

don't seem to care much about it ;—or, their Representatives in the House don't care much about the public.

“ When an Election comes, the Tories will make use of the mistakes of the Government, although all in their own direction, or supported by them.

“ I am afraid Mr Gladstone has not a full command over his colleagues, as a great Minister ought to have. But there are powers unseen, but not unfelt, against which it is difficult for a Minister to contend. Yours very truly,

“ JOHN BRIGHT ”

(In reply to an invitation to sign a Circular issued by the Howard Association Committee on Means of diminishing Intemperance.)

“ ALEXANDRA HOTEL, *Feb. 22, 1876*

“ DEAR FRIEND WM. TALLACK,—I prefer not to write anything to be published with the Circular. I do not agree with the whole of it, and I think it scarcely definite enough to do much good. The Drink Question requires more discussion. I am not yet able to come to any distinct view as to what can wisely be done, and therefore I prefer not to seem to teach what hitherto I cannot pretend to understand.

“ I hope your efforts may do some good, although I do not see my way to take part in them. Yours very sincerely,

“ JOHN BRIGHT ”

Here follow two letters from Professor F. W. Newman.

“ 15 ARUNDELL CRESCENT,
WESTON-SUPER-MARE, *November 10, 1892*

“ To WM. TALLACK, Esq.

“ DEAR SIR,—I cannot afford you now more than a very short letter. Daylight is most precious to my eyes, which *then* do their duty admirably. But the pale ink makes books and even writing difficult after sunset. My excellent and careful wife leaves me very few hours for pen or book. This being my 88th year, it is to me a constant thankfulness that

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I have no mentionable pain, nor real incapacity anywhere, only generally lessened strength.

"I now simply tell you that thou and I are too old to change *the details* of our religions; our time is too valuable. All who work with me, for like ends, by like means (Duty to God and Love to man) are my brethren, not excepting, but largely including, all Evangelicals, whom, whether British, American, Scandinavian, or Teutonic, I regard as God's moral Salt of the Earth, despite of their errors.

"I do not want to use argument against you, or them, which might only take you out of practical work, if you listened to me. I am satisfied with being *sure* that the generations to come will see what I see, though, with my surroundings, it has not led me much out of solitude.

"But I must state what perhaps you do not guess, that a cruel attack on me, from a man, whom *more than to any other man*, I had looked up to, as a saint, forced me to inquire more deeply 'What is Christianity?' before I returned to preach Christianity myself. This dates from 1833 onward; and by closer and closer study of the New Testament, I was forced to leave off calling myself a Christian, while I believed myself *nearer* to Paul's Christianity than the great mass of this nation. Even since 1842, I have aimed not to lose anything *good* in Hebraism, or Paulinism, but to rise above both, as I believe the future will.

"No mere Protestantism can be acceptable to Islam.

"Forgive brevity. Yours truly,

"F. W. NEWMAN

"P.S.—I see I must add. The first Unitarian that I met was Dr Lant Carpenter, 1834 or 1835, who called on me because his youngest son was among my pupils. He so impressed me by his spiritual tone that I said to myself, 'Then hath God granted to (Unitarians) also, repentance unto life'; but never, for a moment, have I believed that Unitarianism, even in my friend James Martineau, can support itself as any form of Christianity acceptable since Paul was admitted to be an Apostle."

“ 15 ARUNDELL CRESCENT,
WESTON-SUPER-MARE, *November 16, 1892*

“ TO WM. TALLACK, Esq.

“ DEAR SIR,—I made sure that you belonged to the Friends, though I do not remember why. Among Christian sects, I have from boyhood, pre-eminently honoured the Friends; yet never have been able to assent to their extremeness.

“ You suggest work for me, but the shops do not furnish ink for quill pens like that of my youth. The fault is not in my eyes, and partially is difficulty of nibbing a quill pen. Metal pens are uncertain.

“ Some twelve years ago, if my memory is correct, an eager Congregationalist implored me to write an article, for ‘the Christian World,’ on the Plymouth Brethren. I presumed that the request came from the Editor and executed it carefully, not sparing to dwell on their faults (as to me they appeared), but giving full expression, also, to my sense of their genuine goodness.

“ Time passed: I dare not say how long. When next I saw my Rev. Congregationalist, I asked, ‘What of my article about the Plymouth Brethren?’ ‘Oh,’ he said, ‘I really am ashamed, but it was not my fault.’ ‘Well,’ I replied, ‘but what of the article?’ I at last learned the truth. The Editor had studied it and replied, ‘It will not do for us at all; for it is too favourable to the Brethren.’ I have never seen nor heard of it since. I suppose Mr Guinness Rogers is the Editor. I did not risk my good temper in writing for the MS.

“ J. Nelson Darby deserved my strong censure for harsh terms, which dared me to open a controversy in their body, because I pleaded to him my acceptance of the Nicene Creed (in 1833) as a sufficient defence. He replied, ‘The Nicene Creed was a great mistake.’ But I used it only in defence. This, and this only, forced me out from them.

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But forty years later, I thanked God for His kindness, which softened my feelings to him. But for him, I should not have learned higher and grander truth. But I regard *him* as the evil genius of this sect and the perverter of their noblest tendencies.

"It is with me a historical certainty that the Fourth Gospel is a romance and cannot be depended on for any deed, or word, of Jesus. I am quite out of Trinitarian controversy. I know, from 70 years past, all that you urge on me. Paul, in 1 Cor. viii. 6, is to me no higher than an Arian. I wonder that (with most Evangelicals) I was so slow to see this. I do not wish to pick up a controversy, but the Hebrew Writings show that their sages did not need any mediator, or any atonement. See Psalms 19 and 103 and 119. That is why a God, 'whose mercy endureth for ever,' satisfies me, and I think ought to satisfy all.

"I have read carefully your smaller pamphlet, and thank you for it. I believe that, in the past, nearly all wars in Christendom are morally censurable; yet many of them were resisting of the wicked foreigner; and I cannot censure *them*. God does not save the right by miraculous help. Therefore He bids the strong to help the weak. Bravery becomes a duty.

"Of English Capital Punishments, since Sir Samuel Romilly, we have made a great clearance. Of a few crimes, the word Murder ought not to be used; but I cannot at all approve of keeping men, or women, alive, who never can again be safe and trusty members of moral society. Insanity, if real, only makes human life cheaper. Thus I cannot, for a moment, wish a total sweep of life penalty. Yet the controversy is perhaps best carried on by the clashing of extremes. So at least our History suggests. Pray accept this long letter very kindly. The crusade will not stop.
Yours sincerely,
F. W. NEWMAN"

"P.S.—I fear I send you an unreasonably long letter, yet cannot see where to shorten it. The subject is important, misrepresentations great. The new generation has

forgotten the events [of the Darby Controversy], and I hope you will allow me to speak about them.

“You may count that 99 times out of 100 I am, and shall be, on your side as to War.”

John Nelson Darby (alluded to in both of Mr F. W. Newman's letters) was a curious mixture of saintliness and assumption, and he ultimately alienated nearly all his most intimate friends. One of them informed the writer that Mr Darby was a most self-denying person, and that out of an income of £1000 a year, he only spent £50 on himself. He had a house in Lonsdale Square, Islington, merely to store his books in, under the care of an old housekeeper. He was a great reader. At his death, his library was sold for about £900.

In his earlier days, when a clergyman in Ireland, he was engaged to be married to a lady of title, who deeply loved him. But some of the Brethren persuaded them to break off the engagement, lest marriage should hinder Mr Darby's religious work. This broke the lady's heart. Mr Darby never married; for, he said, he would never break another woman's heart.

Mr F. W. Newman had been tutor to two of Mr Darby's nephews, and, at that time, greatly esteemed and honoured him; but subsequently they became estranged. Mr Darby, for many years, ruled the Plymouth Brethren as with a rod of iron, but also broke their sect in pieces. In his zeal for his own private interpretations of the letter of Scripture, he grievously failed either to exemplify, or encourage, that spirit of love which is the essence of Christianity.

The real founder of Plymouth Brethrenism was Mr Anthony Norris Groves, a man of gentle disposition, who greatly mourned over the course ultimately adopted by Mr Darby and others. He, at an early stage of the sect's development, in 1830, warned them of the danger of basing their church-activity upon testimonies against errors, arbitrarily assumed to be such, rather than upon the building up of themselves and others in love and commonly admitted truths. He said that, otherwise,—“Your union will daily become one of doctrines and opinions, more than of life and love; and the most narrow-minded and bigoted will rule.”

In 1903, a friend of Dr James Martineau wrote, in the *Christian World*, that the Doctor once remarked to him—“I think you ought to know that, the other day, I had a letter from Frank Newman, saying that when he died, he wished it to be known that he died in the Christian faith.”

The history of the Plymouth Brethren affords a sad illustration of the danger of practically putting portions of the letter of the Scripture above the loving Spirit and kindly example of the Lord Jesus Christ. The Brethren seem to have regarded the Bible as the very foundation of Christianity, which it is not. For the living Christ, alone, is that foundation. The Christian Church was in active existence, a score of years, or more, before a single book of the New Testament was written. Very precious as is that book, yet if it had never been penned, Christianity would have been propagated by Christ's chosen Apostolic witnesses and their successors. Even if the Higher Criticism could disprove the authority of every book of the New Testament, that need not shake Christianity. But, happily, it has nothing to fear from any criticism whatever.

If the Bible is rendered a cause of quarrel and bitterness, as so often amongst

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the Brethren (and some others), it becomes, in so far, an idol, and an immense blessing turned into a means of stumbling.

Amongst the intimate friends of the Author's grandfather (of the same name as his own), William Tallack, of St Austell, in the earlier part of the Nineteenth Century, was a Mr Colenso, whose son, John William, afterwards became Bishop of Natal.

During his stay in England in 1874, the writer had occasion to send him some information, and received the following acknowledgment:—

“ 37 PHILLIMORE GARDENS,
KENSINGTON, W., Dec. 6, 1874

“ MY DEAR SIR,—Your name is familiar to me as a household word; for one of the earliest friends of my boyhood was Mr George Tallack, who, I suppose, was your Uncle [cousin]; and his sister, Mrs Petherick, was also very kind to me.

“ I am much obliged to you for your kind words and for the papers. I have often noted your name, in connection with philanthropic and other objects, and wondered if you were related to my old friends.

“ I have secured my passage to Natal by ‘the Roman,’ which sails on the 25th. Mr Shepstone sailed yesterday; and I think it desirable that I should be on the spot soon after him and lend what help I can towards the carrying out of Lord Carnarvon's plans. Very truly yours,

“ J. W. NATAL ”

Professor Robertson Smith, in a letter from Aberdeen (Dec. 16, 1888), thus referred to some of the Author's published remarks upon Religious Education:—

“ I have long felt very uneasy about our present elementary teaching, which seems to be a mere mechanical application, to all classes, of elementary *mercantile* education, without reference to the first principles that should govern a national school-system.