundamental principle of 'Free Teaching and Free Learning.' If we approve of this principle, we must take it with all its risks. If the alumnus, in the conscientious exercise of his freedom, carries from the class-room theological convictions at variance from those of his teachers, he will be only following the call of duty should he enter the service of a church less catholic than ours. Nothing can be more absurd than, under the motto of an open Theology, to expect all your students to arrive at the same implied, though unnamed, conclusions. Hence it follows that if the College is intended to train ministers for a particular denomination, that denomination must hold the same impartial attitude towards doctrine as the College assumes, by

neither name nor act committing itself, in its corporate capacity, to a particular theological school. The noble principle, reasserted in every announcement issued from Manchester College, is exposed to the imputation of insincerity by every word or deed put forth in forgetfulness of this relation between Church and College.

'OUR GUESTS.'

The Rev. J. EDWIN ODGERS,—

The President has deputed to me the pleasing duty of proposing a toast. I have to propose 'The Guests,' all of whom, like myself, are *his* guests to-day, but whom I am permitted to welcome, on behalf of Manchester College, as *our* guests, since they honour it by their presence and their sympathy. There are many, it is true, whom we should have rejoiced to see with us to-day, who, for different reasons,—in many cases academic engagements, but in others, I am sorry to say, reasons of illness—are prevented from being with us. We had hoped to welcome Professors Pfeleiderer of Berlin, Oort and Tiele of Leyden, Count Goblet d'Alviella of Brussels, Professor Albert Réville of Paris, Bishop Ferencz of the Unitarian Churches of Hungary, President Eliot of Harvard University, President Cary of the Meadville Theological School, and others whose names for the moment escape me. I have, first of all, to propose our guests who come to us from the University and City of Oxford. Dr. Martineau has ventured to assume that Oxford is in its essence and inmost nature a very conservative University. But I would venture to say that there is a reason why I rejoice that our College is planted in close proximity to the University of Oxford, apart from the consideration of her ancient traditions, her historic splendour, her actual culture, and the countless advantages she has to offer. It is because the University of Oxford, in these modern times, has largely been the inspiration of movements that are far-reaching in their aims and operations, and amidst our working classes in the North of England there is a growing number to whom Oxford stands, not merely for the best teaching, but for the most systematic and brotherly guidance that they ever get. I think

that it may be for our students here the greatest possible benefit to be won to a participation in that conviction which, I believe, made that secluded man, the late Master of Balliol, the guide and inspirer of those young men whom he sent forth in large numbers to carry the torch of learning into the great centres of our working-class population, viz., the belief that it is only the highest intellectual life of the day that can furnish the means of dealing with the problems that press most heavily on the most ordinary folk; that the best education that men can get is incomplete unless it endows them with some sympathetic insight into the lives of the self-absorbed and the ignorant; and that the highest inspiration of all must furnish that single-minded devotion which alone is competent to grapple with the difficulties of the hour and of the future, with wars of interest, and conflicts arising from mutual suspicion, because such devotion is still the one and only thing that men perfectly trust. I have next to speak of one among our guests who represents a line of old students whose hearts, I know, are with us at this hour. When I entered Manchester New College, in 1859, I had as a friend the first student sent to us by the Consistory of the Unitarian Church of Hungary. That good friend has long ago passed away; his place has been kept by a succession of students of the same nationality who are now doing good work in their native land, the majority of them as professors in public colleges, and some as pastors. We welcome among our guests one of the latter, the Rev. Salomon Csifó, from Transylvania. And now I come to another and very pleasing duty. The other day I was on the little hill at Rathmell, near Settle, and there found a row of old cottages which had evidently been once a single well-to-do farmhouse, and still bearing the name of College Fold. That was the family house of Richard Frankland, whose bones lie in the parish church of Giggleswick, under an inscription which proclaims that he was 'of the renowned stock of the Franklands of Thurtleby, in the County of York.' There, over an old and blocked up doorway, you may see the initials of Richard Frankland and his wife. In that house in 1670, at the time of the passing of the

second Conventicle Act, Frankland opened his little University—the defiance of Nonconformity to the Government that would condemn the Nonconformist to be ignorant for ever. Thence he was compelled to flee with his little band of scholars, and had to seek for shelter and freedom to teach in many an out of the way spot amid the fells of Westmoreland and the moorlands of Yorkshire. But while this was the lot of the founder of our academic family-tree and his pupils, the sons of the pilgrims were studying in a chartered University—the pious foundation of John Harvard—under the sunshine of royal approval. It is with a feeling that blood is thicker than water that we welcome to-day the representative of that University. We rejoice to see in our midst Dr. Charles C. Everett, Dean of the Cambridge Divinity School, which is the Theological Faculty of Harvard. I venture to ask Oxford to yield the place she will never yield to Cambridge on the Cam to the representative of Cambridge on the Charles. I have the privilege of calling to reply to the toast of 'Our Guests,' Professor Everett, of Harvard, and Professor Dicey, of Oxford.

The Rev. Professor EVERETT,—

GENTLEMEN,—It gives me great pleasure to respond to this toast because Manchester College represents precisely the principles which underlie Harvard University, and the Divinity School of Harvard University with which I am connected. When I listened to the remarks, the eloquent remarks, of the President yesterday afternoon, it seemed to me I was hearing again precisely what was said over and over again a few years ago, when Harvard Divinity School took what was called a new departure, and while Dr. Martineau was laying down principles that should underlie the College, he was laying down principles we have been carrying out. But I will refer to a thing not referred to, which has, perhaps, been in many minds, and which might seem opposed to the undenominational character attributed to this College, and which we claim for ourselves, viz., how does it happen that an undenominational College should be largely occupied in furnishing higher education to men preparing for the ministry of a special denomination? An

undenominational College has been working for a denomination. How does it happen? It happens from the actual condition of things as they have been in past years. What were the poor Unitarians to do? What denominational school would accept a Unitarian Professor or admit Unitarian students on equal terms? They were barred out everywhere else and, as wild cattle always do, they ran into the pastures where the bars were down. It is an illustration of that form of integration of which Herbert Spencer speaks, as the necessary consequence of differentiation. It is something like this: if you separate different coloured marbles you mass the black and the white marbles, and so here, you mass the white and black, but which is the white and which is the black I won't undertake to say. But there is a form of integration higher than that of which Herbert Spencer thus speaks. It is an integration in which both elements are brought together in a unity which is organic, and is thus higher than anything that can be reached in any other way. For this higher integration the time is beginning to be ripe. Perhaps I may illustrate what I mean by stating how we have solved this problem at Harvard. The religious instruction at Harvard College is now in the hands of a Board of six preachers appointed every year. These preachers represent different denominations, the Episcopal—because the Episcopal Church is one of our denominations whatever it may be here—the Methodist, the Orthodox Congregational, the Presbyterian and the Unitarian, and these six men, representing various forms of Church government and Church belief, work together in the most absolute harmony. The late Phillips Brooks, afterwards Bishop Brooks, was one of the most enthusiastic and earnest workers in the religious instruction of Harvard College. By his side, and no less successfully, worked Brooke Herford. I was going to say it was wonderful the hold he got of those young men, but to those who know him it is not wonderful. In Harvard Divinity School we have appointed Professors of various denominations. It for a long time was regarded as a Unitarian School, but of late years we have taken Professors from Baptists and Orthodox Congregationalists, as well as Unitarians, and we all work beauti-

fully together. The President of the University thought it worth while, in one of his Reports, to call attention to this condition of things, and remarked that we were one of the most harmonious Faculties in the University. Why should we not be harmonious, if no one is responsible for anyone else? I am teaching in my lecture-room, and an Orthodox Professor is lecturing below. He has no idea what I am talking about, and I have none of what he is saying, and there is no possibility of a quarrel. Very recently three or four of our Theological Seminaries have been passing through difficulties, because some governing body felt responsible for the teaching of one or another Professor, which did not conform to the fixed standard. This kind of difficulty I may illustrate by an incident that occurred indeed, a good many years ago, in one of our Theological Schools. There was a bitter controversy among the Professors about certain points of doctrine. Scholastic divines used to be debating how many angels could stand on the point of a needle—and it is astonishing what fighting ground some theologians can find on points of doctrine that seem to outsiders as sharp as the point of a needle. One of these Professors was to preach on a Sunday morning in the Chapel. As he could not get there until late, he requested another Professor to conduct the service until the time for preaching. This other Professor belonged to a different party, and so as he read the Scriptures he uttered a running commentary, and later the preacher came in and cheerfully delivered his doctrine, without having the slightest idea that the whole bottom had been knocked out of it. I may say, to illustrate the kind of movement I am speaking of, that in one of our Western cities—the city of Denver, in the State of Colorado—the clergy, Episcopal, Unitarian, and the rest—I believe that the Episcopal clergyman was the Bishop of the Diocese—formed themselves into a Divinity Faculty, and thus set an example of the higher integration. The migration of Manchester College to Oxford is the beginning of the working out of this higher integration. There can no longer be isolated teaching. Its students will come to Oxford, this great centre of thought, and face for themselves the conflicting tendencies of the time; while

this School will make its contribution to the intellectual life of the place. And when I speak of Oxford, what can I say that will not sound common-place? If I could only express the feeling with which I speak you would find it was not common-place. Oxford and Cambridge represent the most advanced scholarship of the world. I have never seen Cambridge, England, but Oxford seems to represent the sweetest, most inspiring, and most exalting phases of the medieval religious faith and love; and I believe that without something of the sweetness, something of the awe, and something of the æsthetic charm, and even of the mysticism which characterised the Medieval Church, without something of this our modern religion will be imperfect. We need an infusion of more of that medieval spirit of which I have spoken, and which finds its magnificent embodiment in the architectural works and monuments and associations that cluster about Oxford. I trust that the students of Manchester College will draw more and more of this inspiration, which can hardly be got anywhere else, and blend it with the depth and breadth of their religious teaching. I will simply conclude by expressing the most earnest wish and the most earnest faith that this movement will be the introduction of a new and higher era into the history of the College, and that the work, however great, it has already done, will be as nothing to that which it has to do.

PROFESSOR DICEY,—

One thing is quite certain—a speech at this time of our proceedings ought to be short. This I hope I shall be able to accomplish. Another thing is equally certain—whatever a speaker says should be the true representation of his own thought and belief. Allow me to dwell, in as clear and as few words as may be, upon three points which I should like to press on the attention, as well of guests as of host. The first is the extreme pleasure—and I am sure in saying this I represent every Oxford man who is present, and a great number who cannot be here—which we feel at this meeting. It is something more than the foundation of a College: it is the termination of a long struggle in which we have

all, more or less, borne a part—the struggle for truth and freedom. The second point on which I would dwell is, that we expect, and expect confidently, that Manchester College will confer great benefits on the University. Of the direct benefit which may flow from the theological teaching of the College I say nothing. I have no pretension to be a theologian. But there is another indirect kind of benefit which I think none of us value quite highly enough. It is the stimulus which effective teaching in one branch of knowledge gives to teaching in every other branch of knowledge. What we all suffer from here is not ‘rash speculation.’ I wish there were more speculation of any kind amongst us. What we do suffer from, and always are in danger of suffering from, is deadness, apathy, and stupidity on the part of teachers no less than of pupils. There is no difference in this respect between one faculty and another. What we ought to feel is, that when zeal for truth and love of truth is kindled in one part of the University, it is certain to tell on the rest of the University. There is no faculty which will not gain by an outburst of intellectual life in any other faculty. I am certain that the kindling at Manchester College of additional interest in Theology will benefit every theological student throughout the University; and I also firmly believe that the zealous study of Theology will benefit even a faculty so far removed from divinity as is the faculty of law. I have sometimes ventured to surmise that a study of those elementary principles of the law of evidence which ought to be enforced by legal teachers might occasionally be of advantage to divines. Allow me, at any rate, to illustrate, from my own very scanty knowledge, the way in which the recent study of Theology has elucidated the progress of legal history. I have read the Hibbert Lectures, as have most of us here, of my friend, Mr. Montefiore, and have found that the views which he and others have propounded—I may say established—as to the religious history of Judaism are of immense importance to the philosophical lawyer. It was quite impossible to understand the development of legal ideas as long as one believed that an elaborate and technical system of legislation was created at the very beginning of the history of the Jewish nation.

From the moment that the Levitical law was put in its right place, it became possible to understand not only the whole progress of Jewish religion, but also the development of legal conceptions. I cannot, also, but think that if lawyers owe something to theologians, the writings of such men as Sir Henry Maine and Sir Alfred Lyall have thrown a good deal of light on some theological problems. We have been told, and told rightly, that it is not desirable for young pass-men that they should plunge into theological speculation; it is, however, desirable that their mind should be kept alive to speculative interest, and I trust that this College will stimulate the speculative life of the University just as this College will, in return, be roused to new activity by the studies of the University. The third point on which I would dwell is, that the existence of Manchester College will put an end to sources of national division and complete the reconciliation between the University and the nation. I may myself be described as an interesting survival. I belong to the very last batch of those estimable young gentlemen who signed the Thirty-nine Articles when first they came up to their matriculation. I well remember on that occasion the great difficulty which I experienced in putting on a white tie, the greater difficulty I had in getting admitted to Balliol, and the very small difficulty I had in going down to Worcester and signing the Articles. But that is all a thing of the past. About many reforms we shall all dispute as long as the world lasts. But I do not find among men of sense in this University, to whatever party they may belong, anyone who does not heartily rejoice that tests have been abolished. This College is a visible and outward sign of their abolition. It is also a security, if security were needed, that no kind of test shall ever be imposed again. The destruction of tests means the restoration of national unity. I do not greatly blame the intolerance of past ages. I am inclined to think that the men who committed errors some two hundred years ago and more were neither worse nor better than ourselves. But I do assert that the intolerance which expelled from the Church of England hundreds of its best and noblest sons did a far greater injury to

the nation than even to the victims of persecution, for it introduced divisions which had no natural existence, it created the mean and false idea that men's political power or social status were in some way connected with their religious convictions. To all who wish that this false notion should come to an end, it is a great triumph to see such a College as this planted in Oxford. Its mere existence will be a blessing to the University as far as the University is concerned. I do not fear the progress of democracy, as every past reform has made the University more popular in proportion as it has made the University more national. It is not probable that the University will be the sufferer by any extension which connects it more closely with the nation. It will not suffer any loss by ceasing to be the University of the classes. I have troubled you too long. I will only sum up what I have inadequately expressed. I firmly believe that Manchester College will be a stimulus to the further search after truth, and also a new bond of unity with the nation. We not only thank you, Mr. President, for your friendly hospitality, but we rejoice, as you rejoice, at the foundation of this College in Oxford.

‘OUR HOSTS.’

The Rev. Dr. VANCE SMITH,—

While expressing my own especial thanks for the kind and handsome hospitality which I have received from Oxford friends, I have no doubt that what I say for myself I may say, also, for others who have been similarly received; and for them, too, I beg to tender most grateful acknowledgments. But the hospitality of Oxford friends is not the most prominent idea in my mind at this moment. I cannot but look back through the long series of many years to the time when I was myself a student of this College at York and at Manchester; and on again through the later years, when I was a tutor in the College, and (against my own will) also Principal; and onward still to this the greatest week in the history of the College. Through all this time I can see that the College has kept on its straightforward course, consistently adhering to the great principle of liberty of learning and teaching which it

professed. Nor, in this retrospect, can I forget the many excellent and learned men with whom, in those older times, I was associated,—a Wellbeloved, a Kenrick, a John James Tayler, with many more whom I might enumerate. These men, by their laborious and faithful work, prepared the way for the more favourable position which we, their successors, have attained. I wonder sometimes what they would say, could they contrast their day of small things with this Oxford week. Perhaps (and I say it with reverence) they do now look upon us, and with a celestial sympathy hope and pray for us that we may be as firm and faithful, in the work to which we have set our hands, as they were in theirs.

But, in thus looking back to the past, we have also to think of the present and the future. I would not wish to introduce a single discordant note into the proceedings of this, for many of us, most memorable day. Yet, even in the presence of the kindly and liberal spirit which animates the Oxford gentlemen who are here with us, and offer us their welcome on this occasion, it is impossible to forget that there is a large and powerful party who are not in any sense with us, but passionately against us, and who manifest towards us anything but a tolerant and charitable spirit. I allude to that numerous class of whom such persons as Lord Halifax may be considered the type. The spirit which animates them may remind us of a certain memorable occasion when the American ambassador Everett, on being presented for an honorary degree in this University, was received with an uproar of disapproval, because he was a Unitarian. The same spirit was manifested even more loudly and widely on a more recent occasion, when another of the same body became a member of the company for the revision of the Bible. In different spheres again, and quite recently, the same kind of intolerance has asserted itself, in instances which serve to show us that our work, as friends of unfettered Theology, is not done. We must not deceive ourselves, but prepare for even a more strenuous battle. I trust we shall do this, and hold well aloft the banner of that true and full liberty without which the attainment of the highest truth and the highest

religion is not possible. Truth, Liberty, and Religion,—this is our trinity, and there is no mystery in it. May we, then, be earnest, firm, and consistent in our devotion to this great cause; and so shall we prove ourselves not unworthy of that Christian name which we do not intend to surrender, even at the bidding of Lord Halifax, and not unworthy to be the successors of the good and admirable men to whom I have alluded as our spiritual forefathers, and whose example stands ever there to guide and encourage us to follow in their steps.

The Hon. and Rev. Canon FREMANTLE,—

GENTLEMEN,—I am very glad to respond to this toast, and to know, from what has been so kindly said by the proposer, that our friends have been suitably accommodated; for one who saw the crowded state of Manchester College Chapel yesterday might have feared that some of them would have had to sleep in the streets. I am glad to know, also, after the sad experience related by Dr. Vance Smith, that none of them suffered what, according to the Arab tale, befell the guest of our father Abraham. It is said that Abraham received a venerable stranger into his tent, but that when he found that he did not worship God as he himself did, he turned him out into the night. The tale proceeds, however, to say that the Almighty appeared to him and said, 'I have supported this man for sixty years, could not you support him for a single night?' But our hospitality, I hope, goes beyond a night or two; we welcome the members of Manchester College to Oxford as permanent guests. We are told to judge men like trees, by their fruits; and if, as I suppose, we should judge in the same way of communities, we cannot but judge well of a community which has produced men like Priestley, one of the noblest men of his generation, and Channing, and Martineau. When we think of their mild wisdom, their sweet reasonableness, and of the way in which they have impressed their spirit on successive generations, we cannot but feel we owe a great debt of gratitude to the community to which they belonged. As Christians, we welcome them as brother Christians; as Churchmen, we welcome them as brother

Churchmen, for the Church, according to her own formularies, is 'all who profess and call themselves Christians,'—'the whole body of Christian men dispersed throughout the whole world,'—and the Church of England is none else than the whole body of Christian people dispersed throughout this country. Each community has something to add to the whole body, and the school of thought represented by Manchester College has always upheld, in a most eminent degree, certain elements of the Christian life, that inextinguishable and passionate love for the truth of which Dr. Martineau has presented to us a sample to-day,—the blending of a love of culture and refinement of mind with religion, the possibility of a direct approach to God apart from systems and ordinances, the desire to bring religion into the realm of common life, and a noble philanthropic zeal. We remember with gratitude and honour how Channing and his friends in America were foremost in the great movement which led to the abolition of slavery. But I have one word more to say. As a University man, I welcome you to the University of Oxford. A great deal has been said to-day about the abolition of Tests, and I cannot help remembering with satisfaction that the first speech I made at the Oxford Union, in 1852, was in favour of the abolition of Tests. I was a very young man then, and many thought the thing quite absurd. However, the question was well debated, and, after long controversies and discussions, we saw at length the abolition of Tests carried into effect. I speak as an Oxford clergyman, when I say that no act that was ever passed has been more beneficial to the University, and especially in a religious sense, than that for the removal of Tests. I speak as a Christian teacher in Balliol College when I say, that the Nonconformist students are amongst the most earnest and studious of our young men, that they form one of the best elements in our body. I therefore trust most sincerely that this College will prosper, no longer a guest, but a denizen among our institutions, and that its fine building will long stand forth as a witness and a home of truth and freedom and sober, thoughtful religion.

'THE ARCHITECTS.'

MR. JAS. HOWARD BROOKS,—

MR. PRESIDENT AND GENTLEMEN,—I have, at very short notice, accepted the duty of proposing the toast of 'The Architects,' and I should do so with more pleasure did I feel that I could command words adequate to the occasion. I feel, on the contrary, that were I to attempt to sing the praises of the architects, any language of mine would tend rather to obscure than disclose their merits, and I will content myself with saying simply that as I had the honour of being a member of the Building Committee at the time when the plans of the College took their final shape, I was brought into intimate communication with Mr. Worthington, and I am able to testify to the conscientious care and anxious thought which he bestowed upon every detail of the work—care and thought which were not merely professional, but full of love and sympathy. At that time he was very ably seconded by his partner, Mr. Elgood, who threw into the matter almost as much zeal and earnestness, but who, unhappily, has not lived to see the completion of the work. All who knew him deeply regret the loss of his gentle and kindly nature. He has been succeeded by Mr. Worthington's son, Mr. Percy Scott Worthington, and to him it must be a peculiar pleasure to have helped in the erection of so beautiful a building in the home of his *Alma Mater*. Of the results of the Architects' labours, I will not attempt to say anything. Among the crowds who thronged the building yesterday and to-day I have heard nothing but favourable criticism; and if the builders who have reared the stately piles of Oxford could be with us to-day, and have listened to the sweet tones of the fine organ, for which we are indebted to the munificence of Mrs. George Buckton, and have gazed upon the beautiful installation of the electric light and other nineteenth century notions, they might rub their ears and eyes, yet they would, I am sure, one and all acknowledge, in the Architects of Manchester College, no unworthy successors.

Mr. THOMAS WORTHINGTON,—

MR. PRESIDENT AND GENTLEMEN,—I had quite hoped that you would have let me escape saying anything to-day; for, although I know something about putting together a fabric such as your College, I find the utmost difficulty in putting two sentences together on an occasion of this sort. At the same time, I wish to thank you for the very kind expressions which meet me from every quarter about the work we have just finished. I have especially to thank you, Sir, for your personal help in every detail throughout the progress of the building. I think it is hardly possible for the members of the Committee, or for the Trustees, to realise the enormous amount of thought and trouble and patient toil which the President has given to the work. Perhaps I may just venture to say a word, in passing, on what has some peculiarly interesting associations for myself and my son; the names of Wellbeloved and Kenrick are of peculiar interest for us as those of honoured relatives; and when I used to take my little boy, now my partner, to the old house in Monk Gate, York, we little thought we should have to build Manchester College in this seat of learning.

‘THE HEALTH OF THE PRESIDENT.’

The Rev. R. A. ARMSTRONG,—

GENTLEMEN,—I have to give you a toast, ‘The Health of the President.’ I am sure we all desire to congratulate him personally upon the consummation which has been achieved this week, owing in no small degree to his wisdom, sagacity, and perseverance. Those who have known him honour him the more and recognise more fully the value of his work for this College; and those who have only made his acquaintance to-day and yesterday will have learned to sympathise in our admiration for his character. For his personal hospitality to this great company, shown in a singularly gracious manner, I personally thank him most sincerely,—and I am sure you all will thank him, too, for his hospitality on this occasion.

The PRESIDENT,—

GENTLEMEN,—I am very much obliged to you for having received the toast so kindly, and to my friend, Mr. Armstrong, for the kind expressions he has used towards me. There are many things one would have liked to say arising out of the speeches we have heard; but I will content myself with this alone—that however great the satisfaction at the successful completion of our College at Oxford, yet its mere establishment here is not all, and it would have occupied very much a position apart, without that sympathy and encouragement on the part of the University, which we have so happily met with to-day. Such a hearty recognition and reception was entirely unexpected; and the more unexpected, the more pleased must we feel. If at any time we entertained doubts about the advisability of coming to Oxford, I think they have been solved during the last two days; and that the Trustees and all the friends of the College will feel satisfied that we have done right in coming here.

This concluded the luncheon proceedings.



RECEPTION & CONVERSAZIONE.

THURSDAY, OCTOBER 19th.

THE Guests were received in the Senior Common Room by HENRY RUSSELL GREG, Esq. (the President), and Miss GREG, the Rev. Principal DRUMMOND and Mrs. DRUMMOND, and HARRY RAWSON, Esq. (Chairman of the Committee), and Mrs. RAWSON.

The following Deputations were received by the PRESIDENT and the PRINCIPAL in the Library:—

Harvard University:

Rev. CHARLES C. EVERETT, D.D., Dean of the Divinity School.

The Bishop and Consistory of the Unitarian Churches in Hungary:

Rev. SALOMON CSIFÓ.

The Hibbert Trust:

THOMAS ASHTON, Esq.; Sir JAS. CLARKE LAWRENCE, Bart.; P. H. LAWRENCE, Esq.; W. BLAKE ODGERS, Esq., Q.C., LL.D.; and T. P. WARREN, Esq.

The Presbyterian Board:

Rev. T. L. MARSHALL.

Cross Street Chapel, Manchester:

Rev. E. P. BARROW, M.A.; Rev. S. A. STEINTHAL; S. B. WORTHINGTON, Esq.; and G. W. RAYNER WOOD, Esq.

Cairo Street Chapel, Warrington:

Rev. W. H. DRUMMOND, B.A.; WM. LONG, Esq.; and F. MONKS, Esq.

The Addresses presented by the Deputations will be found in *Appendix C.*



THE PRESIDENT,—I will request your attention for a short time while we receive a number of deputations, gentlemen who have come from different quarters to present addresses to the College. The Vice-Principal has kindly consented to reply to them. The first deputation that will be received is from Harvard University. I call upon Professor Everett.

HARVARD UNIVERSITY.

The Rev. Professor EVERETT,—

I have, Mr. President, in my hand a letter from President Eliot containing my credentials as the representative of Harvard College, and also his good wishes and congratulations. I assure you this is on his part, and on the part of the authorities of the University, and certainly on my own part, no perfunctory performance. President Eliot is an enthusiast for free theological education. It is he who has done more than anyone else, perhaps, from the beginning, to put Harvard Divinity School in the position which it now occupies, and he was particularly eager that the University should be represented on this occasion. I am sure it is with great gratitude and pleasure that I find myself here. It is not merely on account of the position of the School of this College that we are taking such an interest in it. It is also the manner in which the work of the College has been done—both its success in teaching, and the great results which have been brought about by the graduates of the School, and also by the work of the Professors of the School in Theology, which has made the world its debtor. One cannot over-estimate at the present day the importance of such education as is offered here. It is a time in which the cry, 'Help thou mine unbelief,' is the utterance of so many. I know nothing which can lift up the spirit of the age better than a true, pure, and earnest religious faith; and this is a time in which preachers of the church should not be trained under glass, as it were, but should have a free, open, healthy education to fit them for the work. This is the

kind of education which we understand Manchester College is giving, and we present our congratulations and our best wishes.

THE HUNGARIAN CHURCHES.

The Rev. SALOMON CSIFÓ,—

LADIES AND GENTLEMEN,—A few years ago, when I left Manchester New College in London, I never thought I should be able to express my thanks and gratitude to the English Unitarians for the great kindness to me and other Hungarian students who studied in England, and who became acquainted with your social and religious life. I left England with grateful feelings in my heart. Years have passed away, but the feeling has remained in my heart, and remains the same in all the old students. I am very glad to be here once more, and to enjoy my time with you. But I feel happy at this moment because I am speaking not in my own name alone. I am entrusted to speak and salute you in the name of the old Hungarian students and in the name of all Hungarian Unitarians. I think that it is a heavenly tie that has bound us together. The hand that was stretched over to us was moved, I like to believe, by God Himself; the feeling that approached you to us was the act of God Himself out of a pure love. This College is a grand building, and I am happy to be here on this grand occasion in this College, and to learn how the search after true knowledge and right is carried on. In this College do we learn how and whom to love. But perhaps some here may say—old students of Manchester College—'This is not the same building that we studied in or that we ought to be attached to;' yet I say this is the same building, for I can see here the same spirit, the same love that there was in London. I am very happy to be here at the opening of the College; and allow me once more to salute you in the name of the old Hungarian students and in the name of Hungarian Unitarians. For my own part I cannot say more than pray to God my Father that His blessing may be upon this College, and that its work may be successful from age to age.

THE HIBBERT TRUST.

Mr. P. H. LAWRENCE,—

I think it is quite unnecessary, on the part of the Hibbert Trust, to call your recollection to the fact that our aims and principles, as Hibbert Trustees, are almost identical with those of this College, as to the investigation of truth and the encouragement of liberal enquiry into matters of religion. And when we come here to congratulate this College on its removal to Oxford, you must allow us to say that we have already, in our Trust, anticipated that movement for our own purposes, and we claim to have been the first to organise our Lectures in Oxford before the College had actually come to the determination which has brought it hither. We also have the pride and satisfaction of having numbered amongst our Lecturers several distinguished men who are Professors in the University of Oxford whose names are known to you all. I need only mention Professor Max Müller, Dr. Hatch, and others. We have now the satisfaction of finding you here, and, as our whole forty years' life has always been more or less in connection with your College, you will allow us to express, in the words of our Resolution, 'Our cordial congratulations on the occasion of the establishment of the College in buildings of its own in Oxford, and on the institution within the precincts of the University of systematic instruction and study in Theology, avowedly and sincerely free from dogmatic preconceptions and obligations, and of the exercise of religion in its simplest and most intelligible form, and free from all fetters of ecclesiastical tradition or prescription.'

The Rev. T. L. MARSHALL,—

I may say, Mr. President, that the aims and objects of the Presbyterian Board—of which I have the honour of being the representative, and of which I have been Secretary for nearly forty years—are precisely identical with those of Manchester College. A few years ago you celebrated the centenary of Manchester College, and the Presbyterian Board, three years ago, celebrated the bi-centenary of its existence. During the

whole of the two hundred years of that existence it has supported a succession of Colleges now concentrated in Carmarthen Presbyterian College, whose aims and objects are entirely identical with those of Manchester College,—devoted to free learning and unfettered research in Theology. In Manchester College, of which I have the honour of being one of the old *alumni*, this is rather an ideal. In Carmarthen Presbyterian College it is practically realised; for we have orthodox and heterodox Professors, and orthodox and heterodox students, all working together in perfect harmony. The connection between Carmarthen Presbyterian College (and to many of us Presbyterian is a name still dear among all the old historical names) and Manchester College is much closer than you, Sir, and many friends present, are perhaps aware. One of your former Principals, whom we are delighted to see present this evening in his honoured green old age, Dr. Vance Smith, was for many years the Principal of the Presbyterian College, Carmarthen. We have seen not a few students from Carmarthen College continue their course in this and other Colleges, men who have distinguished themselves and taken high degrees at various Universities. Among them I may mention the late Mr. W. D. Jeremy, Treasurer of the Presbyterian Fund, whose loss we so deeply deplore; the present Principal of Carmarthen College, an old Oxford man; Mr. Gwenogfryn Evans, so well known in Oxford as a distinguished student of Celtic Literature, and on whom the University of Oxford not long ago conferred the Honorary Degree of Master of Arts. We still continue to give Exhibitions of considerable amount to some of the students of your College, so I may claim that the Presbyterian Board has a very close connection with Manchester College, and that our aims and objects are almost, if not precisely, identical.

The Rev. S. A. STEINTHAL.—

MR. PRESIDENT,—There is peculiar fitness in Cross Street Chapel being represented here to-day, and I have not been able to resist the application made to me by the Trustees, the Committee,

and the Minister of my late Congregation, to present on their behalf the Resolution which has been adopted by the Trustees and Committee expressing their sympathy with you on the present occasion. When in 1786 Manchester Academy first began its noble work, its Tutors were the Ministers of Cross Street Chapel, Manchester. Since then only two of the Ministers of Cross Street Chapel have not been students—former students—of the College. And so the unbroken tradition, we may say, has been handed down in College and in Congregation, of freedom in theological inquiry,—an absolute freedom both for Minister and people in the exercise of their religious privileges. Not only have the Ministers of the Chapel been closely connected with the College, but from the members of the Congregation have been chosen the chief managers of the College,—Presidents, Chairmen of Committee, Secretaries, Treasurers, and active Members of Committee. And in its history, of which Cross Street Chapel is proud, one of the great features will always be that the noblest names connected with its story have been closely connected with the history of Manchester College. Those who know what the names of the Heywoods, the Percivals, the Worthingtons, the Darbishes, the Hibberts, the Potters, the Bayleys, the Touchets, mean to us—I might call a longer list to memory—will know how close has been the union between Congregation and College, and why it is that our hearts go forth with such warm enthusiasm to-day to congratulate you and all connected with the College on the auspicious beginning of your new career under these new circumstances. I need not read the Resolution that has been passed; it stands already on the Minutes of the College. But through that Resolution there speaks to us the voice of one who is not with us here to-night, and I cannot help wishing that we might have heard that voice representing more fittingly than any other could do the strong attachment to those great principles upon which the Congregation and the College alike are founded, that we might have had the opportunity of acknowledging the service that Robert Darbshire has done, both to the Congregation and the College, in the days that are gone by,—service which we shall never forget.

The Rev. W. H. DRUMMOND read the Address from the Congregation of Cairo Street Chapel, Warrington.

The Rev. J. ESTLIN CARPENTER, Vice-Principal, in reply,—

MR. PRESIDENT, AND LADIES AND GENTLEMEN,—The festival of this night brings to a close the long and devoted labours which you, Sir, have bestowed upon our College and upon its buildings, crowned as they have been by the splendid hospitality of this afternoon. This day, likewise, has brought to our beloved Principal labours no less arduous at the time in expounding the principles and history of this College, and in laying before us our future hopes. The Committee have, therefore, done me the honour to ask me to take up the work of offering to the gentlemen who have presented these Addresses to us, our warmest thanks for the greetings they have brought, and the good-will they have expressed.

You, Professor Everett, have conveyed to us from the great and ancient University at Cambridge, Massachusetts—for two hundred and fifty years of continuous academic life surely entitles that University, at any rate in the United States, to the name of ancient—the stately message of your distinguished President, and the sympathy of your Theological Faculty. From that University, where Emerson studied, where Longfellow and Lowell taught, we are proud to receive your congratulations, and from that Divinity School, made noble for your own household faith by the labours of Norton and of Abbott, hallowed by the early purpose of Theodore Parker and by the beautiful spirit of James Freeman Clarke, we accept with still further gratitude the benediction you have given. As you have shown us this afternoon, there is a special reason why we here, on entering this new building, should rejoice to have had exhibited before us so splendid an object lesson of the way in which the principles of free teaching and free learning in Theology must be carried out. For we learn from you, Sir, that the theological staff of the Divinity School at Cambridge includes Professors of what is commonly called orthodox as well as of what

is sometimes called unorthodox Theology, that they teach side by side without disputing, and that they pursue truth with common accord. May I be pardoned if I say, further, that it is to me especially acceptable to have the honour of returning thanks for your Address, because by the courtesy of your President, and by the generous good-will of my friends the Principal and Committee of this College, I hope, before another year has passed, to have the pleasure myself of renewing, on your side of the water, the friendship which it has been so delightful to me to commence here.

And now to you, Mr. Csifó, we are bound by ties of personal regard and affection. Mr. Csifó has come to us as the representative of a Bishop; he brings with him, in a certain sense, the credentials of a state religion. It is possible, therefore, to accommodate the modified episcopacy which our Presbyterian forefathers would have gladly welcomed, to a Unitarian Theology which they would have most vigorously repelled. We sympathise with you, Sir, in the great historic lineage of your church. We are bound to you not by community of origin but by present theological affinity, and it has been our joy for now a whole generation to welcome, year after year, successive students from Hungary within the walls of our own College. These gentlemen have brought to us a freshness of spirit, a different theological and social tradition, a charm of personal manner, and a devotedness of labour as students, which have endeared them closely to us, and caused the long line of their memories to remain fresh and vivid in our hearts. To you, Sir, therefore, who have thought it worth while to cross Europe from your home on the Turkish frontier, to be present for two days in Oxford at our festival, we tender our warmest welcomes and our sincerest thanks.

To three other bodies I will venture briefly to address myself; linked by similarity of descent, dating one or another from very nearly the same period, and belonging at any rate to the same historic movement. From the Presbyterian Board we have received congratulations which we accept with heartfelt gratitude, knowing the immense services rendered for more than two hundred

years by that venerable body in the maintenance of our Presbyterian tradition. You, Mr. Marshall, have referred to the establishment of successive Colleges, and in particular to the way in which at Carmarthen—though with more limited means and on a smaller scale—you have worked out precisely that same object lesson which Professor Everett has described to us at Harvard. In the Carmarthen College, likewise, Professors of different theological views have taught side by side, and students from various orthodox churches have met along with those of the Unitarian faith. You, too, therefore, have nobly vindicated that great principle on which our Presbyterian churches were founded, of maintaining religious fellowship in spiritual unity without requiring identity of theological belief. And we, too, are indebted to Carmarthen College for more than one student full of Welsh vivacity, who might hold views about the connexion of Welsh and Hebrew inconsistent with sound philology, but who enlivened our Common Room and brought repeated cheer to comrades sometimes depressed by the labours of academic life, and who have gone forth filled with that same spirit of eager helpfulness, sometimes into the gloomy spots of our great cities, and carried with them that fervour of earnestness which we associate especially with the Celtic spirit.—From Cross Street we have received an utterance of good-will, expressed with an eloquence and fervour which I will not attempt to rival, and with a fulness of historic knowledge which it is out of my power to emulate. But we cannot forget how great a place Cross Street has filled in the annals of Nonconformity in Manchester, and through its wide influence on the group of towns which have arisen around that mother city. Nor can we fail to remember how close has been the tie between this College and that Congregation. It is a matter, I understand, of disputed tradition whether the meeting of respectable gentlemen, one February day in 1786, with which our own immediate annals begin, actually took place in the room of Cross Street Chapel, associated in my own mind with so many reminiscences of College administration, and so many an interesting gathering of its supporters. Be that as it may, we know that the Cross Street pulpit was open to our first

Principal for that sermon of dedication in which he consecrated the College 'to Truth, to Liberty, and to Religion;' and we know, as Mr. Steinthal has told us, how close has been the bond ever since, as successive Ministers have passed, by nearer or remoter stages, from the College lecture hall into the Cross Street pastorate. Nor, indeed, would we forget that the tie of Cross Street with Oxford has been more closely knit by the recent appointment to its pulpit of a gentleman who, in the possession of Oxford learning, and in the fearless investigation of the origin of Christianity, has found that the pursuit of truth indeed requires freedom, and leads to the larger and fuller realisation of the religious life.—And Mr. Hamilton Drummond, in the name of the friends of the Cairo Street Congregation at Warrington, has conveyed to us greetings which show us indeed how close is the filiation of the lineage of our College with theirs, for on these shelves repose some books that came from the library of the Warrington Academy. From that building, in what was then, I suppose, little more than a village—I possess even now a sketch of Warrington made not more than between fifty and sixty years ago, which shows it in charming pastoral scenery, beside verdant meadows, on a stream reflecting a sky of azure blue—from that village there went forth learning and culture that made it the centre of the whole literary life of Lancashire for a period of nearly thirty years. During that time, that little band of devoted teachers, numbering among them men so distinguished as Dr. John Taylor, the Hebraist; Dr. Priestley, even then of scientific fame; Dr. Enfield, whose works were translated into German,—one of the rare instances where English scholarship found its way abroad; Gilbert Wakefield, and others, educated no less than 393 pupils. From Warrington, therefore, where successive beautifications of the old Chapel have not quite hidden all traces of its earlier simplicity, we rejoice to receive good wishes as we start upon our sumptuous way.

Gentlemen of the Hibbert Trust, forgive me if I have reserved the acknowledgment of your congratulations till the last. The reason cannot but be obvious. It springs out of that quality

in the nature of gratitude which always has an eye to favours yet to come. From you, the youngest of the associations represented on this night, we have already derived benefits so great as to make us look forward with eager hope to the assistance which we know you are so ready to give us in the future. To you, many of us—I myself among them—owe largely what we know of Continental scholarship, and the means of pursuing studies abroad which have laid, in part at any rate, the foundation of anything we have been able to do since. To you, also, we are indebted for that noble series of Lectures in which you have enlisted scholars who have, with such fearless research, sought to unfold the beginnings of religious history,—the first of whom (Prof. F. Max Müller) we rejoice to count among our guests to-night,—a series which we hope will be crowned in the coming year with a course by the Principal of this College. And even that does not exhaust the advantages which you bestow. For already this day there has been foretold to us the appointment of a Hibbert Lecturer in Ecclesiastical History, which will place a dear and trusted comrade at our side, whose special task it will be to devote himself to the investigation of the origins of Christianity, its Religious Life, Belief, and Institutions, and to the modifications which they exhibit in the later thought and history of our own country.

Ladies and Gentlemen, I have but one word more to say. You have given us of your sympathy, you have given us of your money, you have given us your support; you send us on our way with a rich bounty of encouragement. But there is one thing more which you must give us, or else these class-rooms will be unpeopled, the teaching in this place will be void, and the succession of Ministers in the pulpits of the Free Churches will be at least in dangerous peril. You have given us of your goodwill; give us also, O Fathers and Brethren of the Churches, give us your young men.

During the evening there was an Organ Recital by T. W. Dodds, Esq., Mus.Doc., Organist of Queen's College.



THE CHURCH OF CHRIST.

A Sermon

Preached in the College Chapel, on Sunday, October 29th,

BY THE PRINCIPAL.

‘Now ye are the body of Christ, and members in particular.’—
I. Corinthians xii., 27.

ON this, the first occasion of my addressing you in our new chapel, my mind naturally turns to the consideration of the Church of Christ; and I invite your attention to a few thoughts on its nature and functions, and on our own position within it. Whether Christ gave any precise instructions to his Apostles respecting the formation and constitution of a church may well be doubted; and we cannot even be sure that he who taught that the kingdom of God came not with observation, but worked like hidden leaven or the buried seed, looked forward to a vast organised society of disciples; and still less can we believe that he wished the silent and humble force of godliness to be clothed with the trappings of secular power, or his earthly representative to endeavour to subjugate all the kingdoms of the world and the glory of them to his autocratic will. Nevertheless, a church, with all its possibilities of good and evil, sprang inevitably out of the life and teaching of Christ. Those who believed in him bore such a peculiar spiritual mark, and were so drawn together by the sympathy of common aspirations and by the pressure of common dangers, that they could not help becoming a distinct society; and as the duties and needs of this society multiplied and called forth divergent tendencies, the division of functions and the orderly subordination of an organised system were necessarily adopted. Since that time the Christian Church has existed; or, must we not rather say, a number of Christian Churches? For schism after schism has rent the body of Christ; and if with the spiritual eye we can discern

it in the wholeness of its heavenly symmetry, we behold with the eye of the flesh only its disjointed and sickly limbs. In the higher and unseen kingdom of Christian unity we claim our place, and seek to form for ourselves, I trust with humble conscientiousness, a true picture of the Church of Christ.

We can hardly find a more appropriate figure than that employed by St. Paul to describe the ideal character of the Church. It is a body, of which Christ is the animating soul or spirit. He is not merely the teacher who has laid down wise precepts for the guidance of human conduct, nor the sage who has announced important truths which we may individually accept, but he is the head and leader of a great spiritual movement, which, so far as it is true to the original impulse, is permeated by the same kindling life, being constantly renovated through communion with the same eternal Reality. Precepts may be mechanically obeyed; dogmas may be accepted without any intellectual or religious awakening; but we have not entered into the heart of the Christian movement till precept and doctrine glow with an inner fire, and are felt as the very substance of our own most spontaneous and original life. Their power is due to the Spirit that lay behind them, and sent them thrilling forth upon the world in tones which filled the hearers with wonder; and though we cannot hear these tones in their first utterance, yet their echoes linger around us, and the Spirit is brought home to us through its manifestation in the whole personality of Christ, through his deeds even more than through his words. There is, so to speak, an expression in his life considered as a whole, which, so far as I can judge, is quite unique in its richness, beauty and force, and which, once seen, is treasured as the soul's hidden life and most luminous revelation. This expression can never be patched together out of its detailed features, because it depends upon their blended harmony, and on subtle and suggestive lines of meaning which elude description; yet, if seen but for an instant, it reveals a depth of truth and love and power which ought to abide in his Church for ever, and still to gleam with living radiance, like a reflected sunset glory, in the faces of his disciples.

Now the Christian is he who is animated by this Spirit. St. Paul says, 'If a man have not the Spirit of Christ, he is none of his;' and the fourth Evangelist reports Christ's own saying, 'By this shall all men know that ye are my disciples, if ye have love one to another.' The Christian, then, is known, not by his professions or his associations, but by that same spiritual expression, that peculiar quality and tone of life, which we have witnessed in Christ. It may, of course, be mingled with lower elements, and appear only as a plastic power, slowly changing by its acknowledged sovereignty the lower nature which chafes against it; but he who in his inmost worship lives in the Spirit, though in outward act he may often fail to walk in it, yet bears the Christian stamp, and is justified by his faith. Before this principle how the dividing walls of the sects should crumble into ruins, and bands of brothers march over them with mutual greeting! The separations of dogma and ritual nowhere correspond with the lines of spiritual judgment. Try men by the principles which Christ himself laid down, and you will find in every sect men whose Christianity is nothing but an arrogant and hollow counterfeit, and you will meet also men whose heavenly mind makes our human distinctions seem but the surface fret on the deep ocean of our common life in God. These are the saints who walk in robes of white, and come without number out of every kindred, tongue, and nation.

It follows, then, that the Church of Christ is different from any or all the sects. There is an invisible ideal of it to which each sect, according to its faithfulness and its illumination, endeavours to conform; but none is so comprehensive as to leave beyond its borders nothing but the outlying world of heresy and heathenism, none is so pure as to exclude all but the loving and true. The several churches are only members of a larger body, and depend for their health and growth on the conscious recognition of their imperfection, and the fulness and freedom of their communion with that richer life which, from its heavenly centre, pulsates through the whole of the spiritual organism of society. Nevertheless, it is practically true that the principle here

enunciated cannot be made the basis of organisation; for not only would it require an intolerable ecclesiastical censorship to determine, on grounds of religious character, who might claim to be a member of the Church, but the very fact on which our principle rests proves that the Christian spirit may be the central and vital force amid surrounding conditions of belief and practice which are so far inconsistent with one another as to necessitate more or less of separation in our religious activity. The hand and the foot, the eye and the ear, have each their indispensable functions in the common life of the body; and disaster would result equally from any attempt to confound them or to set up one in a sovereign and independent position. Their value depends at once on the clear precision with which they discharge their appointed task, and on their humble submissiveness to a principle larger than that which is apparent in their distinctive action. The eye not only sees, and sees with effect proportioned to the excellence of its own peculiar structure, but in the act of seeing it is manifesting that larger life of the conscious mind without which vision would be impossible. So, when men, with their imperfect intelligence and inherited tastes, associate for worship, they are necessarily drawn together into distinct groups by their varying convictions and preferences; and so long as these groups are formed, not from vanity and self-will, but under the pressure of a genuine spiritual impulse, I know not why they should not fulfil in the life of the Church some needed function, to which they are led by a wisdom higher and wider than our short-sighted human purposes. But the danger is that we may become so enamoured of our own peculiarities as to forget that larger life of which they are only one manifestation, and so contract a narrowness in our views and an injustice in our judgments, which will introduce antagonism and bitterness where only love and the honest rivalry of good works ought to prevail. In order to fulfil worthily the very duty which we have in hand, we must extend our sympathies far beyond the boundaries of our immediate associations, and seek to absorb into ourselves more and more of that Spirit which every sect acknowledges, and which remains

one and the same amid an endless diversity of operation and of expression.

In the constitution and management of a particular church, therefore, we must not only have regard to the beliefs which compel us, however reluctantly, to separate ourselves from the mass of our Christian brethren; but for the sake of these beliefs themselves, that they may be armed with the power of God unto salvation, we must be saturated with all that is best in the common life of Christendom. Time will permit us only to glance at these two aspects of a church; and we will look first at its universal function.

If we endeavour to penetrate the inner meaning of Christ's spirit, and to interpret its immediate effect upon his followers, I think we shall see that through his communion with God the eternal life of love was brought in him to such a burning focus that it radiated thence, and passed as a new redeeming force into hearts that were not closed against it. Similarly the Church, which, as a body quickened by his Spirit, seeks to perpetuate his agency in a living and visible way, must, through worship, continually drink in the eternal life which flows from God, and pour it forth freely on mankind. Public worship is accordingly the most prominent feature in all churches, and is rightly felt to be the channel of their holiest influence. But what is worship? It is not the ritual, but the devoutness which sanctifies the ritual. When Christ was alone upon the mountain, and only the solemn voices of nature murmured around him,—when he bowed himself in the garden, and only the vast dome of heaven rose above his anguish—there was worship, the utter consecration of self, the adoring and loving submission to a Will felt to be supremely good. Perhaps our highest worship is always thus alone, in some high moment of rapt vision, or some trial which rends the hollow drapery of life and brings us face to face with its realities. Then there is no form but the clasped hands, and the lifted eyes, and the trembling lips.

But besides this solitary worship, when each heart has its own secret, we are impelled also, as members of one spiritual family,

to bow down together and pay the tribute of a common devotion. We would breathe forth a gratitude which all should feel, and seek relief for universal needs, and catch a mutual flame from the united aspiration of many souls; and thus we would deepen our sense of brotherhood as children of the same Father. This common prayer requires some recognised form; and with the adoption of a form differences inevitably arise. Some prefer the austere simplicity of the Puritan, others the gorgeous symbolism of the Catholic. Both may be genuine utterances of the human soul, and he who cares most for the hidden fountains whence worship flows will be the most tolerant; but both have their dangers and their limitations, and either may sink into a lifeless formality, which represents only a departed spirit, and brings no grace to those who engage in it. Now the primary duty of a church in this respect is to make its worship real. It must struggle against the tendency to formalism which is continually created under the crushing influence of habit and routine. It must perpetuate the revelation of the Father, on which all Christian worship ultimately rests, and make his love felt as a living and present reality. It is not the form that is acceptable to God, but the worship in spirit and in truth, the humble sense of our need, the readiness to receive whatever of truth or goodness God in his wisdom may be pleased to send, the surrender of mind and heart and will to the holy Lord of our lives.

What a burden, then, is laid upon the ministry of a Church; for it is the chief agency through which this living influence must flow. The minister must be familiar with the unseen temple where are lonely communings with God, if he would come with inward glow to lead the devotions of his people, and lift men out of the rut of a dead conformity to usage. But it is for you, dear friends, to see that you do not lay too great a burden on the minister. To him, bound as he is to conduct the service whatever may be his spiritual mood, the temptation must be greatest to stiffen under the chill of an exacted ritual, and he may often require the earnest sympathy of expectant worshippers to thaw the coldness in his heart, and liberate the imprisoned waters of

life. You, too, must come with heart and mind prepared, reverently seeking for higher strength and wisdom, and not with listless vacuity, wishing only that everything may be as short as decency will permit, as though public worship were a necessary nuisance which the folly of heaven has imposed on the superior wisdom of mankind. The growth of the latter spirit could indicate nothing but a religious decay, which would find St. Paul tedious and St. John insipid; and if you desire your church to live, so that a stranger coming among you will feel that God is in you of a truth, then you must all be as anointed priests, assembled, under the inspiration of secret prayer, to offer up spiritual sacrifices. Then it will be a holy and honourable delight to meditate and pray together, and you will receive nourishment for your deepest life, and so be prepared for the next great duty of a Church—the transmission of the divine life to the world.

For what was the source of Christ's redeeming power in society? Only to a very limited extent did it consist of his teaching; for the divine rule of duty had been graven on men's consciences long before the Sermon on the Mount was spoken, and it was not ignorance, but sin, that ailed them. An enunciation of the true laws of spiritual life is useful, in order to enlighten the judgment, or even to remind men of what they already know; but by itself it does not warm the heart or fortify the will. It was not what Christ said, but what he was, that made his disciples regard him as their Saviour. Word and deed are but forms wrought by the unseen spirit, and there is the secret of their feebleness or their power. It was the might of divine love glowing through word and deed that clad them with authority, and made them piercing messengers of truth to every conscience that was not seared. But what was ultimately the conquering force of this love? Was it not the visible proof of its absolute disinterestedness? It is self-denial that reaches the convictions of men, and overcomes all but the most cynical scepticism; and thus it was the cross that was borne with such life-giving victory into the midst of a corrupt society, and made men start with a new consciousness that they might be clad with the righteousness of God. The self-sacrifice

of love is the saving power which Christianity offers to the world; and it is only so far as the Church has incorporated this love, and its members are prepared to make large sacrifices for the good of mankind, that it stands really on the side of Christ, and may take his name without a blush. It may rattle for ever the dry bones of moral precepts, and talk luxurious platitudes about its beautiful faith, and the world will only stand by and laugh at the grinning skeleton. We must be filled with the life of God if we would give life to our brethren; and this is the great social duty of Christ's Church, to sweeten the inward springs of individual life, and give health to that creative force out of which all social institutions arise. We must, of necessity, have the machinery of government, laws, franchise, education, property, trade, relief of the poor and the sick; and all honour to the men who earnestly plan the best construction for this machinery, and labour for the realisation of their philanthropic schemes. To these things no humane person can be indifferent. Nevertheless, the Church must not abdicate its function of looking beneath all this machinery, and finding at once its ultimate motive power and its ultimate value in the life of individual souls. If the rot of selfishness is gnawing the heart of society, no machinery will save it; it will, at most, procure a little longer time in which selfishness may riot with a yet deeper corruption. On the other hand, if the love, which I can adequately describe only as the love of Christ, were the fountain of our national life, penetrating all orders of society, the terrible evils which lie with such a burden of reproach on the conscience, and of perplexity on the intellect of to-day, would melt away of themselves like a morning mist. It is for the Church to pour forth this higher Spirit on mankind; but it cannot do so through dead formulæ, or through institutions which have lost the beneficent impulse that gave them birth. It can give only what it has received in communion with God, and a heart full of heavenly love must beat at the centre of every agency which is to reach the sources of human sin and woe. Alas! for us if we are losing our faith in these high realities, for if the salt of our country have lost its savour, wherewith shall it be seasoned?

In the practical carrying out of these principles there is, happily, room for a far larger combination of separate churches than has yet been found possible in our worship. Members of all sects can meet together on the broad platform of humanity; and they are beginning to find, with mutual surprise, that they are moved by the same Spirit, and are working in obedience to the same divine Leader. There are some agencies, no doubt, which are best conducted through the energy of a single congregation, and others which can be harmoniously managed through the united efforts only of congregations which are bound to one another through some special tie; but wherever it is practicable to carry on philanthropic enterprise without regard to our ecclesiastical distinctions, I think it is most desirable to do so, not only in order to promote our fraternal union, but for the sake of economy and efficiency. The particular church that we frequent ought to supply us with inspiration, and refresh our weary souls with the vision of God, and then send us forth to do our duty as men and citizens and brothers in the world's open field, to work with all who will work with us in promoting the common good, striving only who shall be most Christ-like in the purity of his honour, the largeness of his charity, and the simple earnestness of his self-devotion. It is in this practical application of our faith that we find our deep-lying unity, and, relieved from the harsh jangle of jealous ecclesiastics, perceive that amid all our differences we revere the same divine beauty of character, and sigh for the same ideal life.

But now, turning from the universal aspect of the Church, we must ask what is our special position and duty in the religious commonwealth? We are but a small band of men, separated, sorely against our desire, from fellowship with the great mass of the Christian community. The churches from which the supporters of our College are almost wholly drawn, and to the ministry of which the great majority of our students repair, originated to a large extent in protest against the attempt to enforce an artificial uniformity, and to dictate to the Holy Spirit of God in what words alone He should be permitted to speak, and

in what channels alone his grace should be permitted to flow. Our forefathers were simple-minded men, who thought that it was worth while, nay, that it was simply honourable, to suffer on behalf of principle, and had not yet discovered that it was a silly crotchet to make a stand for liberty of prophesying at the risk of losing their practical usefulness. Some may still think that they were wise and far-seeing men, who perceived that practical usefulness was a very small and temporary affair compared with the maintenance of great principles, and that they might trust the results to God, if they themselves cared for nothing but the present duty. So, when the Act of Uniformity was passed, they recorded their protest by leaving their churches, and went forth in faith, to be led like Abraham towards an unknown destiny. I say that it is a grand and a solemn responsibility to be the heirs of these men, and that no distinctive duty can be higher than that which we have thus inherited, to tell the world that the Holy Spirit is not and will not be bound, that where the Spirit of the Lord is there is liberty, and that to attempt to tie it up in a theological formula, or in an unchangeable ritual, is as fatuous as to build a wall of sand against the flowing tide, and order the ocean to forget the heavenly attraction, and stay its billows within this crumbling barrier.

In the enjoyment of the freedom which we have inherited from our forefathers, we have reached a theological position widely different from theirs. We have thus practically learned that a church may preserve its identity while its theology undergoes such changes as the progress of knowledge and of thought may require. Hence arises our second message to the world, that the basis of a church is something deeper than a system of theology, and that, therefore, the theology which flows out of this deeper fountain ought to be undogmatic, that is, that it ought not to be imposed by authority as a test of membership in the church. It is sometimes said that such a theology must be too hazy and indistinct to be of any practical value. The charge is founded, I think, on a failure to discriminate the individual from the community. Each individual may have his theology as sharp and

clearly defined as he pleases; but where a theological system is not maintained by authority, and men hold sharply defined convictions of their own, there must be a considerable variety of opinion; and if you superimpose on one another several systems which, however substantially alike, yet differ in their outer margins, the resulting outline must necessarily be blurred and vague. But is this a disadvantage to a church? Does it not secure for it the largest practicable variety of mental tendency, of original thought, and of spiritual tone, and thus add to the richness of its life, the catholicity of its communion, and the sincerity of its profession? And may it not teach us that our faith must rest, not in a creed, but in the living God, whose word still speaks to human souls, and whose love still blesses human hearts? If this be so, the testimony which we bear to what we consider to be a more enlightened theology must be borne with a due sense of our intellectual and spiritual limitations, and with a tender and appreciative respect towards those from whom we differ. Our theology expresses our highest thought to-day, but we know not what messages we may yet receive from the Spirit, and we must not bind upon the churches of the free that measure of revelation which has been vouchsafed to ourselves. For my part, I hope that the future of these churches will be more glorious than their past; that men of larger faith, and clearer vision, and holier consecration, will walk within them; and that they will not need to teach every man his brother, because the Lord God himself and the Lamb will be the light of all hearts.

To these great ends, then, let us once more dedicate this Church as a member of the body of Christ: to the worship of the Father in spirit and in truth; to brotherly love, active in all beneficent works; to the communion of the Holy Spirit—wider and stronger than all our intellectual separations; and to truth, rising like the all-embracing sky, above every sectarian name. Then it will be, according to Paul's ideal of the church at Corinth, a 'Church of God,' quickened and illumined with the 'mind of Christ.'

APPENDIX.

A.—LETTERS.

B.—PUBLIC MEETING AT MANCHESTER.

C.—ADDRESSES, &c.

D.—GIFT OF COMMUNION PLATE.

E.—DESCRIPTION OF BUILDING.

F.—THE ANCESTRY OF MANCHESTER COLLEGE.

G.—LIST OF PERSONS PRESENT.

H.—DONORS.

A.—LETTERS.

The late MASTER OF BALLIOL,—

‘BALLIOL COLLEGE, *June 7th, 1893.*

‘I shall be happy to accept your kind invitation to be present at the opening of Manchester New College. I am no speaker, but if you wish me to do so, I shall be willing to propose the toast of the College.’

The Right Hon. the Earl of CARLISLE,—

‘NAWORTH CASTLE, *October 15th, 1893.*

‘I am exceedingly sorry I shall not be able to go to the opening of Manchester College on the 18th. I fully intended to be there, and looked forward with pleasure to the gathering; but some unforeseen business makes it impossible for me to go South this week. . . . I was in Oxford the other day, and saw the new building, which I admired greatly. I viewed it critically, as one of the most interesting and characteristic views of Oxford is from the ground beyond it, and a poor or ugly building would have been fatal; but it seemed to me to be quite worthy of its surroundings. I shall look forward to visiting the College later. I am sure that it must be a great satisfaction to all who are interested in the institution to see their undertaking so beautifully carried out.’

The Right Hon. JAMES BRYCE, M.P., D.C.L., Chancellor of the
Duchy of Lancaster; late Regius Professor of Civil Law,
Oxford,—

‘*October 11th, 1893.*

‘As I do not expect to return to England for two or three weeks, I cannot, to my sincere regret, have the pleasure of being with you at the opening of your new buildings next week. The occasion is one of great interest. Although no longer officially connected with the University, I may perhaps, as one of those who worked for the abolition of

tests twenty-five years ago, and who have since striven for other reforms calculated to make the two ancient Universities more generally accessible and useful to the nation, venture to express the satisfaction with which they see that Oxford is more and more drawing to herself the representatives of eminent schools of philosophical and religious thought formerly excluded from her bounds, and is becoming the seat of such institutions as Manchester New College and Mansfield College, in which the best traditions of those schools are worthily maintained. It is hardly less gain for the University to become the dwelling-place of such institutions, working peaceably side by side with the Theological Faculty of the Established Church, than it is a gain for the clergy of the unestablished Churches to receive their education under the shadow of our venerable walls, and amid those ennobling influences which Oxford is so well fitted to inspire. Heartily wishing to your College a long career of prosperity and usefulness in its new abode,—I am, &c.'

The Rev. JOSEPH FERENCZ, Bishop of the Unitarian Churches
in Hungary,—

KOLOZSVÁR, HUNGARY, April 17th, 1893.

'I received, with grateful thanks, your very kind letter, in which you are inviting us to the opening of the new building of Manchester New College, Oxford. . . . I shall present the matter to the Representative Consistory. I am very sorry to say that, for the sake of my poor health, I cannot promise to go, although it would be my fervent desire to be present at that remarkable festival, but I shall take care of sending a deputation; for we, also, feel a deep gratitude towards that institution, and we look to it with fair hope in the future, too.'

Dr. OTTO PFLEIDERER, Professor of Theology in the University
of Berlin,—

LICHTERFELDE, 18 Apr., 1893.

' . . . Leider wird es mir nicht möglich sein, zu dem Einweihungsfest Ihres Colleges persönlich zu erscheinen, da ich im December nach Edinburg zu den Gifford-Lectures kommen muss. Ich kann Sie nur aus der Ferne meiner lebhaften Theilnahme versichern

und der Hoffnung Ausdruck geben, dass Ihre Anstalt fernerhin im Geiste der freien Theologie, wie sie der ehrwürdige Martineau so rühmlich vertritt, werken möge. Die räumliche Verbindung mit der alten Universität wird eine für beide Theile heilsame Wechselwirkung erzeugen und Ihrem Einfluss auf die gebildete Jugend Englands einen weiteren Spielraum eröffnen.'

Dr. H. OORT, Professor of Theology in the University of
Leiden,—

'LEIDEN, September 22nd, 1893.

'I very much regret having to decline the honourable invitation of the Committee of Manchester College, Oxford, to be present at the opening of the new College building. I should have liked to accept it, but towards the middle of October I shall have begun my autumnal course of lectures, and it would not do to suspend them for a week. I am extremely sorry, because I would have been glad to avail myself of this opportunity to show your College, which I hope will be entering on a new prosperous life, the interest I take in it. . . . My best wishes for the success of the great festivity.'

Dr. C. P. TIELE, Professor of the History of Religions in the
University of Leiden,—

'LEIDEN, April 14th, 1893.

'I feel much honoured by your cordial invitation to the opening of Manchester New College, Oxford . . . and if I can get leave in the beginning of the term, I hope to be able to be present at the ceremony. . . . Free teaching and free learning of Theology, the scope for which your College is founded, has my heartfelt sympathy.'

Dr. ALBERT RÉVILLE, Professor in the Collège de France,
Paris,—

'PARIS, 11 Avril 1893.

' . . . Je me sens très honoré de l'invitation cordiale que vous m'adressez de venir en Octobre prendre part aux solennités de l'inauguration. Ce serait pour moi un très grand plaisir. Toutefois je

n'ose, à cette distance, vous promettre que je serai des vôtres. Des engagements antérieurs et des raisons de santé me rendront, je le crains, le voyage matériellement impossible. Toutefois je ne veux pas répondre par un refus net à votre toute aimable invitation. Je vous demande seulement la permission d'ajourner ma réponse définitive.'

Count GOBLET D'ALVIELLA, Professor of the History of Religions in the University of Brussels,—

'BRUSSELS, April 19th, 1893.

'I have been much pleased to learn, from your letter, the completion of the buildings devoted to Manchester New College. The establishment at Oxford of a College dedicated to liberal Theology will be a great event, which must fill with satisfaction and hope all friends of rational and progressive religion. . . . I shall never forget the hospitality I received (from the College) in its provisional quarters, when I went to Oxford to deliver the Hibbert Lectures of 1891, and, especially, the kindness shown me by the principal members of its staff. I should like nothing better than to accept your invitation and be present at the opening of the new building in October next, but I am afraid circumstances will prevent me from going to England towards that time.'

President CARY, Meadville Theological School, U.S.A.,—

'MEADVILLE, PA., May 27th, 1893.

'While it would give me great pleasure to share in so interesting an occasion, and while I would gladly make some sacrifice of convenience to do so, a concurrence of unfavourable conditions leaves me no reason to hope that I can be absent from home at that time. It is equally doubtful at present whether our Institution can be represented upon the occasion by some other than myself,—yet I am not altogether without hope that this may be the case. The establishment of Manchester New College at Oxford, and the erection of such a building for its accommodation, is an event of no small significance in its bearing upon the nurture and propagation of free and untrammelled religious thought; and it will be a cause of regret to the officers of the Meadville

School if they shall be unable to show, by the personal presence of some one of their number at the formal opening of the building, their high appreciation of the labours of those who have been instrumental in advancing the College to its present height of prosperity.'

[TELEGRAM, October 17th, 1893.]

'Meadville congratulates Manchester on its new birth.—GEORGE L. CARY.'

WALTER J. EVANS, Esq., M.A. (Oxon.), Principal of the Presbyterian College, Carmarthen,—

'CARMARTHEN, October 9th, 1893.

'Accept my best thanks for the various invitations you have kindly sent me. I should have liked to attend the interesting function you announce, but I could not do so without much inconvenience to myself and others, and I must regretfully ask to be excused. Carmarthen College will be happily represented by the Rev. T. L. Marshall, the Secretary of the Presbyterian Board.'

Letters and telegrams, expressing regret at inability to attend and good wishes for the College, were received from Professor FROUDE (Oxford), Professor ODLING (Oxford), Emeritus Professor F. W. NEWMAN, President ELIOT (Harvard), Rev. J. H. THOM (Liverpool), Mr. R. D. DARBISHIRE (Manchester), and others.



B.—PUBLIC MEETING IN THE FREE TRADE
HALL, MANCHESTER.

THE Meeting to which allusion is made by the Warden of Merton was held on Friday, April 6th, 1866, and had for its object the adoption of petitions to both Houses of Parliament for the abolition of Tests at the Universities of Oxford and Cambridge. Thomas Bazley, Esq., M.P., was the Chairman; and the following Resolutions were carried:—

Moved by the Rev. F. TEMPLE, D.D., Head Master of Rugby School; seconded by JACOB BRIGHT, Esq.; and supported by the Hon. GEORGE C. BRODRICK, M.A., Fellow of Merton College, Oxford:

That the admission of all Englishmen, without distinction of creed, to the full benefits and honours of the national universities, their ancient heritage, would advance learning and liberal education, promote the unity of the nation, strengthen the attachment of its citizens to its great institutions, and extend the influence of the universities themselves; and that while, like all measures of peace and justice, it would allay religious bitterness and soften religious divisions, it would in no way cast doubt on the value of religious truth, or diminish the real influence of religion.

Moved by WILLIAM GRAHAM, Esq., M.P.; seconded by the Rev. W. C. SIDGWICK, M.A., Fellow and Senior Tutor of Merton College, Oxford; supported by the Rev. JOHN HAMILTON THOM:

That, acknowledging the advantage which has attended a partial emancipation of the universities from exclusive tests, and a partial restoration of their national character, and of their active interest in the education of the whole nation, this meeting regards the further emancipation of the great national schools of learning as an object of national concern, and wishes to invite all denominations and classes of the people, and

especially those who are most interested in learning, science, and education, to unite in cordial support of the measures now in parliament for effecting this object.

Moved by JOHN KINGSLEY, Esq.; seconded by the Rev. CHARLES BEARD, B.A.:

That petitions be presented to both houses of parliament, and that they be signed by the Chairman on behalf of this meeting; that the petition to the House of Lords be presented by Lord Houghton; and that to the House of Commons be presented by the Right Honourable E. P. Bouverie, M.P.; and that the members for the southern division of the county of Lancaster and its boroughs be requested to support the same.

The part taken in the proceedings by those so well qualified to represent the principles of Manchester New College as the Rev. J. H. Thom and the late Rev. Charles Beard (one of the Secretaries of the College, his colleague, Mr. R. D. Darbishire, being Secretary of the Meeting), might well warrant the insertion in this place of larger extracts from the 'Report of Speeches' (Longmans, 1866). Many will, however, feel that the speech delivered by Mr. Beard may, with special appropriateness, be included in this volume, as giving expression to many of those considerations which led him earnestly to advocate the removal of Manchester New College to Oxford, and which have largely influenced those who, since his lamented death, have been enabled to carry it into effect:—

The Rev. CHARLES BEARD rose to second the resolution. He said: I should not trouble you with any remarks of mine at this late period of the evening, did I not feel that the position in which I stand to this matter has been imperfectly represented, and the patience of the meeting to-night a little one-sided. We have listened to long and able speeches from members of the University of Oxford. I am myself a Nonconformist; I have been shut out from Oxford by the operation of the tests to which allusion has been made, and I therefore think that, late as it is, I may ask you to hear from me—and I promise you that it shall be brief—a frank Nonconformist view of this question. Sir, I am old enough and young enough to have felt a wrong in this matter. I say that I am young enough, because I suppose our fathers—I mean

our Nonconformist fathers—gave up, as impracticable, the idea of going to the national universities, and proceeded in search of education to Edinburgh and Glasgow, where our Scotch friends, of whom we are accustomed to think as more under the influence of religious exclusiveness than ourselves, had at least set an example of liberality and good sense, by keeping their universities free from tests. And I say that I am old enough, for some twenty years ago, when my turn came to receive a university education, I saw the dawn of a more liberal feeling in the universities of England; and I felt that I was greatly wronged in being obliged to resort to a famous foreign university for the hospitality denied me at home, and to tell the men at whose feet I sat that not merely their European celebrity had drawn me to them, but that I was compelled to go abroad, to find that instruction which the ancient and venerable institutions of my own country had not to give to such as me. I differ from some of my friends on the platform in regard to the use which the Nonconformists will make of this concession if it is granted to them. In the first place, education at Oxford is, let me tell them, expensive, and as the Established Church is very strong among the wealthier classes, the number of Nonconformists who can afford to give their sons an university education is comparatively few. But I think, also, that many Nonconformists, to whom their Nonconformity is a matter of conscience, deeply affecting all the interests of their life, will hesitate ere they trust their sons to the great fascinations of the University of Oxford. They will hesitate ere they send their sons to a place where all the highest and best influence of the Church of England is concentrated into one focus; where everything that can move the intellect or touch the imagination of man is brought to bear; and where they would be thrown into the company of young men, for the most part equal or superior to them in station, who would be inclined to look upon a Nonconformist as a rare and curious animal, which they had often heard of, but had never seen before. But this is not my own feeling. I have a son, and I will frankly tell you, that I intend him to go if the vast question of expense can be got over. Why is this? Because I happen to be a Nonconformist, not because I like it, but because I cannot help it; not because I conscientiously separate myself from the Church, but because the Church, two hundred years ago, turned my fathers out, and will not now let me in. And I confess, though I know that this is not the sentiment of a large class of Non-

conformists, that I value our common Christianity more than my own ecclesiastical isolation. I ask, then, for this boon at the hands of Parliament. I ask that it shall be frankly conceded by the Church, because I believe that it will cost the Church almost nothing to give, yet will be an inestimable benefit to us. I claim the privilege for myself, for my children; first, because I believe we have a legal and a moral right to endowments and advantages, given not for the Church, not for any particular sect or class, but for the entire English nation. I claim it in the second place, because I wish to put my child in the midst of the strongest current of English religious and social life. And I claim it, lastly, because it would be a gift which the Church, which the University, which Parliament could give, and which would, more than any other, remove the heart-burnings and the animosity which now so unhappily exist. Well, Sir, in the next place, we have been told, over and over again, that if Nonconformists were introduced into the universities, the calm which pervaded the place would be disturbed, that the studies in which men had engaged uninterruptedly in the pursuit of truth, would give way to religious and theological contentions, and all at once discord would take the place of harmony. When I read such arguments, I cannot help thinking, 'what on earth do these people take Oxford to be?' I admit that during the last century Oxford was fast asleep—that it was a place where, if report may be trusted, Fellows thought more of the quality of port wine than of the quality of Theology—and that the only occasion on which the University awoke to a little life was when it found out that John Wesley had too much life for it, and so summarily cast him out. But can it be possible to look at the course of events during the present century and to use such an argument? Am I awake, or am I dreaming, when I imagine that the Anglo-Catholic movement had its origin, and was centred throughout its whole course, in Oxford? Am I awake, or am I dreaming, when I imagine that the opposite movement—the reaction—the Broad Church movement, also had its cradle in Oxford? Was it from Oxford that the most sensational theological work of modern times, 'Essays and Reviews,' proceeded? Is it, or is it not a fact, that at the present moment, Young Oxford groups itself round leaders of opposite tendencies in philosophy and religion—on the one side Professor Jowett, on the other Professor Mansel? I don't say these things in irony, for I rejoice from the bottom of my heart that Oxford is assuming her legitimate position as

the centre and main spring of national thought. But are we really to be told that after this—after all these quarrels and heart-burnings—after Dr. Newman has gone to Rome on the one side, and when on the other the leaders of liberal Theology are to be found in Oxford at the present moment; when these things are debated in every common room, and made the subject of the conversation of undergraduates; in the face of this do they mean to tell us that the admission of a few score of Nonconformist lads, or possibly, the introduction into the colleges of half-a-dozen Nonconformist Fellows, will change this happy family into a scene of discord? In the last place, we have heard a good deal to-night about the application of tests, and it has been well said that tests admitted the careless and thoughtless, and kept out only the thoughtful and the conscientious. But I think that this part of the subject is capable of being put in even a stronger light than that in which it has yet been presented. A great deal that we have heard to-night goes upon the supposition that a university is a place of education and nothing more. But it appears to me that a university has two great functions, and that the education of the young is only one of these. If this were all, what, I may ask, is the object of the numerous and richly-endowed fellowships, professorships, and headships which are to be found there—by no means all the holders of which are engaged in the work of teaching? There is, then, another function of a university—which all universities fulfil only imperfectly—the pursuit and the investigation of truth. We look for a perpetually brighter light to break from the universities, for there, almost alone, are to be found a class of men, prepared by the finest education which the national resources can give them, to whom benevolent founders have secured a sufficient income, and a learned leisure apart from the distractions of life—and from whom, if from anyone, we expect fresh advances in science, in historical and theological lore. Let me put a case which has occurred more than once during the last few years. Some young Scotchman, the son of a Presbyterian minister, is sent first for preparatory study to Edinburgh or Glasgow, and thence, because he shows signs of proficiency in mathematical studies, to Cambridge. Knowing that his father is making terrible sacrifices to keep him there—he reads early and late—he gets a scholarship—this or that college prize; and, at last, it may be, comes out senior wrangler. If he were a Churchman, he would, of course, go in for his fellowship, at Trinity, or St. John's, or

some other college of the first rank; the examination would be easy to him—his fellowship would be followed by a tutorship—a senior wrangler would never want for pupils, and the future would be bright with hope. But because that young man has, in the solitude of his father's manse, been trained to the conscientious consideration of religious questions; because he cannot receive, it may be, the doctrine of baptismal regeneration, or, with the example of home before him, will not believe that none but an episcopally-ordained minister can be an acceptable servant of Christ, he resigns the splendid prize at the moment when it is within his grasp, and goes out to the world a free man. I pity the university which has rejected him, for these are the men whom the university wants. The examination through which he has triumphantly passed proves that he has the intellectual abilities which are requisite for the pursuit of truth, but his withdrawal from the university shows that he has moral qualities, which for the same purpose are even more valuable. Yet these are the very men who are rejected by the application of tests, while the ignorant, the hypocritical, and the thoughtless take every test, and laugh at every test, with impartial indifference.



C.—ADDRESSES AND RESOLUTIONS OF CONGRATULATION.

(1) HARVARD UNIVERSITY.

The following letter, inscribed on vellum, was presented by the Rev. Professor EVERETT:—

UNIVERSITAS HARVARDIANA NOVO CONLEGIO
MANCUNIENSI OXON.
S. D.

SI recte dicitur LIBERTATIS nomine nihil esse auditu dulcius, sane haud quicquam est in quo magis libertas cupienda est quam in studiis RELIGIONIS et in cognitione earum rerum sempiternarum quibus cognitio levamur superstitione, bona spe fruimur, liberamur mortis metu. Et penitus haec intellegebat vir ille pia memoria dignissimus qui abhinc paulo amplius annos ducentos parvae scholae fundamenta posuit a quibus exiguis perductum initiis Conlegium vestrum, duce eadem cogitationis libertate, et constantiae et fidelitatis fructum nunc capit. His enim diebus in domum novam e vetere migratis aedificatam in ea urbe quam maioribus vestris, nisi in quandam servitutem mentis redactis, habitare non licuit; sed tamen ut in vetere sic in hac nova domicilium suum habebit eadem libertas. Gaudemus igitur nos quoque fortuna vestra, et decet gaudere; sic enim maiores nostri dilexerunt libertatem illam ut domo profugi his in locis eo tempore silvestribus et incultis sedem quaesierint in qua liberae essent suae cuique cogitationes atque studia. Nobis autem posteris suis multa et bona exempla prodiderunt, ex quibus maxima haec habemus, omnia ad conscientiam referre, in omnibus rebus Veritatem neque opinionem respicere. Stat igitur in sento nostro inscripta illa VERITAS quam unicam dominam nos aequae vobiscum sequimur, τὴν ἀλήθειαν ἣς οὐδεὶς πώποτε ἐβλάβη.

Itaque vobis hoc artissimo vinculo nobiscum coniunctis quia non omnes adesse possumus has ferias concelebraturi legavimus e nostro numero virum apud nos carissimum Carolum Carroll Everett, Sacrosanctae Theologiae professorem et Ordinis Theologici decanum, qui nostro nomine vobis felicitatem vestram gratuletur. Et precamur ut vobis liceat viam quam institistis prospere tenere; nondum enim, ut aiunt, occupata est Veritas; multum ex illa etiam futuris relictum est. Valete.

D. Cantabrigiae a. d. xviii. Cal. Oct. a. M. CCCC. LXXXIII.

CAROLUS GUIL. ELIOT

Præses.

Seal

(2) HUNGARIAN CHURCHES.

The Rev. SALOMON CSIFÓ was the bearer of the following letters:—

From the CONSISTORY OF THE HUNGARIAN UNITARIANS,

To the TRUSTEES OF MANCHESTER COLLEGE, OXFORD.

THE Hungarian Unitarians congratulate you most heartily on the occasion of the opening of Manchester College. It is no doubt that this is the greatest achievement reached during the long and glorious course of your College.

We know fully well, since we are personal witnesses of it now more than thirty-two years, through our young men who studied there, that Manchester New College was unequalled in its principles of freely imparting theological knowledge to all those who entered it.

We know that the College had an exceedingly great influence in promoting free inquiry in the studies of Theology and Philosophy. The College has always had that rare fortune to have for professors the most distinguished scholars, of whom it is enough to recall the honoured names of Wellbeloved, John Kenrick, John James Tayler, and Dr. James Martineau.

We are convinced that in the new situation and under its own roof, the College shall begin now a new epoch, and shall do a great deal of good, since now she will not have to fight against the prejudices of age and men. It seems that time has come when the search after truth is acknowledged as a common claim of all men, and this shall not be any longer hindered either by denominational or other sectarian barriers.

We do most sincerely wish that your College may go on flourishing from age to age.

Herewith we recommend to you our Deputy, Mr. S. Csifó, whom we send to you to express in living words, also, our congratulation on this grand occasion.

With best regards and sincere good wishes, we remain,

Most truly yours,

JOSEPH FERENCZ,

Bishop of the Unitarian Churches in Hungary.

GEORGE BOROS, Secretary.

Kolozsvár, 1893, Okt. 6.

K

To the TREASURER OF MANCHESTER COLLEGE, OXFORD.

DEAR SIR,

The late Students of Manchester New College wish to express their gratitude and indebtedness towards that good old Institution at the occasion of the opening of the new building of Manchester College: and, as a small and insignificant token of it, they send you the enclosed sum.

With best regards we remain, in the name of the late Students of Manchester New College,

Yours truly,

GREGORY BENCZÉDI.

GEORGE BOROS.

Kolozsvár, Hungary, Oktober 6.

(3) THE HIBBERT TRUST.

RESOLUTIONS PASSED BY THE HIBBERT TRUSTEES, AT THEIR MEETING ON THE 20TH JUNE, 1893.

That the Trustees of Mr. Robert Hibbert's foundation, at their Meeting of the 20th June, 1893, present to the Trustees and Committee of Management of Manchester New College their cordial congratulations on the occasion of the establishment of the College, with its Chapel, in buildings of its own at Oxford, and on the institution within the precincts of the University of systematic instruction and study in Theology, avowedly and sincerely free from dogmatic preconceptions and obligations, and of the exercise of religion in its simplest and most intelligible form, free from all fetters of ecclesiastical tradition and prescription.

That Messrs. Thomas Ashton, J. S. Ainsworth, Sir J. C. Lawrence, Messrs. Lawrence, Murch, Blake Odgers, Paget, and Warren be requested to attend as a deputation to represent the Trustees on the occasion of the opening of the College, in October next.

Signed, on behalf of the Trustees,

P. H. LAWRENCE, *Chairman.*

P. LAWFORD, *Secretary.*

(4) THE PRESBYTERIAN BOARD.

To the SECRETARIES OF MANCHESTER COLLEGE, OXFORD.

October 3rd, 1893.

DEAR SIRS,

At a Meeting of the Presbyterian Board, held on October 2nd, at Dr. Williams's Library, your invitation was presented. . . . I am instructed to inform you that the undersigned, the Secretary, was appointed representative of the Board at the forthcoming proceedings on the opening of the new College Buildings at Oxford. . . .

The Presbyterian College at Carmarthen, which has sent its students from time to time to Manchester New College, was founded and is now governed by this Board, on the principle of perfectly open Trust, and the unrestricted admission of students of all denominations who can pass its entrance examination. It is on account of the kindred principles and common aims that characterise both Carmarthen College and Manchester College that the Presbyterian Board gladly embrace the opportunity now presented to them of sending an official representative to your opening proceedings, on October 18th and 19th.

I remain,

Yours respectfully,

THOS. L. MARSHALL,

Secretary.

(5) CROSS STREET CHAPEL, MANCHESTER.

The following Resolution was communicated to the College Committee:—

The Trustees and Committee of Cross Street Chapel, Manchester, offer to the Committee and Trustees of Manchester College their earnest congratulations on the occasion of the settlement of the College in buildings of its own at Oxford, and in the practical establishment, within the precincts of the University, of Teaching and Study of Theology and the practice of Religious Worship alike free from any imposition of dogmatic obligation; and request the Rev. E. P. Barrow, M.A., the Rev. S. A. Steinthal, the Chairman of the Trustees (Mr. S. B. Worthington), and Mr. G. W. Rayner Wood, to be a deputation to attend the opening celebrations in October next.

(6) CAIRO STREET CHAPEL, WARRINGTON.

To the TEACHERS AND TRUSTEES OF MANCHESTER COLLEGE, OXFORD.

GENTLEMEN,

In the name of the old Nonconformist Congregation in Warrington, now assembling for worship in Cairo Street Chapel, we desire to express to you our heartfelt congratulations on the opening of this handsome building, the successor of a humbler Home of Learning on the banks of the Mersey. To us it is not without interest to remember that it is through the Warrington Academy that you trace your proud descent from the first Pioneers of Nonconformist Education, and to you we are sure it will not be unwelcome to count our great men among your Predecessors.

Warrington trained your first Principal, Dr. Barnes; it endowed you with the nucleus of your present Library; it handed on to your safe keeping its own inheritance of Freedom.

Amidst your new and brilliant surroundings you will not forget the days of struggling obscurity, or withhold your tribute of veneration to the names of Dr. Taylor and Dr. Aikin, of Dr. Priestley and Dr. Enfield. That the love of truth and freedom may long flourish in these Halls, that many generations of godly men may here be trained for the ministry of Christ, is the prayer of your well-wishers.

Signed, on behalf of the Cairo Street Congregation,
Warrington,

WM. HAMILTON DRUMMOND,
Minister.
WM. LONG.
F. MONKS.

D.—GIFT OF COMMUNION PLATE.

The Vessels, used for the first time at the Communion Service on October 19th, 1893, were presented by over eighty old Students of the College. The paten bears the following inscription, from the pen of the Rev. Dr. Martineau:—

THESE MEMORIALS
OF THE LAST SUPPER
WERE PRESENTED
TO MANCHESTER COLLEGE, OXFORD,
FOR THE COMMUNION TABLE OF ITS CHAPEL
ON ITS DEDICATION, OCTOBER 18, 1893,
BY PAST STUDENTS OF THE COLLEGE,
IN GRATITUDE FOR ITS FREE TEACHING,
AND REVERENCE FOR ITS INTERPRETATION
OF THE CHRISTIAN LIFE.



E.—DESCRIPTION OF THE COLLEGE BUILDINGS.

The Buildings of Manchester College at Oxford were begun a little more than three years ago. They are situated in Mansfield Road, which forms a broad and handsome thoroughfare from Holywell to the Parks, and their position with regard to the surroundings is well gathered from the view to be gained from the top of the tower. It commands a broad range, with Wadham and its gardens to the West, Mansfield College and the Parks to the North, and upon the two remaining sides the eye follows the Cherwell and the undulating country beyond, culminating in Headington Hill, past Magdalen park and tower, until it rests upon a good general view of Oxford, with the grey walls and tower of New College in the foreground, and lying below, the quaint irregular-tiled roofs of Holywell.

The main buildings of the College lie round three sides of a quadrangle, upon the East and North of which runs a covered cloister or corridor. The main entrance is from Mansfield Road, under the tower, through a hall with mosaic floor and vaulted roof. From this hall archways lead upon the right into the corridor, and upon the left into the vestibule forming the approach to the Chapel.

The rooms used by the Professors are in the central block to the front, and the two wings contain the Chapel upon the South and the Library block upon the North, each terminating in a gable towards the street, and looking with traceried windows into the quadrangle.

The two views of the front show the general grouping of the building towards Mansfield Road.

The Chapel is a rectangular building divided into a nave and choir or Morning Chapel. The former is panelled with oak, and the latter raised four steps and surrounded with oak stalls, reredos, organ screen, and panelling, with pulpit and eagle on either side of the steps. Though the windows have been temporarily glazed, stained glass for the large west window and several others has already been promised; and it is hoped that before long they will be filled with richer colour, which, especially when time has mellowed the oakwork of panelling and stalls and roof, will add warmth and beauty to the interior.

The oakwork has been intentionally left untouched, both in the Chapel and the Library. With time and exposure it will obtain colour richer and more beautiful than that which any artificial means could give.

The Organ which is the gift of Mrs. George Buckton, has been erected by Messrs. Gray & Davison, of London, and is placed in an Organ Chamber, the outside approach to which forms a picturesque external angle from Mansfield Road.

Opening out of the enclosed cloister are the Principal's Room and College Office on the right, the Students' Common Room, Cloak Room, &c., at the end, and, further on to the left, the large Lecture Room and Dining Room. The main staircase near the angle of the corridor ascends to the first floor, with the Senior Common Room (situated in the tower) and two Professors' Rooms to the left. It then passes on to the right up a few more steps to the Library Vestibule, where upon a panel over the entrance door is carved the crest of Mr. Henry Tate, the donor of the Library wing.

The Library, of which a view is given, is a room 80ft. by 30ft., with large projecting bay and oriel windows, which form inside and out two of the chief features of this part of the building. The floor, roof, and fittings, with the simple but handsome furniture, are all of oak.

The number of books accommodated in the shelves is about 17,000.

Upon the second floor there are three rooms—a large one in the tower, and two smaller ones beyond; and the buildings which partly occupy the fourth side of the quadrangle contain Boiler House, College Kitchen and its accessories, with a Porter's residence upon the first floor.

The stonework of doors, windows, cornices, and all external moulded or carved work is executed in one of the most durable Derbyshire stones, and it is hoped that the larger expenditure entailed by its use will be compensated by the durability of the stone.

The rooms of the College are lighted with the electric light, and the corridors with gas, and the arrangements for heating and ventilating are very complete.

The general contract has been carried out by Messrs. Parnell & Son, of Rugby; the heating and ventilating by Messrs. Haden & Son. Dr. John Hopkinson has acted as consulting engineer to the Committee, and superintended the electrical work, the wiring of which has been

executed by Messrs. Mather & Platt, and fittings by Messrs. Hart, Son, Peard & Co. The furnishing is by Mr. James Lamb, and the carving by Messrs. Earp, Son & Hobbs.

Mr. W. Meldrum acted as Clerk of the Works under the direction of the Architects.

After the death of their valued partner, Mr. Elgood, Mr. Thomas Worthington and his son, Mr. Percy Scott Worthington, carried the work to completion.



F.—THE ANCESTRY OF MANCHESTER COLLEGE, OXFORD.

THE NORTHERN ACADEMY.

RATHMELL, 1670	Richard Frankland, M.A.
NATLAND, 1674	— — —
CALTON HALL, 1683.....	— — —
DAWSON FOLD, 1684	— — —
HARTHARROW, 1685	— — —
ATTIERCLIFFE, 1686	— — —
RATHMELL, 1689—1698	— — —
Assistants (in succession), John Issot, R. Frankland, Jun., John Owen.	

MANCHESTER, 1699	John Chorlton, 1699—1705.
	James Coningham, M.A., 1700—1709.

WHITEHAVEN, 1710—1723 ...	{ Thomas Dixon, A.M., M.D.
BOLTON, 1723—1729	

KENDAL, 1733—1752	Caleb Rotheram, D.D.
„ 1752—1753	Richard Simpson.

THE WARRINGTON ACADEMY.

WARRINGTON, 1757—1786.

<i>Divinity</i>	John Taylor, D.D., 1757—1761.
	John Aikin, D.D., 1761—1780.
	Nicholas Clayton, D.D., 1780—1783.
<i>Classics</i>	John Aikin, D.D., 1758—1761.
<i>Languages and Belles Lettres</i> ...	Joseph Priestley, LL.D., 1761—1767.
<i>Languages and Natural History</i>	John Reinhold Forster, LL.D., 1767—1770 (†).
<i>Belles Lettres</i>	John Seddon, 1767—1770.
	William Enfield, LL.D., 1770—1783.

<i>Classics</i>	Gilbert Wakefield, A.B., 1779—1783. Pendlebury Houghton, 1778—1779. (Assistant).
<i>Mathematics</i>	John Holt, 1757—1772. George Walker, F.R.S., 1772—1774. W. Enfield, LL.D., 1774—1783.
<i>Rectores Academiae</i>	John Seddon, 1757—1770. William Enfield, LL.D., 1770—1783.

MANCHESTER NEW COLLEGE.

MANCHESTER, 1786—1803.

<i>Divinity</i>	Thomas Barnes, D.D., 1786—1798. George Walker, F.R.S., 1798—1803.
<i>Classics</i>	Ralph Harrison, 1786—1789. Lewis Loyd, 1790—1792. William Stevenson, 1792—1796. Charles Saunders, B.A., 1798—1799. William Johns, 1799—1800.
<i>Mathematics</i>	Thomas Davies, 1787—1789. — Nicholls, 1790—1793.
<i>Mathematics and Natural Philosophy</i>	John Dalton, D.C.L., LL.D., F.R.S., 1793—1800.

YORK, 1803—1840.

<i>Divinity</i>	Charles Wellbeloved, 1803—1840.
<i>Classics and Mathematics</i>	Hugh Kerr, M.A., 1803—1807. Theophilus Browne, M.A., 1807—1809.
<i>Classics</i>	James Yates, M.A. (Assistant Tutor), 1809—1810. John Kenrick, M.A., 1810—1840.
Assistant Tutors	{ John James Tayler, B.A., 1819—1820. Walter C. Perry, Ph.D., 1837—1838. J. Howard Ryland, 1838—1840. Frederic Hornblower, 1838—1839.

<i>Mathematics and Natural Philosophy</i>	William Turner, M.A., 1809—1827. William Hincks, F.L.S., 1827—1839. G. Vance Smith, B.A., 1839—1840 (Assistant Tutor).
<i>Modern Languages</i>	Chev. Pecchio, 1826—1828.

MANCHESTER, 1840—1853.

(Manchester New College was affiliated to the University of London by Royal Warrant, dated February 28th, 1840.)

PRINCIPALS.

Robert Wallace, <i>Principal of Theological Department</i> , 1842—1846.
John Kenrick, M.A., <i>Principal of Literary and Scientific Department</i> , 1842—1846 ; <i>Principal of the College</i> , 1846—1850.
G. Vance Smith, B.A., <i>Principal of the College</i> , 1851—1853.

PROFESSORS.

<i>Theology</i>	Robert Wallace, 1840—1846. G. Vance Smith, B.A., 1846—1853.
<i>Theology (Pastoral)</i>	J. G. Robberds, 1840—1852.
<i>Theology (Doctrinal and Practical)</i>	J. J. Tayler, B.A., 1852—1853.
<i>Hebrew</i>	J. G. Robberds, 1840—1845. G. Vance Smith, B.A., 1846—1853.
<i>Ecclesiastical History</i>	J. J. Tayler, B.A., 1840—1853.
<i>Classics</i>	F. W. Newman, B.A., 1840—1846 Eddowes Bowman, M.A., 1846—1853.
<i>Mathematics</i>	Robert Finlay, B.A., 1840—1853.
<i>History</i>	John Kenrick, M.A., 1840—1850.
<i>Mental and Moral Philosophy and Political Economy</i>	James Martineau, 1840—1853.
<i>Physical Science and Natural History</i>	Montague L. Phillips, 1840—1843.
<i>English History and Literature</i> ...	William Gaskell, M.A., 1846—1853.
<i>Civil Engineering</i>	Edward Sang, 1841—1842.
<i>French</i>	F. E. Vembergue (Lecturer), 1840—1850.
<i>German</i>	Dr. Bernstein (Tutor), 1841—1846.

LONDON, 1853—1889.

PRINCIPALS.

- J. J. Tayler, B.A., 1853—1869.
 James Martineau, D.D., LL.D., 1869—1884.
 James Drummond, LL.D., 1884—1889.

PROFESSORS.

- Ecclesiastical History and
 Doctrinal Theology*..... J. J. Tayler, B.A., 1853—1869.
Ezegetical Theology and Hebrew G. Vance Smith, Ph.D., 1853—1857.
*New Testament Criticism and
 History of Doctrines* James Drummond, LL.D., 1869—1889.
*Philosophy (Mental, Moral, and
 Religious)* James Martineau, D.D., LL.D.,
 1853—1875.
 Charles B. Upton, B.A., B.Sc.,
 1875—1889.
Hebrew Russell Martineau, M.A., 1857—1874.
*Hebrew and Old Testament
 Criticism, and Ecclesiastical
 History* J. Estlin Carpenter, M.A., 1875—
 1889 (Vice-Principal, 1885).

OXFORD, 1889—1893.

MANCHESTER COLLEGE.

OXFORD, 1893—

Note.—By a resolution of the Trustees, dated June 23rd, 1893, the name of the College was changed from Manchester New College to Manchester College. There seems to be no doubt that Manchester New College was the official name of the College from its foundation, in Manchester, in 1786; though it was, during its first period, commonly called The Manchester Academy, from the analogy of the Warrington Academy, its immediate predecessor; and during its second period, at York, commonly called Manchester College. No doubt the word *New* was inserted in the original title because the name Manchester College was currently applied to the society of the Warden and Fellows, priests,

of the Collegiate Church of Manchester (constituted by charter of Henry V. as the College of the Blessed Mary, and reconstituted by charter of Elizabeth (1578) as Christ's College in Manchester). An inversion of the circumstances, but the same feeling, which prompted the insertion of the word *New* in the last century, has led to its excision, now that the College is placed in close proximity to New College, Oxford. The action of the Trustees in this matter has been courteously acknowledged, on behalf of New College by the Warden.

J. E. O.



G.—LIST OF PERSONS PRESENT DURING THE
OPENING PROCEEDINGS.

Abbott, Mr. Ernest	Oxford	Barrow, Rev. E. P., M.A....	Manchester	Brooks, Mrs. John.....	Hyde	Crease, Mrs.	Oxford
Abbott, Mr. R. L., M.A....	do.	Bartlet, Mr. J. V., M.A. ...	Oxford	Brooks, The Misses	do.	Crook, Rev. L. G. Harris ...	Wolverhampton
Abbott, Mr. T. C.	Bowdon	Beard, Mr. James R.....	Manchester	Buckton, Mrs. Joshua	Leeds	Crook, Mrs.	do.
Abbott, Mrs.	do.	Beard, Mrs.....	do.	Buckton, Mrs.....	Oxford	Crook, Mr. G. H.	Birkdale
Agate, Rev. Dendy, B.A....	Gorton	Beard, The Misses	do.	Burroughs, Mr. B. P.	London	Csifó, Rev. Salomon	Kolozsvar
Ainaworth, Mr. David, M.P. Cleator		Beard, Mrs.....	Oxford	Burroughs, Mr. J. H.	do.	Dale, Miss	Buxton
Alden, Mr. Edward C.	Oxford	Beard, Mr. Lewis, M.A. ...	Coventry	Burroughs, Mrs.	Liverpool	Danks, Mr. Eric.....	Oxford
All Souls, The Warden of... do.		Beard, The Misses	do.	Burroughs, Miss.....	do.	Darbishire, Mrs. S. D. ...	do.
Allen, Rev. Edward	Walmisley	Beaumont, Mr. E.	Oxford	Butler, Miss A.	do.	Darbishire, Miss	London
Allen, Miss	do.	Bell, Mr. A. J. M., M.A....	do.	Butler, Rev. A. G., M.A. ...	Oxford	Davies Mr. F. Macdonogh...	Oxford
Allen, Rev. Frederic	Chatham	Bennett, Mr. Ambrose, M.A. do.		Butler, Mrs.	do.	Davis, Rev. David, B.A. ...	Evesham
Allen, Mrs.	do.	Bilbrough, Mr. W. N.	Leeds	Carpenter, Rev. J. Estlin,		Davis, Mrs.....	do.
Andrews, Mr. Charles	Oxford	Binns, Rev. William.....	Plymouth	M.A.	do.	Davis, Miss.....	do.
Anthony, Rev. E.S., M.A....	Much Hadham	Binns, Mrs.....	do.	Carpenter, Mrs.	do.	Davis, Rev. Rudolph, B.A. do.	
Arlosh, Rev. James	Oxford	Bishop, Miss C. G.....	Birmingham	Case, Miss E. M.	London	Davis, Rev. V. D., B.A. ...	Lincoln
Arlosh, Mrs.	do.	Blazebly, Rev. W., B.A. ...	Rotherham	Castle, Mr. J.	Oxford	Davis, Rev. David	Southampton
Armstrong, Rev. R.A., B.A. Liverpool		Blazebly, Mrs.	do.	Castle, Mrs.	do.	Davis, Mrs.	do.
Armstrong, Miss.....	Bristol	Blyth, Mr. Edmund K.....	London	Cheyne, Rev. Professor, M.A. do.		Davis, Mr. J. Tyssul, B.A. Oxford	
Armstrong, Miss G. R.	do.	Blyth, Mrs.	do.	Cheyne, Mrs.	do.	Davis, Miss	Llandyssul
Armstrong, Miss.....	London	Bowie, Rev. W. Copeland... do.		Clarke, Mr. T. Chutfield ..	London	Dean, Miss U.....	Birmingham
Ashton, Mr. Thos....	Manchester	Bowie, Mrs.....	do.	Clarke, Mr. Howard C.	do.	De l'homme, Madlle	Oxford
Ashton, Mrs.	do.	Bowman, Mrs. Chas.....	Bolton	Clarke, Rev. Hubert	Altrincham	Dendy, Rev. John, B.A. ...	Newport, I. W.
Ashton, Miss	do.	Bowring, Mr. W. B.	Liverpool	Clephan, Mr. Edwin	Leicester	Dendy, Mrs.	do.
Ashton, Mrs.	Dukinfield	Bowring, Mrs.	do.	Clephan, Miss	do.	Dendy, Mrs.	Manchester
Aspland, Mrs. L. M.	London	Bowring, Miss E. A.....	London	Cliff, Mrs.	Evesham	Dickey, Professor, M.A.,	
Atkins, Mr. Hugh.....	Hinckley	Bramley, Mr. Herbert	Sheffield	Cliff, Miss	do.	B.C.L.	Oxford
Atkins, Mrs.	do.	Bramley, Mrs.	do.	Cliff, Mr.	Reading	Dodds, Dr. T. W.	do.
Austen, Miss	Southampton	Bramley, Mr. H. R....	do.	Clifton, Professor R. B., M.A. Oxford		Dodds, Mrs.	do.
Austin, Rev. Henry	Cirencester	Brasenose, The Principal of, Oxford		Collier, Dr.	do.	Dowsing, Miss.....	Birmingham
Austin, Mrs.	do.	Brettell, Rev. S. S.	Brierley Hill	Cole, Mr. Charles L.	do.	Dorman, Miss Agnes	Oldham
Austin, Miss Liliias.....	do.	Briggs, Mrs. H. C.....	Ambleside	Cole, Mrs.	do.	Dowson, Rev. H. Enfield,	
Austin, Mr. J. Worsley, B.A. Oxford		Brinkworth, Rev. J. A.....	Saffron Walden	Colfox, Mr. William, B.A... Bridport		B.A.	Gee Cross
Bache, Miss.....	London	Broadbent, Rev. T. P., B.A. Cheltenham		Colfox, Miss	do.	Dowson, Mrs.	do.
Bailey, Mrs.	Cheltenham	Broadrick, Rev. T. B.	Yeovil	Constable, Rev. B. C. ...	Stockport	Dowson, Miss Margaret.....	do.
Baker, Miss L.	Ilminster	Broadrick, Mr. E. B.....	Dukinfield	Conybeare, Mr. F. C., M.A. Oxford		Dowson, Miss Florence	do.
Ball, Mr. Sidney, M.A. ...	Oxford	Brock, Miss M. E.....	Swansea	Cooke, Miss Emily	Liverpool	Dowson, Miss Ethel	do.
Ball, Mrs.	do.	Brooks, Mr. Jas. Howard, B.A. Wilmslow		Coppock, Mrs.....	Stockport	Dowson, Mr. Percy E.	Oxford
Balmforth, Mr. R.....	do.	Brooks, Mrs.	do.	Coppock, Miss.....	do.	Dowson, Mr. Aubrey O. ...	do.
Banks, Miss M. S.....	Liverpool	Brooks, The Misses	do.	Coventry, Mr. Joseph	Liverpool	Driver, Rev. Professor S. B.,	
				Coventry, Mrs.	do.	D.D.	do.
				Champion, Mr. J. Kenrick... Bristol		Drummond, Rev. J., M.A.,	
				Connell, Mr. J. M.....	Oxford	L.L.D., D.Litt.	do.
				Cobb, Miss L.	Birmingham	Drummond, Mrs.	do.
				Crossley, Rev. James.....	do.	Drummond, Dr. W. R.	Edinburgh
				Crease, Mr. F. R.	Oxford	Drummond, Mr. J. Classon	London

Drummond, Miss R.	London
Drummond, Miss F.	do.
Drummond, Rev. W. H., B.A.	Warrington
Drummond, Mrs.	do.
Dunkerley, Rev. T., B.A....	Comber
Dunkerley, Mrs.	do.
Duff, Mr. H., M.A.	Oxford
Dyer, Mr. Louis, M.A.	do.
Dyer, Mrs.	do.
Edgeworth, Prof. F. Y., M.A.	do.
Edwards, Mr. George H. ...	Richmond
Eliot, Rev. Christopher R....	Oxford
Eliot, Mrs.	do.
Ely, Mr. Talfourd, M.A. ..	London
Ely, Mrs.	do.
Enfield, Mrs.	do.
Else, The Misses.....	Leicester
Evans, Rev. E. D. Priestley	Kidderminster
Evans, Mrs.	do.
Evans, Rev. Geo. Eyre	Whitchurch
Evans, Rev. J. Gwenogfryn,	
M.A.	Oxford
Evans, Major Jno., V.D., C.E.	Liverpool
Eveleigh, Mrs.	London
Everett, Professor C. C., D.D.	Harvard
Exeter, Rev. the Rector of...	Oxford
Farmer, Mr. J.	do.
Farquharson, Rev. A.	Oldham
Farquharson, Mrs.	do.
Farrington, Rev. Silas	Richmond
Farrington, Mrs.	do.
Felstead, Rev. John	Wilmslow
Fenton, Mr. Charles	London
Fenton, Mrs.	do.
Fielding, Miss	Oxford
Fielding, Miss E.	do.
Fielding, Miss B.	do.
Fletcher, Rev. C. J. H., M.A..	do.
Floyd, Mrs.	London
Fowles, Mr. E.	Oxford
Fowles, Mrs.	do.
Fox, Rev. John	Hunslet
Fox, Mrs.	do.
Fox, Miss	do.
Fox, Mr. A. Cunliffe, B.A....	Oxford
Freeston, Rev. Joseph	Macclesfield
Freeston, Rev. Frank K. ...	London
Freeston, Mrs.	do.
Fremantle, The Hon. and	
Rev. Canon, M.A.	Oxford
Fripp, Rev. Edgar I., B.A.	Belfast
Fromant, Mr. H. P.	Oxford
Froude, Prof. J. A., M.A....	do.
Gair, Mr. Henry W.	Liverpool
Galtsmith, Mrs.	Southampton
Gardner, Prof. Percy, M.A.	Oxford
Geldart, Mrs.	do.
Geldart, Miss	do.
Geldart, Mr. W. M., B.A....	do.
Gell, Mr. P. Lyttelton, M.A.	do.
George, Rev. W. E., B.A....	Aberdare
Gerrans, Mr. H. T., M.A....	Oxford
Gerrans, Mrs.	do.
Gibson, Rev. Matthew	Evesham
Gibson, Mrs.	do.
Gibson, Miss	do.
Gillett, Mr. C. E.	Oxford
Gimson, Mrs. A. J.	Leicester
Gittins, Miss M. C.	Birmingham
Gittins, Miss Edith	Leicester
Goodwin, Miss	Oxford
Gordon, Mr. T. H., B.A. ...	Dukinfield
Gow, Rev. Henry, B.A.	Leicester
Gray, Mr. G. B., B.A.	Oxford
Green, Prof. A. H., M.A....	do.
Green, Mrs.	do.
Greg, Mr. E. H.	Wilmslow
Greg, Mrs.	do.
Greg, Mr. Henry R.	Handforth
Greg, Mrs.	do.
Greg, Miss E. M.	do.
Greg, Miss Katharine H. ...	do.
Greg, Miss Mary P.	do.
Greg, Mr. H. Phillips, M.A.	do.
Greg, Mr. T. T.	London
Greg, Mrs.	Buntingford
Greg, Mr. Arthur	Bolton
Greg, Mrs.	do.
Greg, Miss M. S.	London
Greg, Mr. Francis	Macclesfield

Griffiths, Rev. Wm., Ph.D.	Pontypridd
Grundy, Miss	Royston
Hacking, Mr. A. J., M.A....	Oxford
Hadow, Mr. W. H., M.A....	do.
Haigh, Mr. A. E., M.A. ...	do.
Haigh, Mr. Daniel.....	Huddersfield
Hailing, Mrs.	Cheltenham
Hall, Miss	Wakefield
Hall, Mr. Hugh F.	Oxford
Hall, Mrs.	do.
Hankinson, Miss.....	Wilmslow
Harcourt, Mr. A. G. V., M.A.	Oxford
Harcourt, Mrs.	do.
Harding, Mr. Charles.	Birmingham
Harding, Mrs.	do.
Harding, Miss.....	do.
Harding, Mr. E. C.	Manchester
Harding, Mrs.	do.
Harding, The Misses	do.
Harding, Mr. John.....	do.
Hargrove, Rev. Chas., M.A.	Leeds
Hargrove, Miss	do.
Harwood, Rev. James, B.A.	London
Harwood, Mrs.	do.
Harwood, Mrs. J.	Bolton
Harwood, Mr. Thos.	do.
Haslam, Mr. W.	do.
Haslam, Mrs.	do.
Harrison, Rev. W.	Stalybridge
Hassall, Mr. A., M.A.	Oxford
Hassall, Mrs.	do.
Healey, Mr. J. E., M.A. ...	do.
Hays, Mr. E. R. C., M.A....	Malvern Link
Hays, Mrs.	do.
Herford, Rev. Brooke, D.D.	London
Herford, Mrs.	do.
Herford, Rev. R. Travers,	
B.A.	Stand
Herford, Mrs.	do.
Herford, Mr. W. H., B.A....	Paignton
Herford, Mrs.	do.
Hewer, Miss.....	Monton
Hewins, Mr. W. A. S., B.A.	Oxford
Hewins, Mrs.	do.
Heys, Mr. Richard T.	Stockport
Heys, Mrs.	Stockport
Hicks, Mrs.	Hastings
Higginson, Rev. P. M., M.A.	Monton
Higginson, Miss	do.
Higginson, Mrs. Edward ..	Manchester
Higginson, Miss Dora	do.
Hill, Rev. Henry	Banbury
Hincks, Rev. Thos., B.A.,	
F.R.S.	Bristol
Hincks, Mrs.	do.
Hobhouse, Mr. L. T., M.A.	Oxford
Hobhouse, Mrs.	do.
Holden, Rev. A. M. ...	Ilminster
Holland, Prof. T. E., D.C.L.	Oxford
Holt, Mr. Alfred.....	Liverpool
Holt, Mrs.	do.
Hughes, Mr. W. H., M.A....	Oxford
Hunter, Sir William W. ...	do.
Hunter, Lady	do.
Hyndman, Mr. Hugh, LL.D.	Belfast
Jacks, Rev. L. P., M.A. ...	Liverpool
Jeffery, Mr. Henry.....	London
Jellie, Rev. W., B.A.	do.
Johnson, Mr. T. Fielding ...	Leicester
Johnson, Mrs.	do.
Johnson, Miss H. M.	Liverpool
Jones, Rev. Owen J.	Mansfield
Jones, Mr. Chas. W.	Liverpool
Jones, Mr. C. Sydney.....	Oxford
Jones, Rev. E. Ceredig, M.A.	Bradford
Jones, Rev. Francis H., B.A.	London
Jones, Mrs.	do.
Jones, Miss F.	Barnet
Jones, Miss Louisa	do.
Jones, Rev. T. Lloyd	Liverpool
Józán, Mr. Nicholas	Oxford
Kent, Mrs.	Cheltenham
Kenrick, Mr. W. B.	Birmingham
Kenrick, Miss	do.
Kinder, Miss Emma	London
Kitson, Mrs. F. W.	Leeds
Kitson, Miss	do.
Krebs, Dr. H., M.A.	Oxford
Lamb, Mr. James	Bowdon
Lamb, Miss	do.

Lalor, Miss E.....	London
Lambley, Rev. R. H., M.A.	Glossop
Langston, Mr. F. W., B.A.	Oxford
Langston, Mrs.	do.
Lankester, Prof. E. Ray, M.A.	do.
Lawford, Mr. Percy	London
Lawford, Mrs.	do.
Lawrence, Sir Jas. Clarke, Bart.	do.
Lawrence, Mr. F.	do.
Lawrence, Miss A.	do.
Lawrence, Mr. Philip Henry	do.
Lee, Mr. E. Henry.....	Birmingham
Lee, Mr. T. Grosvenor, B.A.	Leicester
Lee, Mrs.	do.
Legge, Rev. Professor, M.A.	Oxford
Leigh, Mr. Percy H.	Worsley
Leigh, Mrs. ..	do.
Leigh, Mr. H. D., M.A. ...	Oxford
Leigh, Mrs.	do.
Leighton, Miss Gertrude ...	Liverpool
Lister, Mr. I. S.	London
Lister, The Misses	do.
Little, Mr. D. A.	Bowdon
Little, Mrs.	do.
Lloyd, Rev. J. B.	Bournemouth
Lockyer, Mr. John.....	Oxford
Lodge, Mr. R., M.A.	do.
Long, Mr. William.....	Warrington
Long, Mrs.	do.
Long, Miss	do.
Luccock, Mrs.	Leeds
Lupton, Mr. Joseph	do.
Lupton, Mrs.	do.
Lupton, Mr. Oliver.....	do.
Lupton, Mrs.	do.
Lupton, Mr. Basil	do.
Lupton, Miss	do.
Maccall, Mrs.	Southport
Mackinder, Mr. H. J., M.A.	Oxford
Mackinder, Mrs.	do.
Magdalen, The President of	do.
Mahler, Mr. John	New Brighton
Mahler, Miss	do.
Maitland, Miss	Oxford
Manning, Rev. J. E., M.A.	Sheffield
Manning, Mrs.	do.
Margoliouth, Prof. D. S., M.A.	Oxford
Margoliouth, Miss	do.
Marett, Mr. R. R.	do.
Markby, Sir Wm., D.C.L. ...	do.
Markby, Lady.....	do.
Marriott, Mrs.	Wakefield
Marshall, Mr. Edwin W. ...	Manchester
Marshall, Mrs.	do.
Marshall, Mr. C. E.	do.
Marshall, Rev. T. L.	London
Martineau, Rev. J., D.D., LL.D., D.C.L. D.Litt. ...	do.
Martineau, Miss Gertrude ...	do.
Martineau, Miss M. E.	do.
Martineau, Mr. David	do.
Martineau, Mrs.	do.
Martineau, The Misses	do.
Martineau, Miss Mary	do.
Martineau, Mr. P. M., LL.B.	Esher
Martineau, Miss Susan	Birmingham
Martineau, Miss Ellen	do.
Martineau, Mr. C. E.	do.
Mathers, Mr. John S.	Leeds
Mathers, Rev. John S., B.A.	Plymouth
Matheson, Mr. P. E., M.A.	Oxford
Maughan, Miss	Liverpool
Merton, The Hon. the Warden of.....	Oxford
Merritt, Miss	do.
Mills, Mrs.	Cheltenham
Mills, Miss ..	do.
Molyneux, Mr. Philip, M.A.	Oxford
Monks, Mr. F. ..	Warrington
Monks, Mrs.	do.
Monks, The Misses.....	do.
Monks, Mrs. F. W.	do.
Montague, Mr. F. C., M.A.	Oxford
Montefiore, Mr. C. J., M.A.	do.
Montgomery, Mr. C. J. ...	do.
Moorecroft, Mr. C.	do.
Moore, Rev. John	Hindley
Moore, Rev. R. Clarke	do.

Morfill, Mr. W. R., M.A. ...	Oxford
Morton, Mr. H. J.	Scarborough
Moser, Mrs.	London
Müller, Prof. F. Max, M.A.	Oxford
Murray, Dr. J. A. H.	do.
Nanson, Mrs. W. E.	Eccles
Nettlefold, Mr. F.	London
Nettlefold, Mrs.	do.
Nettlefold, Miss Edith	do.
Nettlefold, Miss Christina...	do.
Nettlefold, Miss Dorothy ...	do.
Nettlefold, Mr. Archibald...	do.
Neubauer, Dr. A. ...	Oxford
Neville, Mr. Louis	do.
New, Mr. Geoffrey	Evesham
New, Mrs.	do.
Nicholson, Mr. Francis	Manchester
Nicholson, Mrs.	do.
Nicholson, Mr. Albert	Sale
Nicholson, Mrs.	do.
Nicholson, Mr. E. W. B., M.A.	Oxford
Odgers, Rev. J. Edwin, M.A.	Bowdon
Odgers, Mrs.	do.
Odgers, Mr. Charles E.	Oxford
Odgers, Mr. A. W., B.A. ...	do.
Odgers, Mr. W. Blake, LL.D.	London
Odgers, Mrs.	do.
Oram, Mrs.	do.
Oram, Miss	do.
Oriel, The Provost of.....	Oxford
Osler, Mr. T. Smith, LL.B.	London
Osler, Mrs.	do.
Parker, Mr. George.....	Oxford
Parker, Mrs.	do.
Parker, The Misses.....	do.
Parnell, Mr. J.	Rugby
Passmore, Mrs.	London
Peard, Mr.	do.
Pelham, Professor H., M.A.	Oxford
Perris, Rev. H. W.	Hull
Perris, Mrs.	do.
Perris, Miss	do.
Perris, Mr. H. S., B.A.	Oxford
Perryn, Miss	Bristol
Pesel, Miss Gertrude	Oxford
Peters, Mr. F. H., M.A. ...	do.
Peyton, Mrs.	Birmingham
Phelps, Rev. L. R., M.A. ...	Oxford
Piper, Miss ..	Evesham
Pole, Rev. Herbert.....	Huddersfield
Pole, Mrs.	do.
Poole, Mr. R. L., M.A.	Oxford
Poole, Mrs.	do.
Pope, Rev. R. W. M., D.D.,	do.
Pope, Miss Zillah	Belfast
Popplestone, Mr. C. E.	Oxford
Poulton, Prof. E. B., M.A.	do.
Poynting, Rev. C. T., B.A.	Manchester
Poynting, Mrs.	do.
Poynting, Mr. J. W. E.	Oxford
Pratt, Mr. Hodgson	London
Preston, Mr. J. T.	do.
Preston, Mrs.	do.
Preston, Mr. Percy.....	do.
Preston, Mrs.	do.
Prime, Rev. Priestley.....	Birmingham
Pritchard, Mr. Ion.	London
Rashdall, Rev. H., M.A. ...	Oxford
Rathbone, Miss Florence ...	Malvern
Rathbone, Mr. F. W.	Oxford
Rathbone, Miss E.	do.
Raworth, Mr. C.	do.
Raworth, Mrs.	do.
Rawson, Mr. Harry	Manchester
Rawson, Mrs.	do.
Rawson, The Misses	do.
Reid, Miss	Eastbourne
Renold, Mr. Hans	Manchester
Renold, Mrs.	do.
Rhys, Professor, M.A.	Oxford
Richardson, Mr. G. N., M.A.	do.
Richardson, Miss	do.
Ride, Rev. George	Chorley
Ritchie, Mr. D. G., M.A. ...	Oxford
Ritchie, Mrs.	do.
Robinson, Mr. Richard	Birkenhead
Robinson, Miss	Birmingham
Robinson, Mr. Alfred, M.A.	Oxford
Roberts, Lady Cecilia	do.

Roper, Rev. Charles, B.A. ... Manchester
 Roscoe, Miss Evesham
 Rose, Mr. T. H. Oxford
 Rothwell, Mr. R. M. do.
 Rowley, Mr. A. do.
 Ruck, Mr. F. W. Maidstone
 Ruck, Mrs. do.
 Russell, Mr. Thos. H. Birmingham
 Russell, Mrs. do.
 Russell, Miss E. do.
 Russell, Miss L. A. do.
 Rutt, Mrs. London
 Sadler, Mrs. do.
 Sadler, Mr. M. E., M.A. ... Oxford
 St. Mary Hall, The Principal
 of do.
 Sanday, Rev. Prof. W., M.A.,
 LL.D. do.
 Sanderson, Prof. J. S. Bur-
 don, M.A., M.D. do.
 Sanderson, Mrs. do.
 Sayce, Rev. Prof. A. H., M.A.,
 LL.D. do.
 Scott, Mr. Russell London
 Scott, Mrs. do.
 Scott, Miss do.
 Scott, Miss A. D. do.
 Scott, Mr. Russell, Jun. do.
 Scott, Mr. G. R., M.A. Oxford
 Scott, Mrs. do.
 Scott, Rev. Lawrence Denton
 Searle, Mr. Charles Manchester
 Shakespeare, Miss London
 Shannon, Mrs. do.
 Sharpe, Miss Anna do.
 Sharpe, Miss Catherine do.
 Shawcross, Mrs. Rochdale
 Shepherd, Mrs. F. E. Carnforth
 Shepherd, Mr. W. C., B.A. Oxford
 Shippen, Rev. E. do.
 Shipman, Miss Altrincham
 Shrubsole, Mrs. Reading
 Sibree, Mr. Ernest, M.A. ... Oxford
 Sibree, Mr. John, M.A. Stroud
 Sibree, Mrs. do.

Sidgwick, Mr. A., M.A. ... Oxford
 Sidgwick, Mrs. do.
 Simmonds, Mr. George London
 Sing, Mrs. Roger Liverpool
 Skinner, Mr. G. H. Exeter
 Skinner, Mrs. do.
 Smith, Rev. J. W. Ringwood
 Smith, Rev. J. Fredk. Bristol
 Smith, Rev. A. Lealie, B.A. Liverpool
 Smith, Mr. James do.
 Smith, Mrs. do.
 Smith, Mr. Priestley Birmingham
 Smith, Mrs. Priestley do.
 Smith, Miss M. C. do.
 Smith, Rev. G. Vance, D.D. Bath
 Smith, Miss do.
 Smith, Mr. Norman H., M.A. Oxford
 Smith, Mr. H. C. do.
 Smith, Mr. A. L., M.A. ... do.
 Smith Mrs. do.
 Smith, Mrs. Howard Birmingham
 Smith, Miss Howard do.
 Snow, Mr. T. C., M.A. Oxford
 Solly, Rev. H. Shaen, M.A. Bridport
 Spears, Rev. R. London
 Spiller, Miss do.
 Squire, Mr. E. Burnard ... do.
 Squire, Mrs. do.
 Stanley, Rev. F. W. Bath
 Stanley, Mrs. do.
 Steinthal, Rev. S. Alfred ... Manchester
 Steinthal, Mrs. do.
 Stephens, Miss Liverpool
 Stewart, Mr. J. A., M.A. ... Oxford
 Stone, Mr. E. J., M.A. do.
 Street, Rev. James C. Birmingham
 Street, Rev. C. J., M.A. ... Manchester
 Suffolk, Mrs. Reading
 Swaine, Mrs. Guildford
 Swaine, Miss do.
 Talbot, Mrs. Grosvenor Leeds
 Talbot, The Misses do.
 Tarrant, Rev. W. G., B.A. London
 Tarrant, Mrs. do.
 Tate, Mr. William do.

Tate, Mrs. London
 Tayler, Mr. Stephen S. do.
 Tayler, Miss do.
 Tayler, Miss H. M. do.
 Tayler, Rev. Hugon S.,
 M.A. Dukinfield
 Taylor, Mrs. Charles Bolton
 Taylor, The Misses do.
 Taylor, Mr. Frank do.
 Taylor, Rev. Felix, B.A. ... Northampton
 Techemacher, Miss London
 Thatcher, Mr. G. W., B.A. Oxford
 Thomas, Rev. E. L. H.,
 B.A. Scarborough
 Thomas, Rev. Jenkin Aberdare
 Thompson, Mr. J. Barclay,
 M.A. Oxford
 Thomson, Mr. Arthur, M.A. do.
 Thornley, Mr. Lot Hyde
 Thornley, Mrs. do.
 Thornely, Mrs. Godley
 Thornely, Miss do.
 Thornely, Mr. William ... London
 Thornely, Miss do.
 Thornely, Mr. James Liverpool
 Tollit, Mr. H. J. Oxford
 Tolmé, Mrs. Southport
 Toyner, Mr. Cheltenham
 Tranter, Mr. Thos. Cirencester
 Travers, Miss Janet ... London
 Trinity, The Rev. President
 of ... Oxford
 Tucker, Rev. W. L., B.A. ... Liverpool
 Tucker, Mr. William Bristol
 Turner, Rev. Alfred Templepatrick
 Turner, Mrs. Stockport
 Tylor, Mr. E. B., M.A.,
 D.C.L. Oxford
 Tylor, Mrs. do.
 Upton, Rev. Chas., B.A.,
 B.Sc. ... do.
 Upton, Mrs. do.
 Upton, The Misses do.
 Valentino, Miss Altrincham
 Vincent, Mr. F. Oxford

Wadham, The Warden of ... Oxford
 Wallace, Prof. W., M.A. ... do.
 Wallas, Mr. Graham, M.A. London
 Walmsley, Rev. Douglas,
 B.A. Bury
 Walmsley, Mrs. do.
 Ward, Mr. Thos. F. Middlesbrough
 Ward, Mrs. Humphry Tring
 Ward, Miss do.
 Warren, Mr. T. P. London
 Warschauer, Mr. Joseph ... Oxford
 Watson, Rev. Albert, M.A. do.
 Weatherall, Mr. J. H. do.
 Weiss, Mrs. London
 Weiss, The Misses do.
 Wellbeloved, Rev. Chas. H. Southport
 Whitaker, Mr. W. Oxford
 Wicksteed, Rev. Philip H.,
 M.A. London
 Wicksteed, Miss A. R. Oxford
 Wicksteed, Mr. J. H., B.A. do.
 Wilde, Mr. Henry, F.R.S. ... Alderley Edge
 Willert, Mr. P. F., M.A. ... Oxford
 Wilson, Sir Roland K.,
 Bart. Richmond
 Wilson, Lady do.
 Wilson, Prof. J. Cook, M.A. Oxford
 Wilson, Mrs. do.
 Winsor, Mr. Julian Malvern Wells
 Winsor, Mrs. do.
 Wolff, Miss May Hale
 Wolff, Miss Lucy do.
 Wolff, W. Arnold do.
 Wood, Mr. G. W. Rayner ... Manchester
 Wood, Mrs. do.
 Wood, Miss Bristol
 Wood, Rev. Joseph ... Birmingham
 Wood, Mrs. do.
 Wood, Miss Alice Liverpool
 Wood, Rev. Francis Oxford
 Wood, Mrs. do.
 Worthington, Mrs. Sale
 Worthington, Rev. Jeffery,
 B.A. Taunton
 Worthington, Mr. Thos. ... Alderley Edge

Worthington, Mrs. Alderley Edge	Worthington, Mr. A. H.,
Worthington, Miss Gertrude do.	B.A. Manchester
Worthington, Miss Lætitia do.	Worthington, Mr. A. W.,
Worthington, Miss Margaret do.	B.A. Stourbridge
Worthington, Mr. Percy S.,	Worthington, Mrs. do.
M.A. do.	Worthington, Miss. Birmingham
Worthington, Mr. S. B. Bowdon	Worsley, Mr. Richard London
Worthington, Miss. do.	Wrigley, Rev. Isaac, B.A. Lye
Worthington, Miss J. F. do.	Young, Mr. Howard, LL.B. London



H.—DONORS.

£.	s.	d.	£.	s.	d.
			<i>Brought forward...</i>	3,700	12 6
Abell, Mrs. C. J.	5	5 0	Ashton, Miss	2	0 0
Adam, Mr. A. Y.	1	1 0	Ashworth, Mrs. Edward...	20	0 0
Agate, Rev. Dendy, B.A.	3	3 0	Atkins, Mr. Hugh	15	0 0
Ainsworth, Mr. David,			Atkins, Mr. Thomas	10	0 0
M.P.	150	0 0	Atwell, Mr. George	1	0 0
Ainsworth, Mr. John S.,			Austin, Rev. Henry	2	2 0
M.A., LL.B.	50	0 0	Baly, Mr. J. N.	1	0 0
Ainsworth, Rev. W. M.			Banks, Miss	5	0 0
(<i>decd.</i>)	100	0 0	Beale, Mr. Charles G.	100	0 0
Alcock, Miss Marion	2	0 0	Beard, Mrs. Charles	10	0 0
Alcock, Mr. Samuel H. ...	2	0 0	Beard, Mr. Lewis, M.A.	5	0 0
Aldred, Mr. J.	0	5 0	Bentley, Mr. John	5	5 0
Allen, Mr.	2	2 0	Bernard, Mrs. Boyle	1	1 0
Allen, Rev. E.	1	0 0	Berry, Mrs. E.	10	0 0
Ancient Chapel of Toxteth,			Biggs, Mr.	5	0 0
Liverpool — Collection			Bill, Mr. Oliver	0	10 6
(per Rev. V. D. Davis,			Billbrough, Mr. W. Nelson	100	0 0
B.A.)	24	5 6	Blake, Mr. William	100	0 0
Anon (Cross Street)	50	0 0	Blazeby, Rev. William,		
Anon (per Rev. J. E.			B.A.	5	0 0
Odgers, M.A.)	15	0 0	Blurton, Mr. E.	0	10 0
Anon (Bolton)	10	0 0	Bolton, Mr. Alfred S.	21	0 0
Anon (Oxford)	1	1 0	Booth, Mr. Alfred	100	0 0
Anon (per Rev. J. E.			Booth, Mr. Henry	10	0 0
Odgers, M.A.)	1	0 0	Boothroyd, Mr. A. E.	2	0 0
Anonymous	1,000	0 0	Boult, Miss L.	10	0 0
Anonymous	100	0 0	Boult, The Misses	15	0 0
Anthony, Rev. E. S., M.A.	21	0 0	Boult, Mr. C. R.	10	0 0
Arlosh, Rev. J. and Mrs.	100	0 0	Bowman, Mrs. C.	5	0 0
Armstrong, Rev. R. A.,			Bowring, Mr. W. B.	250	0 0
B.A.	10	10 0	Bowring, Mrs. E.	100	0 0
Aspland, Mrs. L. M.	25	0 0	Bowring, Miss Edith A.	1	0 0
Aspland, Miss Marion ...	1	0 0	Boys, Misses.	2	0 0
Ashton, Mr. Thos.	2,000	0 0	Boys, Mrs.	2	0 0
Ashton, Mr. Walter	25	0 0			
			<i>Carried forward...</i>	£3,700	12 6
			<i>Carried forward...</i>	£4,627	1 0

	£.	s.	d.		£.	s.	d.
<i>Brought forward...</i>	4,027	1	0	<i>Brought forward...</i>	7,777	14	0
Bradshaw & Goss, Messrs.	15	0	0	Carter, Miss E. A.	15	0	0
Bramley, Mr. and Mrs.				Cartwright, Mr. Joshua ...	0	10	0
Herbert	10	10	0	Carver, Mr. W. J. (<i>decd.</i>)	20	0	0
Brierley, Mr. J.	30	0	0	Cass, Mrs. W. A.	5	5	0
Brierley, Mr. J. T.	0	10	0	Chalmers, Rev. Andrew ...	10	0	0
Briggs, Mr. A. C.	50	0	0	Charles, Mr. Thomas	1	1	0
Briggs, Mrs. H. Currier ...	10	0	0	Chase, Mr. J. H.	0	10	0
Briggs, Mrs. Thomas	1	1	0	Chatham (subscriptions			
Brookhurst, Mr. W. C.	21	0	0	per Rev. Fred Allen			
Bromiley, Mr. J.	5	0	0	£10. 10s. 0d.)			
Bromiley, Mr. Arthur	2	0	0	Chatham, Part Proceeds of			
Bromley, Mr. Edward	1	1	0	Bazaar at	5	5	0
Brooks, Mr. J. Howard,				Clarke, Mr. Thos. Chatfield	70	0	0
B.A.	50	0	0	Clarke, Mr. Howard C. ...	1	1	0
Brooks, Mrs.	5	0	0	Clephan, Mr. E.	300	0	0
Broughton, Mr. W.	5	0	0	Cliff, Mrs. (<i>decd.</i>)	50	0	0
Brown, Mr. G. W., B.A.	500	0	0	Cliff, Mrs. E.	5	0	0
Browne, Mrs. S. W.	50	0	0	Cliff, Mr. Wm. D.	25	0	0
Bruce, Mrs.	100	0	0	Cobb, Mr. Edwd.	5	5	0
Brunner, Mr. John T., M.P.	1,000	0	0	Cochrane, Mr. Charles ...	210	0	0
Buckton Mrs. G.	500	0	0	Colfox, Mrs.	110	0	0
Buckton, Mr. Joshua	600	0	0	Colfox, Mr. T. A.	25	0	0
Bullough, Mr. P.	2	0	0	Colfox, Mr. W., B.A.	2,000	0	0
Burbery, Mr. J. H.	10	0	0	Constable, Rev. B. C.	0	10	0
Burroughs, Mrs. E.	5	0	0	Cooper, Mrs.	2	0	0
Burrows, Mr. Samuel	1	11	0	Coppock, Mrs.	10	0	0
Bury Congregation (per				Coppock, Mr. John	3	0	0
Rev. D. Walsley, B.A.,				Courtauld, Mr. S.	20	0	0
subscriptions amounting				Cowen, Mr. G. R.	10	0	0
to £60. 14s. 6d.)				Cox, Mr. George H.	10	0	0
Cameron, Mr. J., M.D. ...	50	0	0	Cox, Mr. Robert	10	0	0
Campbell, Mrs. John	5	0	0	Crabtree, Mr. W. H.	2	2	0
Carbutt, Miss Frances				Crompton, Mr. J. W.	21	0	0
(<i>decd.</i>)	20	0	0	Crook, Mrs.	10	0	0
Carpenter, Mrs. J. Estlin	21	0	0	Crook, Mrs. Edward	2	2	0
Carpenter, Dr. P. H.,				Crook, Mrs. M. H.	2	2	0
F.R.S. (<i>decd.</i>)	15	0	0	Crook, Mr. G. H.	2	2	0
Carpenter, Mrs. R. L.	10	0	0	Crook, Mr. J. B. H.	10	0	0
Carpenter, Mr. R. Forbes	30	0	0	Crook, Mr. Robert	2	0	0
Carpenter, Mr. Wm. Lant				Crook, Rev. L. G. Harris...	0	10	6
(<i>decd.</i>)	25	0	0	Cropper, Mr.	5	0	0
<i>Carried forward...</i>	£7,777	14	0	<i>Carried forward...</i>	£10,658	19	6

	£.	s.	d.		£.	s.	d.
<i>Brought forward...</i>	10,658	19	6	<i>Brought forward...</i>	12,342	17	0
Cross Street Congregation,				Enfield, Mrs. Edward	30	0	0
Manchester, Sums under				Enfield, Mr. R.	10	0	0
£1.	2	5	6	E. S.	10	0	0
(with subscriptions,				Evans, Miss M. A.	0	5	0
the amount collected				Evans, Rev. George, M.A.	1	1	0
was £164. 7s. 6d.)				Evans, Major John, C.E.	10	0	0
D'Alviella, Count Goblet...	5	0	0	Evans, Rev. T. B., M.A.	2	2	0
Danks, Mr. Edward	0	5	0	Eveleigh, Mr. H. J. and Mrs.	4	4	0
Danks, Mr. Peter	1	1	0	Evens, Miss	1	1	0
Danks, Mr. Thomas	0	5	0	Evers, Mr. and Mrs. C. ...	10	0	0
Darbishire, Mrs. B. D. ...	5	0	0	Evers, Mr. Frank	20	0	0
Darbishire, In Memory of				Field, Miss	5	0	0
Mr. S. D.	1,000	0	0	Field, Mr. Rogers	25	0	0
Davis, Rev. D., B.A.	10	0	0	Fielding, Mrs. R.	1	1	0
Davis, Rev. V. D., B.A. ...	5	0	0	Forrester, Mrs.	0	10	6
Darden, Mr. Thomas	2	2	0	Fox, Rev. George	5	0	0
Dearly, Rev. John, B.A.				Fox, Rev. A. W., B.A. ...	3	2	0
(<i>decd.</i>)	3	2	0	Freeman, Miss	5	0	0
Dobson, Rev. T. R. and Mrs.	25	0	0	Freestone, Rev. Frank K. ...	5	5	0
Donor's first gift	100	0	0	Friend (Surrey)	50	0	0
Ditto in memory of	100	0	0	Friend (Liverpool)	10	0	0
Dowsing, Miss	0	5	0	Friend (per Miss Hall) ...	4	4	0
Dowson, Miss E. M.	2	2	0	Friend (Birmingham)	0	10	0
Dowson, Miss M.	5	0	0	Frost, Mr. Alfred, Senr. ...	0	10	6
Dowson, Miss S. S.	15	15	0	Fryer, Mr. A.	1	0	0
Dowson, Rev. H. Enfield,				Gair, Mr. H. W.	1,000	0	0
B.A.	100	0	0	Gair, Mr. H. W. (towards			
Drummond, Rev. R. B., B.A.	2	2	0	opening expenses, £250.)			
Drummond, Rev. W. H., B.A.	5	5	0	Gaskell, Mr. Holbrook	200	0	0
Dunham Road Congrega-				Geldart, Mrs.	3	3	0
tion — Collection (per				Gerrard, Mr.	1	0	0
Rev. J. E. Odgers, M.A.	21	4	0	Gibb, Miss	2	0	0
with subscriptions, the				Gibson, Mr. Denston	2	2	0
amount collected was				Gibson, Rev. Matthew	5	0	0
£310. 4s.)				Gibson, Mr. R. H., B.A. ...	5	5	0
Dunkerley, Mr. A.	5	0	0	Gittins, Miss Edith	5	5	0
Dunkerley, Mr. C. C.	350	0	0	Gittins, Miss Elizabeth H. }			
Dunkerley, Rev. T., B.A.	1	1	0	Gittins, Mr. James H. and }			
Eaton, Mr. Jas.	2	2	0	family	40	0	0
Elgood, Mr. John G. (<i>decd.</i>)	10	0	0	Gittins, Miss M. C.	3	3	0
Else, Misses	5	0	0	Goode, Mr. F. S.	1	1	0
Ely, Mr. Talfourd, M.A. ...	1	1	0				
<i>Carried forward...</i>	£12,342	17	0	<i>Carried forward...</i>	£13,824	12	0

£.	s.	d.	£.	s.	d.
<i>Brought forward</i> ...13,824			<i>Brought forward</i> ...17,605		
Gossage, Mr. F. H.	0	0	Harwood, Mr. John	0	0
Gow, Mrs. Mary Owen	5	5	Harwood, Mrs. John	50	0
Greg, Mr. Arthur	200	0	Harwood, Rev. James, B.A.	21	0
Greg, Mr. Francis	25	0	Harwood, Mr. Thomas	25	0
Greg, Mr. Henry R. (<i>decd.</i>)	250	0	Haselden, Misses	5	0
Greg, Mr. Robert P., F.G.S.	50	0	Haslam, Mr. J.	0	10
Green, Miss	3	0	Haslam, Mrs.	20	0
Greenhow, Mrs. Anne	500	0	Haslam, Mr. J. P.	20	0
Grimshaw, Mr. J. Stanfield	10	10	Haslam, Mr. L.	25	0
Grundy, Mrs. John	20	0	Haslam, Mr. W.	50	0
Guarantor	1,210	0	Hawksley, Mr. Charles	100	0
Gulford, Miss	15	0	Hays, Mr. E. E. C., M.A.	5	0
H.	100	0	Hayward, Mr. W. G.	2	2
Hadfield, Mrs. John	5	0	Hemming, Mr. H.	0	5
Hague, Mr. Edwin	1	1	H. P. In memory of the		
Hale, Miss	1	0	late Mr. Edward Wright	10	0
Hall, Miss	5	0	Herford, Rev. Brooke, D.D.	10	0
Hall, Miss	1	0	Herford, Rev. R. Travers,		
Hall, Mr. J. Howard	1	1	B.A.	10	10
Hall, Mr. Oscar S.	5	0	Herford, Mr. W. H. and		
Hampson, Miss (<i>decd.</i>)	25	0	Mrs.	30	0
Hands, Mr. W. J.	5	5	Hewitt, Mr. John	1	1
Harding, Mr. Charles	70	0	Hewitt, Mr. Richard	2	2
Harding, Mr. E. C.	2	2	Heys, Mr. Richard T.	2	2
Harding, Mr. W. S.	55	0	Heywood, Mrs.	5	0
Hargrove, Rev. C., M.A.	21	0	Heywood, Mr. James, M.A.,		
Harris, Mr. R., M.B.	5	0	F.R.S.	20	0
Harris, Mr. Simon	1	0	Heywood, Mr. John, M.A.	50	0
Harris, Mr. W.	2	2	Hicks, Mr. Geo. D., M.A.	2	2
Harrison, Miss (Platt)	5	0	Higginson, Miss Edith	2	0
Harrison, Miss	0	10	Higginson, Miss H. E.	45	0
Harrison, Mr. Charles W.	10	0	Higginson, Mrs.	2	0
Harrison, Mr. Fredk. A.	10	0	Higginson, Rev. P. M.,		
Harrison, Mr. John	10	0	M.A.	150	0
Harrison, Mr. W. G.	20	0	Hill, Mrs.	2	0
Harrop, Mr.	2	2	Hill, Mr. Alfred	2	0
Harrop, Mr. R., M.A.	100	0	Hill, Mr. E. and Mrs.	2	0
Harvey, Miss Anne	21	0	Hill, Mr. H. W.	21	0
Harwood, Miss	3	0	Hill, Mr. R.	2	2
Harwood, Mrs.	5	0	Hincks, Rev. Thomas,		
Harwood, Mr. J.	1	0	B.A., F.R.S.	10	0
<i>Carried forward</i> ...£17,605			<i>Carried forward</i> ...£18,410		

£.	s.	d.	£.	s.	d.
<i>Brought forward</i> ...18,410			<i>Brought forward</i> ...26,326		
Hind, Mr. Jesse	25	0	Je Reviendrai	1	0
Holland, Miss S. H.	10	0	Jecks, Mr. Charles	1	0
Holland, Mr. Walter	500	0	Jeffery, Mr. Henry	1	1
Holland, Mr. W. T.	2	2	Jevons, Mr. Arthur	10	0
Hollins, Mr. W. (<i>decd.</i>)	5,000	0	Johnson, Mr. Jas.	0	5
Holmes, Mr. Alfred	0	10	Johnson, Mrs.	5	0
Holmes, Mr. Maxwell	0	10	Johnson, Miss	5	0
Holt, Mr. Alfred	500	0	Jolly, Mr. W. C.	50	0
Holt, Mr. George	1,500	0	Jones, Mr. C. W.	1,000	0
Holt, Mr. Thomas	5	0	Jones, Miss Frances	5	0
Holt, Mr. William	5	0	Jones, Miss Louisa	5	0
Hope Street Congrega-			Jones, Mrs. R. Crompton	10	0
tion, Liverpool — Col-			Jones, Rev. E. Ceredig,		
lection (per Rev. R.			M.A.	2	2
A. Armstrong, B.A.,	98	2	Jones, Rev. Owen J.	1	1
with subscriptions the			Jones, Rev. T. Lloyd	10	0
amount collected was			Kempson, Mr. W.	25	0
£123. 2s.)			Kendall, Mr. John, B.A.		
Houghton, Mrs. (<i>decd.</i>)	10	0	(<i>decd.</i>)	10	0
Houghton, Mr. W. D.	100	0	Kenny, Mr. Courtnay	10	10
Howard, Mr. Edwin, M.D.	1	1	Kenrick, Miss Rebecca		
Howarth, Mr. John	0	2	(<i>decd.</i>)	10	0
Howe, Miss	1	0	Kenrick, Miss R.	1	10
Howorth, Rev. Franklin,			Kenrick, Miss S.	5	0
In Memoriam, per Rev.			Kenrick, Mr. J. A.	150	0
S. A. Steinthal	105	0	Kensett, Mr. James	1	0
Hudson, Mrs. and Miss			Kinder, Miss Emma	2	0
Pownall	5	0	Kirkham, Mrs.	5	0
Hughes, Mrs. Henry	10	0	Kirkham, Mr. Arthur	1	0
Hull Congregation (per Mr.			Kitson, Mr. F. J.	25	0
H. S. Parris, B.A., sub-			Kitson, Mrs. F. W.	100	0
scriptions amounting to			Kitson, Sir J., Bart., M.P.	500	0
£7. 5s.)			Knight, Mr. Robert	10	0
Hungarian Students	8	10	Lake, Rev. J. W. and Mrs.	1	1
Hunter, Mrs. Stephenson,	1	1	Lake, Mr. Wm. Robert	10	10
Ierson, Rev. Henry, M.A.			Lakin, Mr. Michael H.	11	0
(<i>decd.</i>)	2	2	Lalor, Miss E.	1	1
In Memoriam—W. J. L.	10	0	Lambert, Misses	5	0
Jacks, Rev. L. P., M.A.	10	0	Langston, Mr. F. W.	5	5
Jacks, Mrs. L. P.	5	0	Lawford, Mr. Percy	2	2
James, Mr. Hugh	1	1	Lawson & Ormerod, Messrs.	20	0
<i>Carried forward</i> ...£26,326			<i>Carried forward</i> ...£28,344		

£.	s.	d.	£.	s.	d.
<i>Brought forward</i> ...28,344 18 0			<i>Brought forward</i> ...30,995 4 6		
Lawrence, Miss A. J.	10	10	Lupton, Mr. Joseph (<i>decd.</i>)	500	0
Lawrence, Mrs. Alfred ...	25	0	Maclellan, Rev. R. E. B.		
Lawrence, Mr. Edwin.....	250	0	(<i>decd.</i>)	1	0
Lawrence, Mr. Fredk. W.	10	10	Mahler, Mr. John.....	10	0
Lawrence, Sir J. C., Bart.	500	0	Malleson, Mr. William ...	10	0
Lawrence, Sir William ...	500	0	Manning, Miss E. A.	5	0
Lee, Mr. E. H.....	2	2	Marriott, Mr. W. T.	500	0
Lee, Mr. Thomas Grosvenor	50	0	Marshall, Mr. Edwin W...	21	0
Leigh, Mrs. Edmund	5	0	Martineau, Miss Caroline...	10	0
Leigh, Mr. George H.; on			Martineau, Miss Jane S...	5	0
behalf of himself, sister			Martineau, Miss Mary ...	10	10
and brothers, in memory			Martineau, Miss S.	5	0
of their father, the late			Martineau, Mrs. G. (<i>decd.</i>)	20	0
Mr. Henry Leigh, of			Martineau, Mr. David.....	35	10
Moorfield, Swinton	500	0	Martineau, Mr. Ernest ...	2	2
Lewis, Mr. Robert	0	10	Martineau, Mr. P. M.,		
Leys, Mr. F.....	2	0	LL.B., B.A.	10	0
Little, Mr. D. A. (in			Martineau, Sir Thomas and		
memory of Mr. Geo.			Lady	20	0
Little, Q.C.).....	25	0	Mathers, Mr. J. S.	25	0
Little, Mr. D. A.....	2	2	Matthews, Rev. Charles...	1	0
Little, Mrs. D. A.....	1	1	Matthews, Mrs. G. S.....	1	1
Lister, Misses	90	0	Meade-King, Miss	1	0
Lister, Mr. I. S.	3	3	Meade-King, Mr. R. R. ...	50	0
Lloyd, Miss B.....	0	10	Mill Hill Chapel, Leeds ...	76	7
Lloyd, Miss F. M.	0	10	Mitchell, Mr. Wm.....	5	0
Lloyd, Miss J. W.	1	1	Monks, Mr. F.....	50	0
Lloyd, Rev. J. B.....	2	2	Monks, Mr. F. W.	20	0
Lloyd, Mr. T. Howard ...	10	0	Montgomery, Rev. J. K...	1	1
Lockwood, Mr. George ...	2	2	Moore, Mr. Joseph	3	3
Long, Mr. William	350	0	Moore, Rev. John.....	2	2
Lord, Mr. G.....	0	10	M. P.	1	0
Lucas, Miss	0	10	Morton, Mr. H. J.	20	0
Lucas, Miss Alice A.....	1	1	Morton, Mrs.	1	1
Lucecock, Mrs.	130	0	Mott, Mr. C. G.	10	0
Lupton, Miss Charlotte			Nettlefold, Mr. F.	1,000	0
(<i>decd.</i>)	5	0	Nettlefold, Mrs.....	210	0
Lupton, Mr. and Mrs. Chas.	15	0	Nettlefold, Miss M. E.....	1	0
Lupton, Mr. F. M.	50	0	Nettlefold, Mr. J. S.	10	0
Lupton, Mr. John (<i>decd.</i>)	100	0	New, Mr. Geoffrey	5	0
Lupton, Mrs. John	5	0	Newman, Professor F. W.	20	0
<i>Carried forward</i> ...£30,995 4 6			<i>Carried forward</i> ...£33,674 2 0		

£.	s.	d.	£.	s.	d.
<i>Brought forward</i> ...33,674 2 0			<i>Brought forward</i> ...35,216 5 6		
New Meeting House, Kid-			Peyton, Mr. Richard	50	0
derminster; Collection			Peyton, Mrs. R.	30	0
(per Rev. E. D. Priestley			Pilkington, Mr.....	0	5
Evans)	6	7	Pinnock, Mr. F.	0	10
N. J. F.	100	0	Pinnock, Mr. J. G.	0	10
Nicholson, Mrs.	1	1	Platt Chapel, Manchester		
Nicholson, Mr. J. Holme,			(per Rev. C. T. Poynting,		
M. A.	10	0	B. A., subscriptions		
Nicholson, Mrs. Robert ...	5	0	amounting to £25. 13s.)		
Nicholson, Rev. R. T.,			Pollitt, Mr. W.....	25	0
M. A.	1	1	Potter, Mrs. and family...	4	1
Northgate End Congrega-			Pownall, Miss (Chester) ...	5	0
tion, Halifax — Collec-			Poynting, Rev. C. T., B.A.,	5	5
tion (per Rev. E. Millson)	9	1	Poynting, Professor J. H.,		
Norton, Mr. R.	100	0	M. A., D.Sc., F.R.S. ...	5	5
Nuttall, Miss.....	3	0	Pratt, Mr. Hodgson	20	0
O. A.	15	0	Preston, Mr. J. T.	5	5
Octogenarian	60	0	Price, Mr. W. P. (<i>decd.</i>)..	500	0
Odgers, Mrs.....	50	0	Pritchard, Mr. Ion	1	1
Odgers, Mr. Charles Edwin	5	0	Ramsden, Mr. D. K.	5	0
Odgers, Rev. J. Collins,			Rathbone, Mr. R. R.	20	0
B. A.	100	0	Rathbone, Mr. Wm., M.P.	105	0
Odgers, Rev. J. E., M.A...	250	0	Raworth, Mr. C.	2	2
Odgers, Mr. W. Blake,			Rawson, Mr. Harry.....	50	0
M. A., LL.D., Q.C.	50	0	Read, Mrs. (Leeds)	100	0
Old Student	5	0	Reid, Miss.....	15	0
Old Student	1	0	Rendle, Mr. J. S.....	1	0
Oldham, Mrs. O.	5	0	Renshaw Street Congrega-		
Oram, Mr. E., Senr.....	2	2	tion, Liverpool—(Collec-		
Osler, Mr. A. F., F.R.S...	500	0	tion per Rev. L. P. Jacks,		
Osler, Mrs. A. F.....	10	0	M. A.)	149	10
Osler, Mr. Richard S.....	10	0	Revision Surplus, Part of		
Osler, Mrs. T. Smith	20	0	(per Rev. G. Vance		
Paget, Mr. Alfred	100	0	Smith, D.D.)	126	3
Paget, Miss C. J.....	5	0	Ride, Rev. George	1	0
Paget, Miss L.	5	0	Ridings, Mrs.	1	1
Parnall, Rev. F., B.A.....	2	0	Rivington Congregation		
Patrick, Mr. David.....	3	3	(per Rev. S. Thompson,		
Pearson, Mr. C. F., and Mrs.	100	0	subscriptions amounting		
Peterson, Mr. T. W.....	5	5	to £29. 2s. 6d.)		
Peyton, Miss Mary	3	3	Robberds, in memory of		
			the late Rev. J. G.	200	0
<i>Carried forward</i> ...£35,216 5 6			<i>Carried forward</i> ...£36,644 4 6		

£.	s.	d.	£.	s.	d.		
Brought forward...		36,644	4	6	Brought forward...38,024 12 6		
Roberts, Lady Cecilia	1	0	0	S. W.	10	0	0
Robinson, Mr. R.	20	0	0	Shaen, Miss A. E.	20	0	0
Robinson, Rev. W. W. ...	1	0	0	Shaen, Miss M. F.	5	0	0
Robson, Mrs. Ann (<i>decd.</i>)	100	0	0	Shaen, Mrs.	5	0	0
Rollason, Mr. F. J.	0	5	0	Shaen, Rev. Richard, M.A.			
Rooke, Mr. T.	0	5	0	(<i>decd.</i>)	21	0	0
Roper, Rev. Charles, B.A.	2	0	0	Shakspeare, Miss Caroline	5	0	0
Roscoe, Miss.	2	2	0	Shannon, Mrs. E. W.	10	0	0
Rowland, Mr. J. H.	25	0	0	Sharpe, Miss Anna	6	6	0
Rowlands, Mr. T.	5	0	0	Sharpe, Miss C.	10	0	0
Rural Church of Highgate,				Sharpe, Miss Emily	3	0	0
near Whitechurch	2	0	6	Shawcross, Mr. Wm.	200	0	0
Rushton, Rev. Adam	1	0	0	Shipman, Miss	2	2	0
Russell, Miss.	4	4	0	Simpson, Mr. W.	2	0	0
Russell, Miss Ellen	0	5	0	Skegg, Miss	1	1	0
Russell, Miss L. A.	0	5	0	Skinner, Mr. George Henry	1	0	0
Russell, Mrs.	10	0	0	Smith, Miss E.	0	10	6
Russell, Mr. T. H., and Mrs.	3	3	0	Smith, Miss J. Durning...	300	0	0
Rutt, Mrs. Henry	4	4	0	Smith, Miss M. C.	7	0	0
Ryland, Mr. T. W.	2	2	0	Smith, Mrs. Brook	6	3	0
Ryland, Mr. W. H.	1	1	0	Smith, Rev. G. Vance,			
Sadler, Mrs.	5	0	0	D.D.	5	5	0
Sawyer, Mrs. J.	7	0	0	Smith, Mr. H. Lakin			
Schunck, Mrs.	150	0	0	(<i>decd.</i>)	10	10	0
Schunck, Miss F.	50	0	0	Smith, Mr. Howard S. ...	50	0	0
Schunck, Mr. J. Edwd. ...	50	0	0	Smith, Mr. James	75	0	0
Schwabe, Mrs. Salis	50	0	0	Smith, Rev. J. F.	1	1	0
Schwann, Mr. F. S.	20	0	0	Smith, Rev. J. W.	0	10	0
Schwann, Mr. J. Frederick	550	0	0	Smith, Mr. J. W. A.	0	10	6
Scott, Miss	25	0	0	Smith, Mr. John W.	2	2	0
Scott, Miss C.	5	0	0	Smith, Mr. Priestley	5	0	0
Scott, Mr. J. W.	20	0	0	Smith, Mrs. Priestley	2	2	0
Scott, Mr. Russell	250	0	0	Smith, Mr. W., LL.D. ...	5	5	0
Scruton, Mr. Victor	0	10	6	Smithells, Mrs.	5	0	0
Searle, Mr. Charles	1	0	0	Smithells, Misses	2	5	0
Seaton, Alderman	1	0	0	Squire, Mr. and Mrs. E.			
S. E. S.	1	1	0	Burnard	25	0	0
S. G., in memory of the				Standring, Mr. John	2	2	0
Rev. Dr. Lant and Mrs.				Stanley, Rev. F. W.	1	1	0
Carpenter; also three				Street, Rev. James C.	1	1	0
brothers and two sisters	10	0	0	Street, Rev. C. J., M.A. ...	1	1	0
Carried forward...		£38,024	12	6	Carried forward...£38,834 10 6		

£.	s.	d.	£.	s.	d.		
Brought forward...		38,834	10	6	Brought forward...52,183 13 0		
Suffield, Rev. R. R. (<i>decd.</i>)	1	1	0	Tranter, Mr. W. J.	0	2	6
Swaine, Mrs. M.	60	0	0	Trevelyan, Lt.-Col. W.			
Swanwick, Mrs.	100	0	0	Raleigh	3	0	0
Swanwick, Miss Anna	90	0	0	Tribe, Miss	1	1	0
Swanwick, Mr. Eustace M.	3	3	0	Troup, Mr. John	30	0	0
Sykes, The Misses	10	0	0	Tucker, Rev. W. L., B.A.,	1	1	0
Talbot, Miss	25	0	0	Upton, Rev. Charles B.,			
Talbot, Mrs.	5	0	0	B.A., B.Sc.	21	0	0
Tate, Mr. Henry	10,000	0	0	Valentine, Miss	300	0	0
Tate, Mr. Henry, Junr. ...	500	0	0	Vose, Mr. Robert	2	2	0
Tate, Mr. Wm. H.	500	0	0	Wain, Rev. Joseph	0	5	0
Taunton Congregation —				Walker, Rev. Benjamin ...	1	0	0
Collection (per Rev.				Wallace, Miss	5	0	0
Jeffery Worthington,				Walmsley, Rev. Douglas,			
B.A.)	5	6	6	B.A.	20	0	0
Taylor, Rev. H. S., M.A.	21	0	0	Walmsley, Mr. G. J.	10	0	0
Taylor, Mrs. Charles	50	0	0	Ward, Mr. John	50	0	0
Taylor, Mr. F., M.P.	100	0	0	Ward, Mr. Thomas F. ...	2	2	0
Taylor, Mr. Frank	50	0	0	Warren, Miss	30	0	0
Taylor, Mr. J. E.	350	0	0	Warren, Mr. Thomas P. ...	50	0	0
Taylor, Mr. J. P.	10	0	0	Warwick, Leamington and			
Taylor, Rev. J. and Mrs. ...	1	1	0	Kenilworth (per Rev. J.			
Taylor, Mr. William	25	0	0	W. Lake, subscriptions			
Thistlethwaite, Mr. T. ...	5	0	0	amounting to £20. 2s.)			
Thom, Rev. J. Hamilton..	40	0	0	Webb, Mrs. G.	10	0	0
Thomas, Mr. Charles	100	0	0	Wells, Mrs. G. H.	200	0	0
Thomas, Rev. Thomas ...	0	10	0	Wharam, Mr. C.	0	10	6
Thomasson, Mr. J. P.	1,050	0	0	Whetstone, Mr. William ...	100	0	0
Thompson, Mr. George				White, Miss	40	0	0
Carslake	10	0	0	White, Miss Mary	100	0	0
Thompson, Mr. H. Wool-				Whitfield, Miss H. M.	2	0	0
cott	10	0	0	Whitfield, Mr. S. (<i>decd.</i>) ...	1	1	0
Thornely, Miss Isabella A.	5	0	0	Wild, Mr. and Mrs.	1	1	0
Thornely, Mr. James	10	0	0	Wilde, Mr. Henry, F.R.S.	100	0	0
Thornely, Mr. William ...	50	0	0	Wilkinson, Mr. W.	1	1	0
Timmins, Rev. Thomas and				Winder, Mr. T. H.	5	0	0
Mrs.	0	10	6	Wilson, Mr.	1	1	0
Titterton, Mrs. G.	0	10	6	Wilson, Mr. Donald, B.A.	1	1	0
Todd, Miss E. A.	150	0	0	Wilson, Rev. J. R., M.A.	5	0	0
Toller, Mrs.	1	0	0	Wilson, Sir Roland K.,			
Tolmé, Mrs.	10	0	0	Bart.	10	0	0
Carried forward...		£52,183	13	0	Carried forward...£53,288 2 0		

	£.	s.	d.		£.	s.	d.
<i>Brought forward</i> ...	53,288	2	0	<i>Brought forward</i> ...	53,657	3	0
Wood, Miss	1	1	0	Worthington, Mrs. A. W.	1	0	0
Wood, Miss K. M.....	0	10	6	Worthington, Mr. Edgar...	5	0	0
Wood, Mr. Charles	5	0	0	Worthington, Mrs. J.....	1,000	0	0
Wood, Mr. Humphrey ...	1	1	0	Worthington, Mr. S. B....	53	3	0
Wood, Mrs. Humphrey ...	1	1	0	Worthington, Mr. Thos.,			
Wood, Mr. J.	1	0	0	F.R.I.B.A.	50	0	0
Wood, Mr. John	1	1	0	Worthington, Mr. W. B...	10	10	0
Wood, Rev. Joseph.....	1	1	0	Worshippers in the College			
Wood, Mrs.	1	1	0	Chapel, Oxford.....	84	1	4
Wood, Mr. M. Arnold ...	0	10	6	Wright, Mrs. W.....	10	0	0
Woolley, Miss	1	1	0	Wrigley, Miss ..	5	0	0
Woolley, Mr. Alfred	1	1	0	Wrigley, Mr. C. E.....	5	0	0
Wormald, Mr. D. A.	0	10	0	Wrigley, Mr. Edwin G.			
Worsley, Mr. Philip(<i>decd.</i>)	100	0	0	(<i>decd.</i>)	100	0	0
Worsley, Mr. P. J., B.A....	100	0	0	Wrigley, Mr. Fred.....	5	0	0
Worsley, Mr. Richard.....	100	0	0	Wylie, Mr. J. H.....	10	10	0
Worthington, Mr. A. H.,				X	1	0	0
B.A.	23	2	0	X (Stalybridge)	1	0	0
Worthington, Mr. A. W.,				Young, Mr. Howard	2	2	0
B.A.	30	0	0	Young, Mr. T. Pallister...	2	2	0
<i>Carried forward</i> ...	£53,657	3	0				
					£55,002	11	4



In Memoriam.

HENRY RUSSELL GREG,

OF LODE HILL, HANDFORTH, CHESHIRE,

MEMBER OF THE COMMITTEE OF MANCHESTER NEW COLLEGE,

1859—1866, AND 1869—1893.

PRESIDENT, 1888—1893.

DIED 16TH JANUARY, 1894.

AGED 61 YEARS.

JOSEPH LUPTON,

OF CHAPEL ALLERTON, LEEDS,

MEMBER OF THE COMMITTEE OF MANCHESTER NEW COLLEGE,

1861—1893.

PRESIDENT, 1881—1886.

VICE-PRESIDENT, 1886—1893.

DIED 17TH JANUARY, 1894.

AGED 78 YEARS.