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Daniel Wray*
Ed. Henry Wray
(Winchester : Jacob and Johnson, 1867)



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MEMORIALS
OF THE REV.
CECIL D. WRAY.



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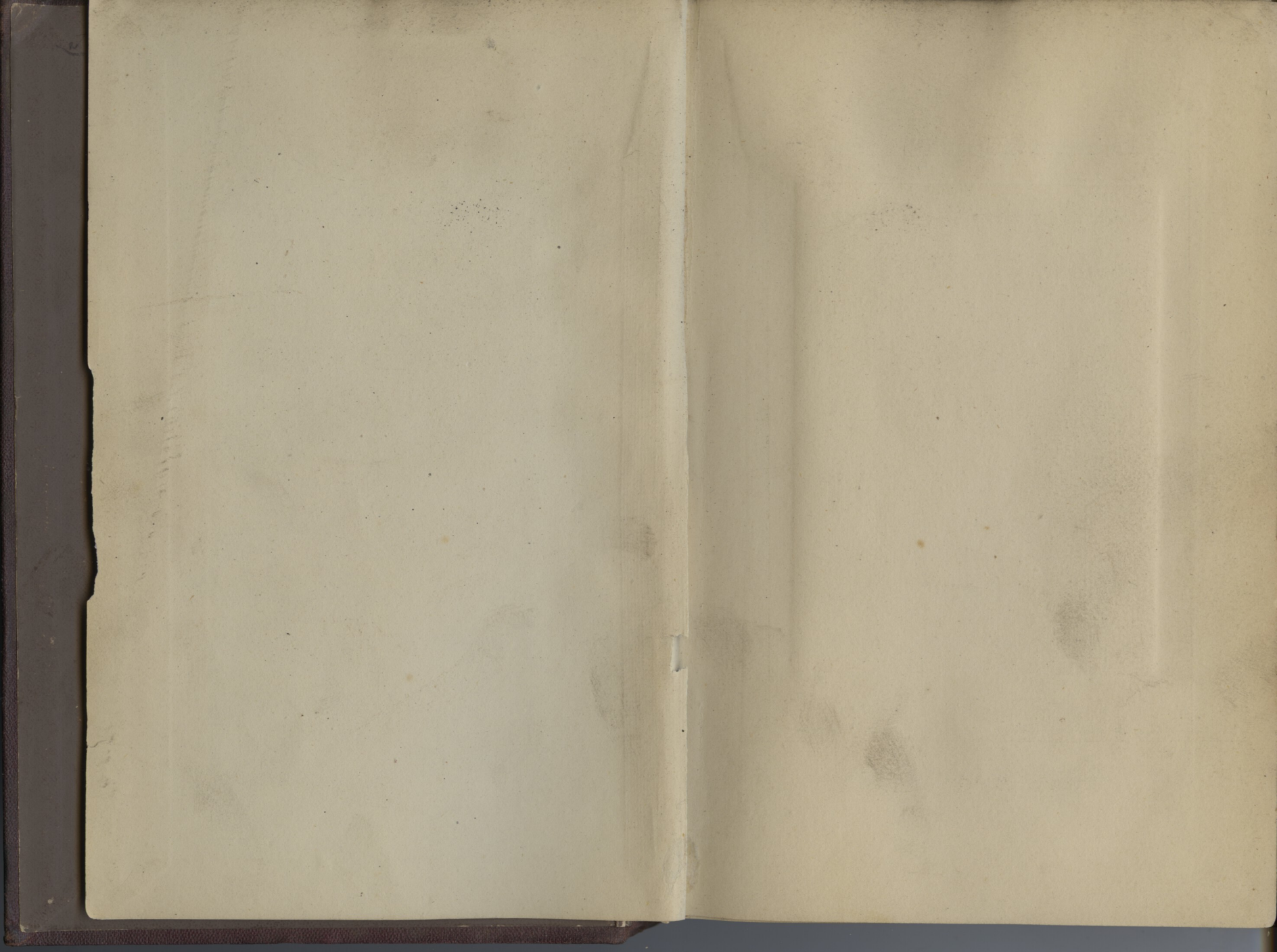
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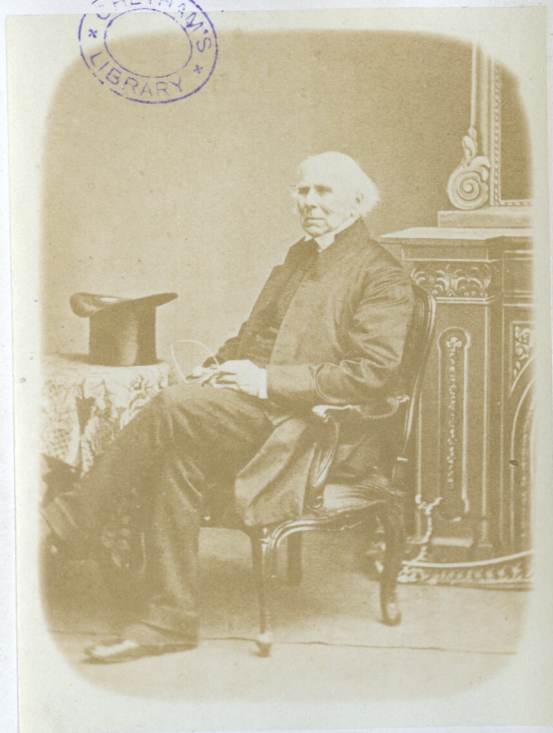
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CANON WRAY. A.T. 83.

A MEMOIR
OF THE
REV. CECIL DANIEL WRAY, M.A.

SENIOR CANON AND VICE-DEAN OF MANCHESTER
CATHEDRAL,

AND RECTOR OF RUNCTON-HOLME, NORFOLK;

WITH
AN APPENDIX,

CONTAINING

"EARLY RECOLLECTIONS OF THE COLLEGIATE
CHURCH," &c.

Printed from Canon Wray's Manuscript;

EDITED BY

THE REV. HENRY WRAY, M.A.

PRECENTOR OF WINCHESTER CATHEDRAL.

JACOB AND JOHNSON, WINCHESTER.
1867.

PREFACE.

THE Editor undertook to compile the following pages with some reluctance, feeling the grave disadvantage under which he was placed by his near relationship to the subject of the Memoir. On the other hand, it seemed desirable to preserve the "Early Recollections of the Collegiate Church" in a permanent form; and friends, on whose judgment he relied, were of opinion that the interest of those notes would be enhanced, if combined with a brief history of the life of one who had, for so many years, been connected with that church. These considerations were, doubtless, entitled to great weight, and have so far influenced the Editor of this book, as to induce him to print a limited number of copies, for private circulation among the more intimate friends of his family.

NOTE.—Summer Castle, alluded to in page 1, is now called Fillingham Castle.

1549

His Father, the Rev. Henry Wray, M.A. of Trinity College, Cambridge, and Deputy Lieutenant of the county of York, held for 60 years the College living of Hatfield Broad Oak, Essex, and with it, for the last 19 years of his life, the Rectory of Newton Kyme, near Tadcaster. He married, in 1776, Susanna, daughter of George Lloyd, Esq. of Hulme Hall, Manchester, and Barrowby Hall, Yorkshire, and niece of Sir William Horton, of Chadderton Hall, Lancashire, Bart. by whom he had several children, Cecil Daniel being the eldest; but only three, two sons and one daughter, lived to the age of maturity.

The family is one of considerable antiquity, and came originally from Ashby cum Finby, Lincolnshire, the residence of Sir Christopher Wray, Lord Chief Justice

of the Queen's Bench in the reign of Queen Elizabeth: but the branch with which we are now more immediately concerned settled at Kelfield, in Yorkshire, about the middle of the 16th century; and deeds in the possession of the family prove that certain lands were purchased there by Thomas and John Wray as early as 1566 and 1584, which identical estates passed by regular transmission to the subject of this Memoir.

Of his early life the records are necessarily scanty. When only five years old he was sent to a day school kept by a Mr. Poulter, who had lost both his arms at the elbows by a cannon shot. New boys used to congratulate themselves on this, as it seemed to preclude the use of the rod. They soon, however, discovered their

mistake; the master was equal to every emergency, and by thrusting a cane up the sleeve of his coat, was able to administer a very satisfactory amount of salutary correction. At the age of seven he went to his first boarding school, at Worsborough, near Barnsley, conducted by the Rev. Mr. Porter, Incumbent of the Parish Church. The bad state of the roads in those days prevented any other mode of travelling than on horseback; and the distance from Doncaster, 15 miles, made the journey no slight undertaking for a child of such tender years.

Subsequently, in 1788, he was removed to Hipperholme School, near Halifax, of which the Rev. Richard Hudson was then Head Master, where he remained until he went to Oxford. To this school also he

rode on horseback, 34 miles, accompanied by a servant.

At that time Hipperholme enjoyed a wide reputation, as was shown by the number of boarders, which varied from 120 to 150, most of them sons of the principal Yorkshire families. Among other distinguished men, Mr. Stanley Faber, the celebrated writer on prophecy, received his education at this school, and was one of Mr. Wray's contemporaries.

In 1796 Mr. Wray matriculated at Brasenose College, and, after passing through the usual University course, proceeded to the degree of B.A. in 1799; but, in consequence of obtaining a Hulmian Exhibition, he resided some time longer at Oxford, and being subsequently ordained Deacon by Archbishop Markham,

on the 18th of October, 1801, he commenced his clerical duties as Curate to his father, at Newton Kyme.

In the following March he was ordained Priest, by letters dimissory, at the Chapel Royal St. James's, by Dr. Sutton, Bishop of Norwich, afterwards Archbishop of Canterbury, and immediately entered on the laborious cure of Preston, in Lancashire. His stay there was but of short duration, and he next accepted the Curacy of Wigan, where he remained eight years.

Both at Preston and Wigan the Church's rule of daily prayer was faithfully observed, and Mr. Wray often ascribed much of the happiness and blessings of his life to the remarkable fact, that since his admission to the priesthood, he had always been connected with parishes which

enjoyed the privilege of the Church's daily intercession.

There were several circumstances which led him, in after years, to look back with pleasure on his residence at Wigan. His marriage, which occurred at this time, the genial disposition and courteous manners of the Rector, together with many valuable friendships contracted, all combined to produce an attachment to the place and its inhabitants which ceased only with his life. And these kindly feelings were evidently reciprocated; for, when, in 1809, he decided on removing to Manchester, where he had been offered the post of Clerk in Orders in the Collegiate Church, the parishioners of Wigan, before his departure, presented him with a handsome testimonial of plate, of the value of 180

guineas ; the Hon. George Bridgeman, the Rector, adding a separate donation of 25 guineas, for a china tea service. Such tokens of regard were then far more unusual than at the present day, and this very much enhanced their significance.

Laborious as were the clerical duties at Preston and Wigan, they were light in comparison of those which were now undertaken at Manchester ; for, shortly after his arrival, Mr. Hindley, one of the Chaplains, went from home, having obtained a promise from Mr. Wray that he would officiate for him until his return. His absence, however, instead of lasting, as was originally intended, for only a few days, was prolonged, on account of ill health, from time to time, till days lengthened into weeks, and weeks into years.

The Warden and Fellows at last interfered so far as to compel Mr. Hindley to pay a suitable remuneration to his *locum tenens* ; but the work had to be done, and all this time Mr. Wray was discharging not only the office of Clerk in orders, but likewise that of Chaplain. The mere physical strain was no light consideration ; for, at this date, the early Sunday service commenced at six o'clock, and, both on Sundays and week-days, the daily matins and evensong were preceded by marriages, and followed by funerals and christenings. When to this are added the pastoral visitation of the sick and the necessary preparation of sermons, it may easily be conceived that his time was fully occupied.

As, however, further particulars of these matters will be found in the Appendix,

which is taken from Mr. Wray's own manuscript, it is unnecessary to enlarge on them here, beyond saying that all this was done, not only willingly but cheerfully; and the only relative remark Mr. Wray was ever known to make was, that he ought to be very thankful to Almighty God for blessing him with such health and strength, as enabled him to serve his Master so continuously.

It was, indeed, a remarkable proof of the activity of his mind, that, not contented with the above routine of work, onerous as it really was, he both originated many schemes of public utility and was always ready to assist in every endeavour to promote the welfare of his fellow-creatures. The first sermon he preached in the Collegiate Church was on the sub-

ject of Education, and one of his earliest efforts was directed to the establishment of day schools, in some measure commensurate with the then requirements of the town of Manchester.

The earnestness with which the Education question has been debated of late years almost invests it with an air of novelty, and we scarcely realise that Churchmen of a former generation not only recognised its utility as a handmaid of religion and social progress, but also maintained, equally with ourselves, that, unless combined with definite dogmatical instruction, no education would be worthy of the name, or such as they could legitimately promote. We forget, too, the additional difficulties which had *then* to be surmounted. The question was, not

only "How are the masses to be educated," but "Shall they be educated at all?" And a vast amount of prejudice had to be overcome before even initiatory measures could be taken.

We have now to speak of events as they were about 1811. The Lancasterian system, which supplied mere secular learning, apart from any distinctive creed, found advocates in most popular towns, and Mr. Wray immediately saw the necessity of counteracting the mischievous tendency of such negative teaching by the establishment of National Schools, where the children of the poor would be brought up in the doctrines of the Church. As a preliminary step he put himself into communication with Dr. Bell, whose recently introduced system was, at that time, attracting

a good deal of attention; and Dr. Bell, having accepted this invitation to Manchester, gave all the assistance in his power. Being thus prepared with well-matured plans, he laid them before the Warden and Fellows, and at once obtained their co-operation. A petition, signed by above 400 ratepayers, was presented to the Borough-reeve and Constables, who, in compliance with its prayer, convened a public meeting of the inhabitants of Manchester; and the sum of £7000, which was immediately raised, showed how vigorously and judiciously the matter was taken in hand. Two National Schools to hold 1000 children were erected, one in Granby-row, the other in Salford, the selection of the sites having been left to Mr. Wray; and as he was the principal promoter of these,

so he continued to the last to feel the deepest interest in their welfare—an interest not confined to good wishes and pecuniary aid, but manifested by his personal attendance at each school at least once a week to inspect the progress of the children, and guide them to a knowledge of the truth.

Having in some degree provided the means of religious education for the children of the poor, the next important matter which engaged his attention was the want of increased church accommodation ; for a careful examination proved that, in 1811, supposing every church or chapel in the parish to be crowded to excess, there still remained the astonishing number of 131,417 souls, who were entirely excluded by want of room from any place of worship belonging to the Church of England.

In order to turn the attention of the wealthier classes to this subject, he published, in 1815, a short pamphlet embodying the statistics which had made so deep an impression on his own mind. This statement obtained a wide circulation, and several extracts from its pages were quoted in the House of Commons by Mr. Vansittart, the Chancellor of the Exchequer, when advocating the grant of one million for the purpose of Church extension throughout the country.

Both in Manchester and elsewhere much has been done of late years to bring the means of grace within the reach of an increasing population. But it is difficult to overtake those arrears which are a necessary consequence of former neglect ; and as the arguments which were effectual

fifty years ago are almost equally valid now, a few passages from Mr. Wray's pamphlet are here inserted.

After lamenting the increase of schism, and ascribing it partly to the restless spirit of the times and partly to the love of novelty, the conclusion is drawn that, after all, these influences were a consequence rather than the cause of dissent; the fact itself being mainly ascribed to that want of room in our churches which precluded the attendance of the labouring classes, however well disposed they might be.

"Such (says he) being the deplorable want of accommodation in places of public worship, it becomes the duty of every man to step forward and use his utmost endeavours to remedy so sad an evil. Nor will the appeal, it is hoped, be made in vain. Some care and anxiety will

surely be entertained for the spiritual wants of that class who form so considerable a portion of the inhabitants of this town. The cause of the rapid increase in the population is well known to be owing to the daily extension of commerce. Immense numbers from the adjoining, nay, sometimes from distant, counties, and even from Scotland, Ireland, and Wales, are continually flocking in to supply the demand for hands, necessary to conduct the several manufactures carried on in the town. And shall these individuals, who have made their employers to *abound* by their labours, be themselves suffered to *perish* for lack of spiritual food? Will the master, who has been so greatly benefited by the toil and industry of his servant, have no regard or concern for his future welfare—for the welfare of his soul? This belief cannot be entertained for a moment. In times of scarcity and distress it is well-known how liberally the more opulent have contributed towards alleviating the wants and miseries of their poorer neighbours: and this knowledge of the past is an earnest and pledge of future liberality.
Were the charitable dispositions of the present generation compared with those of their fore-

fathers, they would not be found a whit behind them in that species of charity which displays itself in building almshouses and endowing hospitals. The good of the *body*—alleviation from pain and restoration to health—seems constantly to engage the thoughts of the men of this age. But the good of the *soul*—of that immortal part which is to exist through all the ages of eternity—seems never once to enter into the philanthropist's contemplation. No hospital for the cure of spiritual diseases, no temple dedicated to the living God, is erected *purely* and *solely* for religion's sake. How many charitable persons are there among us who contribute *largely*, both during their lifetime and at their death, to our public hospitals! But, where is the man who has, *unsolicited*, contributed whilst living, or left at his decease, a sum of money for the building or endowment of a House of God? The number of these latter characters is indeed small. . . . National Schools have been lately erected in this town for the avowed purpose of instructing the children of the poor, of both sexes, in the tenets of the Church of England. But it is in vain that we educate children in the principles of the national religion, that we teach them to reverence their spiritual

pastors and masters, that we shew them the necessity of frequenting the House of God every Lord's Day, if we have no churches to take them to, where they may become acquainted with their Ministers, hear divine truths expounded, and be confirmed in the faith once delivered to the Saints. . . . What effect this statement will have upon those who have the power to remedy the evil, time alone will show. Meanwhile, be it the care of the clergy not to relax one iota of diligence and of duty. Let them be instant, in season and out of season, ever abounding in the work of the Lord, knowing that their labour shall not be in vain in the Lord."

The above quotations are well worthy the consideration of those whom God has blessed with temporal prosperity; for, as the pamphlet says,—

"We cannot doubt that many good men, sensible how kind God has been to them, and how abundantly He had given them of the things of this world, would (if they duly weighed the matter) contribute *largely* to the building of churches.

They would often call to mind the saying of the Apostle, 'God is not unrighteous that He will forget your works and labour that proceedeth of love; which love ye have shewed for His Name's sake, who have ministered unto the saints and yet do minister:' for 'He that hath pity upon the poor lendeth unto the Lord, and that which he layeth out, it shall be paid him again.' "

This appeal resulted in the purchase and consecration of S. George's-in-the-Fields, an edifice once in the hands of Dissenters; and in the erection, by means of the million fund, of S. Andrew's; S. Matthew's; S. George's, Hulme; and S. Philip's, Salford: the attention of the Government having been thus specially directed to the spiritual destitution of the parish of Manchester.

CHAPTER II.

THAT one so active in the building of churches should be deeply concerned in their future preservation is so natural a consequence, that it is scarcely necessary to say that Mr. Wray was a strong upholder of Church-rates. He never would admit that so-called conscientious scruples ought to be accepted as a plea for their non-payment, nor could he be brought to view their refusal in any other light than as a dishonest attempt to repudiate those obligations, which ancient custom and the law of the land had entailed upon real property. He used to observe that there

were two classes of Dissenters—religious Dissenters, and political Dissenters—that the former were really earnest-minded men, for whom, though disagreeing with their religious tenets, he felt the greatest respect; the latter he regarded as mere agitators, jealous of the authority of the Church, especially in her connection with the State: and it struck him as almost ludicrous, that these should plead a *conscientious* objection to the principle of a Church-rate, when the others were not only perfectly willing to pay it, but recorded their votes for its adoption.

From his accurate knowledge of the law relating to vestry meetings, he generally occupied the chair on Easter Monday, and it is almost impossible to describe the distress which he felt at the shameful pro-

ceedings, which at one time annually occurred. To see that sacred edifice, which he so loved, filled with a tumultuous mob, many standing on the seats, others wearing their hats, some using profane and disgraceful language, and yet to be utterly unable to control them, was as trying and painful a position as can well be conceived. Yet he never lost his firmness and presence of mind, nor even his habitual courtesy; and this resolute and dignified demeanour had, perhaps, its influence in preventing that personal violence, which, more than once, was threatened. But when the proceedings had terminated, the natural reaction ensued, and he often returned home thoroughly exhausted, not so much by bodily exertion, as by the depression of mind consequent

upon viewing scenes so repugnant to his religious feelings.

As the agitation against Church-rates still continues, and various Bills for their abolition have been brought, from time to time, into the House of Commons, the following arguments for their retention, selected from Mr. Wray's numerous speeches and letters, are not devoid of present interest. On one occasion he spoke as follows :—

“The Church-rate was a tax upon the land, and no man either purchased land, or obtained it by inheritance, without its being subject to this tax. It was a rate granted, from time immemorial, for the support of the fabric of the Church, and he would maintain that those who would throw off the Church-rate might, with equal justice, refuse to pay the chief-rents so common on the buildings of this neighbourhood. It made no difference whether the man who occupied the house or field were a Dissenter or a Churchman.

He rented the property, knowing that it was subject to this charge. If the house or field were free from Church-rate, he would pay *more* annual rent for it. In the same way, any one purchasing a house which is liable to ground rent to a third party, paid proportionably less for his bargain than if it were subject to no ground rent. Suppose a pious person should charge his estate with certain payments to be made to the Chaplain of an Infirmary, and that the estate were afterwards bought by a Dissenter. Could he with any reason say, ‘I do not approve of the religious doctrines taught by this Chaplain; they are different from my own creed; I will therefore no longer make him these payments?’ Could the purchaser, either legally or *justly*, act in this way? Yet the case of Church-rates was similar. To suppose that churches were all built by monasteries and other religious houses was a mistake. They were also built by the Lords of the Manors for the use of their tenants, who, in consequence, were bound to keep them in repair.”

The Editor of one of the local papers made some remarks on the foregoing

speech, conceiving there was a flaw in the argument. The following letter embodies both the Editor's objection and Mr. Wray's answer :—

“ Sir,—Your observations are couched in such mild and temperate language that, whilst I venture to reply, I beg to acknowledge my personal obligations for your courtesy. You think the ground on which I defend Church-rates is untenable, because, as you justly observe, ‘the rate is payable not merely in respect of land and of buildings heretofore in existence, but in respect of the value arising from any improvements which may now be made.’ And you illustrate your opinion by stating, ‘if the owner of a piece of land not worth five shillings a year chooses to lay out £20,000 in building a house or manufactory upon it, the Church-rate is demanded, not only for the original land, but also for the annual value of the erection.’ Your statement is perfectly correct; your position quite true. And does not the same consequence follow in regard to the poor rates, the county taxes, the highway rates, and all parochial taxes? Are not these

made upon the *present* value of property, and not upon the worth of it at a former and distant period? I am old enough to remember the building of the first manufactory in Oxford Road. The land on which that manufactory stands could not, probably, at the time of its erection, or at least a few years before, be valued at more than twenty shillings. It is now, perhaps, with the buildings and machinery, worth £20,000; and all this is liable to be rated for the poor-rate and other taxes, not at the original value of the land, but at ‘the annual value of the new erection; in other words, on the value of the capital which the owner has expended, and which he did not acquire subject to any such obligation.’ Now, you acknowledge that the lord of the manor, or any other owner of land, might certainly charge it with a *fixed* payment, like a chief rent; and, if so, why not with a *variable* payment? Why should he not lay upon the possessor of his estate the burden, be it great or small, of keeping in repair the parish church, especially if he had himself built it? That Church-rates took their rise in the manner I have stated is not, I think, improbable. Their origin, however, is not very material. We find

them *now* in existence. We find certain laymen chosen, by the joint consent of the minister and people, to take care of the fabric of the church, and to see that all things be done ‘decently and in order.’ We find that, from time immemorial, certain sums of money have been collected by them upon all property throughout the parish, and that, at the end of the year, these churchwardens accounted for the expenditure of this money. Could these officers, of their own mere will, without some law, customary or statute, have levied this rate upon their fellow-parishioners? Men do not so readily submit to taxation.” . . .

The next extract, from a letter addressed to the leader of the political Dissenters in Manchester, in 1837, adopts a different line of reasoning :—

“It has been too much the custom of you and the party with whom you act to insinuate that the clergy are benefited by Church-rates; and no doubt numbers, who know no better, oppose Church-rates on this very account. You ought to undeceive your people on this head. You

ought to state the fact that Church rates are *no benefit* to us; that the Warden and Fellows not only keep the entire of the chancel in repair, but contribute their full quota, according to the assessment on their houses, to the repairs of the nave of the church and other expenses attending it. If the clergy are anxious for Church-rates, it is on account of the poor. It is because they wish to see their poorer brethren still able to assemble, ‘without money and without price,’ in those hallowed walls where their ancestors have congregated for centuries; in that sacred edifice where *you* said before some hundred parishioners that you ‘held the system of Church establishments in abomination, and that there was nothing whatever in England or in any other country so opposed to the spread of divine truth, as the existence of a Church establishment.’

“Sir, this declaration of bitter hostility against the Church of England will not soon be forgotten. It shews that you are not so well versed in ecclesiastical history as you might be. You entirely forget that God Himself founded the Jewish Church, and indissolubly interwove the civil polity of the Jews with their ecclesiastical. But I am not going into a defence of religious

establishments supported by the state. I am discussing the legality of Church-rates. I am endeavouring to show they are a payment arising *from land*, and that no one has bought his property without being subject to this rate. If you wish *honestly* to get quit of this impost, obtain an act of parliament to *purchase* it off, similar to that which enables persons to redeem the land-tax. It is too much the custom with you and others to call the Church-rate a *poll* tax. Now, as a lawyer, you know it is not a tax *upon the person*, but a cess upon his *house* or *land*. What, then, has conscience to do with this payment? When the Divine Founder of our religion was on earth, he was asked whether it was lawful to pay tribute. His answer was, 'Render to Cæsar the things that are Cæsar's.' So, again, the apostle St. Paul told his Roman converts to 'render to all their dues.' Now, in both these cases the payment of Cæsar's dues assisted to furnish the pageantry of heathen worship. Perhaps, in the latter, aided in supplying human victims to the amphitheatre. This compliance, therefore, could only be enjoined on the principle, that no man's conscience is violated by conforming to the laws under which he lives, if he does not *personally*

participate in what is clearly contrary to God's will. You remember the injunction, 'Submit yourselves to every ordinance of man for the Lord's sake.' This, which was written in the days of Nero, so far from prompting resistance for conscience' sake, *makes it a point of conscience to give a free and sincere obedience to the powers that be.*

"Both in your letter to me, and in your speech, you tell a story of a Bible being taken from under a poor man's bed, and sold for Church-rates. And what does this prove? Why, that the man had never read his Bible; or, if he had, it was to little purpose; because he will find in the Bible the sentence I have quoted above, 'Render to all their dues; tribute to whom tribute; custom to whom custom.' What was the fact? A certain sum was legally owing to the Churchwardens (not the clergyman) from this person, to be applied to certain purposes, but he refused to obey *the law*. The Churchwardens acted as most men act when a debt is due, and the party obstinately declines to pay. They employed an attorney; he procured an execution on the dishonest man's goods; a sheriff's officer seized these goods, and, after selling them to the best bidder,

paid to the Churchwardens the required amount. But the seizing of the Bible is mentioned to create a prejudice against Church-rates and the Clergy. You mean to show the hard-heartedness of the Minister; how the poor man's Bible was sold to save the pocket of the clergyman! I repeat, it is most unfair to delude ignorant people in this way, when you know full well, that the clergy never were, and never will be, benefited by the payment of Church-rates."

This is vigorous writing, and shows that the author was thoroughly at home in his subject; and, whatever his opponents may have thought of his arguments, they soon found that he was no contemptible antagonist.

The conclusion of the great war in 1815, and the consequent extension of commerce, hitherto a monopoly in the hands of the British, to other countries of Europe,

brought with it a reduction of wages and great distress. The discontent which naturally ensued was, as is too often the case, fostered by those self-elected leaders of the people, whose aim is to set class against class, and further their own political views by throwing the blame upon the constitution of the country. Riots and a refusal to work followed; pamphlets of a seditious nature were openly sold; the abolition of the House of Peers and the confiscation of the incomes of bishops and clergy demanded; and so violent was the spirit of disaffection that in 1817 the government were compelled to suspend the Habeas Corpus Act.

In this emergency, Mr. Wray, anxious to disabuse the minds of the ignorant and misinformed in the parish of Manchester,

published a short statement, proving not only the gross exaggerations respecting the endowments of the Church and her ministers, but the absolute fallacy of the positions advanced by the republican party; and for this he subsequently received the thanks of the Secretary of State for the Home Department.

[This tract, which the author said would be found among his papers, is apparently lost. A few disconnected leaves of the original manuscript and the letter of Lord Bathurst alone remain.]

CHAPTER III.

WE now arrive at one of the most important epochs of his life. On the 5th October, 1830, Mr. Wray, who had already succeeded to the post of chaplain, on Mr. Hindley's death, was unanimously elected to the fellowship* in the Collegiate Church, vacant by the decease of the Rev. C. W. Ethelston—a position to which his arduous labours as clerk in orders and chaplain for the space of twenty-one years gave him pre-eminent claims. The amount of occasional duty performed by him up

* By 3 and 4 Vic. cap. 113, the title of Warden and Fellows was changed to that of Dean and Canons.

to this time was most extraordinary, an examination of the registers showing that he had officiated at 33,211 christenings, 13,196 marriages, and 9996 funerals. Henceforth his parochial labours, as connected with the cure of souls in Manchester, ended, but he never ceased, to the hour of his death, to render all the assistance in his power to every scheme which tended to benefit his fellow-townsmen.

One measure of public interest in which he was actively concerned was the "Ten Hours' Factory Bill." The attention of the government had already been directed to some of the grievances under which the mill operatives laboured, and certain orders in council were framed for their alleviation. That these might not be evaded, the magistrates in Quarter Sessions

were required to obtain the assistance of any influential persons who might be disposed, for philanthropy's sake, to accept the office of Honorary Inspectors of Factories, and Mr. Wray, with that practical sympathy with the poor which was one of the distinguishing features of his character, was among the first who volunteered to accept this responsible post. It was, however, an almost useless task. Every possible difficulty, which the ingenuity of the employers could suggest, was thrown in the way, and, though well meant on the part of the executive, the regulations were wholly inadequate to the occasion.

An act of the Legislature, defining the precise hours of labour, seemed absolutely necessary, and the working men in the manufacturing districts, having decided to

strain every effort to obtain relief, sent a deputation to Mr. Wray to invoke his assistance.

Though sternly opposed to any illegal combinations or despotic trade unions, he at once recognised their right to petition the legislature for the removal of a practical burden. The mill owners, many of them men of wealth and position, were almost to a man against the measure; but, though grieved to place himself in opposition to many whom he knew and respected, his decision was quickly taken to stand by the working man; and, having accepted the office of chairman, he continued to preside over their meetings until the proposed bill, limiting the time of labour to ten hours, passed into law.

His devotion to this cause once entailed

no slight self-denial. The meeting unfortunately was fixed for the evening of the 21st January, his birthday, which he regularly spent at home, with his family and particular friends. But he would allow no private considerations to outweigh the call of public duty, and at the appointed time was ready, as usual, to take the chair.

The Act, however, was not obtained without difficulty, and many of the leading men of the day, such as Lord Ashley, now the Earl of Shaftesbury, Lord John Manners, Mr. John Walters, the chief proprietor of the *Times* newspaper, and Mr. Richard Oastler, attended at Manchester to assist in this good cause.

The following portion of a speech, delivered by Mr. Wray in 1844 will be suffi-

cient to indicate the arguments on which he relied when advocating the measure. He first answers the objection that "the legislature had no *right* to interfere with a man's disposal of his own time," by saying that—

"The law steps in to prevent *any* action done by individual members of the community, which is injurious to the State ; and, therefore, no one can complain if the law restrains him from overworking himself, and thereby injuring the body politic. But (he continues) on the score of *religion, the most important of all concerns*, people should not be compelled to work more than ten hours in the day. The business of the world has no right to engross all our time. God has his days as well as man, and a certain portion of *every* day ought to be devoted to innocent relaxation, the improvement of the mind, religious ordinances, and the various duties which every man owes to his family, his neighbours, and his God. The Dean and Canons of Manchester, in conjunction with others, are on the eve of esta-

blishing, in this large manufacturing district, a system of education on an extended scale. We propose to convert as many of our Sunday Schools as we can into day and evening schools. We wish to educate you all : we wish you to know your duty ; and, knowing it, we have no fear that you will not do it. It is on these grounds especially, that I and others of the clergy are anxious to get an hour from your daily toil to be appropriated to sound knowledge. We all know the old saying,—

'Tis education forms the youthful mind,
Just as the twig is bent, the tree's inclined.'

And if we can be allowed to train up your children in the way they should go, you may be certain they will be more dutiful to their parents, better Christians, and happier in themselves. Many of the mill-owners say, ' Why legislate for us alone, why not abridge the hours of calico printers and other trades ?' I would do so. I would not allow any one, in a general way, to work more than ten hours in a day. The joiner, the bricklayer, the stonemason, or the gardener, work only ten hours ; and if, on an emergency, they work longer, they are paid extra for such work.

"Before I sit down, let me tell you my opinion on the probability of success, and let me give my advice how you should act in the meanwhile. I do not think the Ten-hours Bill will be carried this Session. Even Lord Ashley himself did not mean his bill to come into operation for the space of two years and a half. All great movements should be gradual; but the cause of humanity, sound policy, and religion, will ultimately prevail. Wait, then, the event patiently. If the bill be not now carried, do not be so unwise as to turn out, for 'turns-out' often lead to a breach of the peace, and that will injure the cause, and postpone its triumph to an indefinite period. Besides, by ceasing to work, you act most injuriously to yourselves, your wives, and children. If the measure be not immediately passed, you will be no worse off than at present. Only wait a short time, and, I have no doubt, by peaceableness, good conduct, patience, and perseverance, you will, in the end, carry the whole country with you, and triumph over your opponents."

The correctness of his judgment on this question is now generally admitted. The

work done in ten hours is not only equal in amount, but far better in quality, to that formerly done in twelve hours, and both masters and men have received benefit from the "Ten-hours' Factory Bill."

The erection of Holy Trinity Church, Hulme, which was projected about this time, requires a special notice, because its munificent founder, Miss Atherton, was one of Mr. Wray's oldest and most esteemed friends. He was the first person to whom her intentions were communicated, and he took a very prominent part in all the subsequent proceedings; every payment passing through his hands, and the progress of the work receiving his constant supervision until its completion. The

following account is abridged from his own memoranda :—

“ Early in the month of February, 1841, Miss Eleanora Atherton, of Quay-street, sent a letter requesting me to call upon her the following day, as she had an important communication to make. I did so, and she then disclosed her resolve to give the sum of £10,000 for the purpose of building and endowing a new church in the parish of Manchester. She further said that the Dean and Canons were to be, for ever, the patrons of the said church. In March advertisements were put into all the Manchester newspapers inviting plans. Twenty-seven were in consequence forwarded to the Chapter House, and in the following month, the Rev. R. Parkinson, the Rev. O. Sergeant, and myself, the three Canons then in Manchester, after some trouble and anxiety, agreed that the plans sent in by Messrs. Scott and Moffatt, 20, Spring Gardens, London, were the best, and should be adopted. The names of all the architects were concealed in envelopes, marked outside with a cipher corresponding to that on the several drawings. One only was opened, so the

names of the unsuccessful candidates were unknown. The plans of Scott and Moffatt were afterwards shown to Miss Atherton, and met with her approbation.”

The foundation stone was laid on the 2d of December, 1841, when Mr. Wray delivered the following address :—

“ Mr. Dean,—We are met this day to perform an office always agreeable to Ministers of the Gospel—to lay the foundation of a new church. The individual who has enabled us to perform this pleasing duty may be truly said to descend from a line of church-building ancestors. Her grandfather, Mr. Edward Byrom, built, at his own expense, St. John’s Church, in Manchester. Her aunt, Mrs. Byrom, some time ago, repaired St. John’s Church at a cost of not less than £1000; and now God has put it into the heart of another descendant to build and endow this new church, to be called ‘ The Holy Trinity,’ at a charge of £10,000. For some time this lady, before she made her intentions known, was considering how she could, with the least ostentation, dedicate a

part of her substance to God. She seems to have adopted the resolution of the Psalmist on a similar occasion, saying, 'I will not suffer mine eyes to sleep, nor mine eyelids to slumber, neither the temple of my head to take any rest, until I find out a place for the temple of the Lord.' The spot then, Mr. Dean, on which we now stand, is intended for the place of this new temple to the Lord. I was once in hopes that Miss Atherton would herself have laid the first stone of this building, but she declines, partly from the delicate state of her health, but I believe much more from a wish to avoid every appearance of ostentation; and having resolved that, when the church is completed, the appointment of the Minister shall for ever be in the hands of the Dean and Canons of Manchester, she thought no one could better perform that service for her than he who was the head of that body: I have, therefore, Mr. Dean, to hand you this trowel, which is a small token of gratitude from the Collegiate Chapter to Miss Atherton, and to say that, as she cannot attend herself, she desires you will officiate for her, and lay the foundation stone of this intended church, which, when consecrated, is to be named after 'The Holy Trinity.'"

The building, which is a good specimen of Early English architecture, was consecrated by the Bishop of Chester on the 28th June, 1843, and was, at that date, the handsomest and most ecclesiastical-looking modern edifice within the parish of Manchester.

Allusion has been made to Mr. Wray's activity in promoting religious education among the labouring classes, as well as to his regular attendance at the Sunday-schools, and a gratifying proof was now given that this was not unappreciated by those, for and with whom he was labouring.

In September, 1849, he was requested to accept a most valuable silver inkstand,

on which the following words were engraved:—

“Presented to the Rev. C. D. Wray, Rural Dean and Senior Canon of Manchester, by the Visitors, Teachers, and Scholars of the Cathedral Sunday School, as a memorial of their esteem and regard, on his completing, this day, the 40th year of his ministry at the Cathedral, in admiration of his many virtues, and of his undeviating attention to the interest of the schools.—*Manchester, 6th Sept. 1849.*”

After acknowledging this unexpected recognition of his services, Mr. Wray added,

“All men are creatures of habit, and what they have been accustomed to do in childhood they generally observe in after years. If young persons were taught to go to church in early youth, they would most likely be found frequenting God’s House in old age; for Solomon had advised, ‘Train up a child in the way he should go, and when he is old, he will not depart from it.’ I have always made it a great point to teach the Catechism to children, for it is a beautiful

epitome of a Churchman’s faith and duty, and I hope that you, the teachers and visitors, will never neglect to teach the Catechism, as well as the admirable Collects of the Church. The clergy have little time on Sundays to spend in the school-room. They rely principally upon the visitors and teachers, who are always ready to put in practice what their ministers suggest. All your services, I am glad to observe, have been gratuitous. You have received no reward but that which your own hearts give for doing your duty. Your assistance is most valuable to the clergy, who can never sufficiently thank you. .

. . . . I thank you most cordially for your handsome and valuable present given to me, your old minister, and, I may add, your sincere friend. The inkstand will have such a value in my estimation that nothing will ever induce me to part with it; and I hope that none of my family will ever part with it. It shall always stand on my table to proclaim your kindness, generosity, and Christian love towards me. It will be a proof of our mutual love for each other. For myself, and on behalf of my family, the mention of whom you have connected with your gift, I thank you most heartily.”

CHAPTER IV.

FROM casual observations in the preceding pages, it will be perceived that Mr. Wray held very decided opinions on the religious controversies of the day. Firmly convinced of the truth and divine mission of the Church in England, his aim was to carry out that distinctive teaching which her formularies so plainly inculcate. The Book of Common Prayer he regarded with the greatest love and reverence, and, next to the Bible, made it his chief study. Few men had a more critical knowledge of its pages, or were more desirous of observing its rubrics in an enlightened and conciliatory spirit.

The doctrine of sacramental grace formed the groundwork of all his instruction, and it is important to observe that his views on this fundamental point had never varied. Carefully trained by his excellent parents, he not only obtained an early and intelligent appreciation of the doctrines and discipline of the Church, but the lessons of childhood ripened into convictions, which were strengthened and expanded by maturer age.

The following extract, from a sermon preached in the Collegiate Church, more than thirty years ago, gives some indication of those doctrinal views which he always maintained, and enforces, in no doubtful language, the indefeasible claim of the Church of England to be a living and true branch of the Church Catholic:—

“The Church of Rome assumes to herself the title of Catholic; she wishes to insinuate that she alone is the true Church, that every other is schismatical and heretical. But is she alone the universal Church? Are not we, and all other Christian Churches, parts of the body politic? Do we not, in our creed, declare our belief in the Holy Catholic Church? If time would allow me, I could show you that long before the missionaries of the Church of Rome were sent to this island, a pure unsophisticated Church was established here; that we had Bishops, Priests, and Deacons, who were independent of the Church of Rome, and refused to acknowledge her supremacy. It was at a comparatively late period that the Bishop of Rome engrafted, on the pure, ancient, and Apostolic Church of this land, the corruptions and deadly doctrines of Romanism. The time of the Reformation, as may be supposed, was a time of great religious excitement throughout the Christian world, and it is a subject for deep regret that many of the Continental Reformers did not observe that caution and moderation which so important a work demanded. On this ground the Church of England has great cause for thank-

fulness. In shaking off the trammels of Rome she was careful to retain whatever was sound and venerable. In protesting against Roman error, she did not separate from the Catholic Church of Christ. She knew of no authority to administer the holy sacraments but that which had been transmitted by the Apostles to the Bishops and Presbyters of *the visible Church*.

“A celebrated historian has well described the English Church as ‘a correction of the old religion, which separates the Britons equally from the Roman Catholics, and from the other communities who have renounced the domination of the Pope.’ This definition is accurate. The Church of Rome fetters the judgment by implicit submission to authority; foreign branches of the Reformation give unbounded license to the fancy; but our own Church inculcates a liberal, discriminative, yet undeviating reverence for pious antiquity. The Dissenters, on the contrary, almost entirely reject ancient authority, even in their rules and modes of worship. Is it not a striking fact that every reformed Church with which we are acquainted (except our own) has been more or less rapidly verging towards Socinianism? With how much reason

are false doctrine, heresy, and schism, jointly deprecated in the English Liturgy!
 I dare say, my brethren, some of these remarks may be thought illiberal by the world. But I do not stand here to preach liberality, but to preach the truth, and to point out the many reasons you have to be thankful that the Reformation in this country was conducted upon a different principle from that pursued on the Continent, and which has been copied by schismatics at home. I should ill discharge the duty of a watchman in Christ's Church were I deterred, by any such consideration, from warning those, for whom I am responsible, against this pit of destruction into which so many heedlessly rush. But, whilst I combat erroneous doctrines, I do not wish to attack the *persons* who hold these doctrines. They believe themselves to be in the right: I am anxious to show them they are in the wrong. The minister of Christ has a bounden duty to perform at all hazards. No doubt St. Paul was thought illiberal when he said, 'I beseech you, mark them which cause divisions among you, and avoid them;' and again, 'Now I command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother

that walketh disorderly, and not after the tradition which he received of us.'"

The Apostolical Succession Mr. Wray received as unquestionable, and this necessarily entailed a very high estimate of the ministerial commission. It was his custom, on every recurring anniversary of his ordination, to read over the office of making and ordaining Priests and Deacons, and these days were also marked by special acts of prayer, noted thus in his diary:—

"Oct. 18, 1851.—This day, fifty years ago, I was ordained deacon at Bishopthorpe. It is proper to notice so important a day. I therefore went this morning to Holme Church,* and, kneeling before the altar, I repeated the Collect for the Third Sunday in Advent—'O Lord Jesu Christ' &c.—and afterwards the following prayer: 'O Lord God Almighty, Thy goodness to me is

* This was his Church in Norfolk.

most wonderful. Thou hast extended my life beyond the period granted to most, and Thou hast given me excellent health, one of the greatest blessings man can enjoy. And, behold, Thou hast allowed me to see the light of this morning—the day on which, fifty years ago, I was admitted into the ministry of thy blessed Son, Jesus Christ, by the imposition of the Bishop's hands. I well know, O my God, my Saviour, and my Redeemer, that I have not so faithfully served Thee in Thy Church as I ought to have done. I have been wanting in zeal, and deficient in many duties; but Thy mercies, O my Divine Master, are great, and I pray Thee to pardon my former carelessness, lukewarmness, and many omissions of duty, and enable me, for the time to come, to be more active in my sacred calling, and more careful for the salvation of the souls committed to my charge; so that, when I am called upon to render an account of my stewardship, I may do it with joy, and be able to say, behold, thy talent, committed to my trust, hath gained ten talents; behold, by Thy preventing grace and all-sufficient assistance, my preaching has turned many to righteousness. These blessings I, an unworthy minister of Christ's Holy Catholic Church, now humbly

pray for, in the name and for the sake of my blessed and only Redeemer Jesus Christ." "Our Father, &c."

The above is given as a specimen of the notices which annually recur in his private journal; and, being simply the reflex of his own thoughts, a great similarity of expression runs through them all. Thus:—

"Went to church to return thanks to God for his great mercy in having spared me to see another anniversary of my ordination. Another year of ministration has gone! I humbly pray it may not have been in vain. If I should be spared still longer, may I progress in diligence, zeal, fidelity, and earnestness, so that when I am called to my account, I may be found a faithful steward of God's mysteries."

The reverence due to God's House was a point on which he was very sensitive;

and nothing caused him more pain than to see the worship of the Almighty conducted in a careless and perfunctory manner.

At the date of his appointment as clerk in orders, the choral service in the Collegiate Church of Manchester was of the most meagre description. On week days, the Psalms alone were chanted; and on Sundays, even these were read, only portions of the metrical version being sung.

Under his superintendence a gradual improvement was effected. Two additional choristers were provided at his own expense, and he had, at last, the satisfaction of seeing a nearer approximation to the standard usual in Collegiate and Cathedral Churches.

In consequence of Mr. Wray's long connection with the Collegiate Church he had formed an extraordinary attachment even to the material fabric; and he viewed with some jealousy those changes which were deemed advisable on its becoming the Cathedral of the new Diocese of Manchester.

The preservation of the building in a state of perfection, equal to that which the piety of former generations had originally designed, he regarded as a matter of paramount obligation; and he undertook, at his own cost, the repairs of the tabernacle work over the choir stalls, and effected a complete restoration of what is justly considered as the most elaborate and delicate specimen of wood carving in the whole kingdom. So too he rejoiced

in any of the applications of modern art and science, by which the beauty of the Cathedral might be enhanced, without involving a departure from its original design; and, in two instances, this was very happily brought about by means which deserve especial notice.

It may be advisable to mention, for the information of those who are unacquainted with the city of Manchester, that in the immediate vicinity of the Cathedral there are some ancient buildings, formerly the residence of the clergy attached to the Collegiate Church, which were purchased in the 17th century by the trustees of Humphrey Chetham, for the purpose of establishing a school for the education of boys in the tenets of the Church of England, their maintenance, and subsequent

apprenticeship to useful trades. The management of this College, better known as the Blue-coat School, is vested in a certain number of feoffees, and it was customary for their librarian to preach an annual sermon on the duties of their office, and the privileges enjoyed by those who were partakers of the Chetham benefaction. The present librarian is not in holy orders, and in 1847 Mr. Wray was requested to deliver the usual discourse.

He took advantage of the opportunity to make a very practical suggestion. Having dwelt on the piety, charity, and liberality of the founder, who had dedicated so much wealth for the good of his poorer brethren, he observed that, "though many, who were formerly at this school, had amassed considerable

fortunes, no one had ever erected the slightest memorial in honour of his benefactor, whose mortal remains lay buried in the adjoining lady-chapel."

Mr. George Pilkington, a wine merchant, had been brought up in the Chetham College, and owed all his advance in life to the sound education there received. He was a regular member of the Cathedral congregation, and always attended these sermons; and so forcibly was he struck with the pertinence of the above remark, that he immediately waited on Mr. Wray, acknowledged the justice of the implied rebuke, and offered £200, with a promise of more, if necessary, to supply this great omission. Immediate steps were taken to carry out Mr. Pilkington's designs, and not only did he provide a handsome statue

of Humphrey Chetham, sculptured by Theed, but he also filled four of the windows of the choir with stained glass, as a thank-offering to Almighty God. The whole cost upwards of £1000.

The particulars of the second case are as follows:—Mr. William Andrew (formerly a scholar) was one of the visitors of the Sunday School, and had attended the services of the Collegiate Church from early youth. His worldly affairs had succeeded beyond his expectation, and this he was pleased to attribute, in no small degree, to having followed, to the best of his ability, the sound teaching and practical advice gained from Mr. Wray's ministrations. Desirous of testifying his gratitude to God for these temporal blessings he determined to fill the large east

CHAPTER V.

ON his election to a Fellowship, Mr. Wray resigned both his Surrogacy and the Perpetual Curacy of S. Thomas's, Ardwick, which he had held since 1817, intending to devote himself entirely to the duties of his new position. After a time, being anxious for additional work, he thought of taking one of the ill-endowed churches in the gift of the Chapter, but difficulties arose which prevented this intention being carried out. He, therefore, confined himself to works of benevolence and diocesan interest; and, by supporting the great church societies, and superintending both

the national schools and those connected with the Cathedral, he endeavoured to promote the moral and intellectual welfare of the city with which he was officially connected.

The parochial charge, which he so much desired, came eventually in a very unforeseen way. In January, 1851, he was offered, to his great surprise, the Rectory of Runcton-Holme, Norfolk. So unexpected was this preferment, and so slight his acquaintance with the patron, that for some time he was wholly unable to comprehend the reasons which had led to his appointment. He subsequently discovered that the nomination was due to the recommendation of a valued friend, for whose kind offices on this occasion he always expressed the utmost gratitude.

He was duly inducted on the 22nd of February, and the following extract from his private journal will shew the feelings with which he entered his new charge.

"I this day took possession of my new living. After locking myself in the church, I went to the communion table, and offered up the following prayer :—‘ O Almighty and most merciful Father, how gracious hast Thou been to me, Thy unworthy servant. How little do I deserve this Thy goodness in causing me to be appointed rector of this parish and pastor of this people. May I never neglect my duty in this new sphere of ministerial employment, but zealously devote myself to the good of the people now committed to my charge. Assisted by Thy grace may I be diligent in visiting the sick, in encouraging the good, and in restraining the bad, so that, when I come to render an account, I may be found a faithful minister of Thy Son, Jesus Christ. O give me health and strength to do all these things, and to turn many to righteousness, so that, with all the people of this parish, I may be raised

up into glory, for the sake of my dear Redeemer, Jesus Christ our Lord. Amen."

Pastoral work commenced in this spirit could not fail to produce happy results, and the energy with which he discharged his duties was, in a man of the advanced age of 73, very remarkable. Keenly enjoying the beauties of nature and the pleasures of a country residence, the annual change, for a few months, from the smoke and confinement of Manchester to a purer air, seemed to infuse additional vigour into his constitution, and was probably the means of extending his life far beyond the limit to which it might otherwise have attained. It was an additional source of comfort to find the parish in good order. The late rector, an active and zealous man, had esta-

blished schools, rebuilt one church and restored the other, and, by his judgment and ecclesiastical taste, had made the churches of Runcton cum Holme far superior to those of most villages, both in outward design and internal arrangement. Some additional improvements, however, Mr. Wray soon determined to effect.

At Holme, the space within the sanctuary was in a very unfinished state, and the altar itself almost hidden by the rails. These he lowered about six inches, and raised the floor within to the height of seven inches. The timbers of the roof were stained with suitable colour, and a new carpet and altar-cloth, together with a handsome Gothic chair, provided. All this greatly improved the appearance

of the church. He also built a vestry both at Holme and Runcton, to avoid the unseemliness of robing before the congregation; and presented a silver paten for the use of the former parish. The dedication of this is thus mentioned:—

“*Sunday, October 24, 1852.*—I went early to Holme Church this day, and, kneeling upon my knees before the communion table, I presented, for the use and benefit of the parishioners, a silver paten, with this inscription around it, ‘*Deo et ecclesiae Holmiensi sacrum.*’ On the back of the paten are these words—‘*Ex dono C. D. Wray, Rec. 1852.*’ At the time that I laid the paten on the Lord’s Table I offered up the following prayer:—‘O my Saviour and Master, Jesu Christ, I humbly present unto Thy church, at Holme, this paten, as a thank-offering for Thy many mercies vouchsafed to me, Thy unworthy servant. Be pleased, of Thy goodness, to accept the same; and may the bread, which may hereafter be laid on this paten, become Thy life-giving Body to all faithful participators thereof,

to the glory of Thy name and the salvation of their souls in Thy everlasting kingdom. Amen, Amen.'”

The foregoing pages supply most of the leading incidents of Mr. Wray's public career. It only remains to add that he was appointed domestic chaplain to the Earl of Crawford and Balcarres, in 1825 ; rural dean of the cathedral church of Manchester and the district thereto attached, in 1849 ; and that he filled the office of vice-dean, and represented the chapter in convocation, for many consecutive years, up to the day of his decease.

CHAPTER VI.

HOWEVER valuable, in an historical point of view, may be the principal events of a man's life, who, during a lengthened period, has occupied a prominent position in society, the chief interest of a biographical sketch lies in the delineation of character, which is mainly obtained by an insight into those private records which are, for the most part, only unsealed by death. These reveal the secret feelings and inmost thoughts which influence men's actions, and afford a more faithful criterion, upon which a judgment may be founded, than the most intimate personal acquaint-

ance can possibly supply. For some years Mr. Wray had kept a diary, and while the quotations already given afford unquestionable proof of the depth of his religious *principles*, further extracts may tend to show how Christian ethics were interwoven with every thought, and influenced his daily life.

The chief point to be noticed is his unbounded gratitude to Almighty God for every blessing he received; and this is expressed not only on great occasions, but as an almost daily consequence. The beginning or close of the year, the recurrence of special days, a safe and comfortable journey, his being able, at an advanced age, to take clerical duty—all these everyday events are recorded with a song of thanksgiving. Thus—

“*Jan. 1, 1857.*—New Year’s Day. How merciful has God been to allow me to see the light of this day, denied to many others younger than myself! If permitted to live to the end of the year, may I be better prepared to meet my God and Saviour. I am in wonderfully good health. Thanks be to God.”

“*Dec. 31, 1857.*—The last day of the year. How can I be sufficiently thankful to a merciful God, who has extended my life to so advanced an age, and suffered me to see the close of the present year. May I be permitted to see through another year, if it be His pleasure; but always, God’s will be done, not mine. His mercy has indeed been great: His kindness to me unspeakable. May I, in deed and service, show my thankfulness.”

“*Jan. 21, 1858.*—Another return of my birthday; another cause for thanksgiving! What praise can I offer to God for His many mercies! How wonderful that I should be spared so long; that I should survive so many of my colleagues at whose election I was present!”

“*Oct. 30, 1858.*—Arrived at home yesterday in safety, and found all in order. How thankful should I be to God!”

"*Aug. 25, 1855.*—Took the whole duty to-day at both my churches. Holy Sacrament at Holme. My Curate had gone to Marham. How grateful should I be to God for giving me such strength of constitution as enabled me to perform all my duties without much fatigue. Praised be His Holy Name."

The above are cited as proofs of that thankfulness which runs through every page, and which, in the following, assumes a very practical turn :—

"*Aug. 6, 1852.*—Attended the annual meeting of the Clergy Widows' and Orphans' Society at Warrington. I presented the Society with the sum of £50 as a thank-offering that God had allowed me to officiate for the space of 50 years in the diocese. God has been very gracious to me, and showered down His blessings upon me, and I am humbly thankful."

"*Feb. 25, 1858.*—I this day gave the sum of £45 to be invested and joined to Jane Corle's charity of £55. This addition will make the

charity £100. The interest to be paid to certain poor persons, by the two minor canons on New Year's Eve, for ever. This money is invested with the Corporation of Manchester in one bond of £100 on the security of the Water Works. I give this sum of £45 as a thank-offering, in acknowledgment of God's mercy in permitting me to see my 80th birthday."

Another characteristic feature was his unbounded sympathy and love for the poorer members of the Church, and this begat a corresponding feeling of attachment on their part, which owed its origin and permanence, not so much to his liberality, as to the conviction that he really had a personal interest in their individual welfare. And such was unquestionably the case. Nothing gave him greater pleasure than to do them any little service,

and one instance is so modestly noticed in his diary as to be worthy of mention :—

“Had some conversation with —, whose recent conduct had much surprised both me and others : and as I found he was troubled about his debts, the chief cause of his late folly, I had the satisfaction of making him comfortable and happy.”

For several years it had been his custom to give a dinner on Christmas Day to thirty aged communicants, and, on his birthday, as many six-pound loaves of bread as corresponded with his years. On this latter occasion he also provided a dinner for the choir, the clerks, and other officials of the Cathedral, at one of the hotels. The following entries, referring to the above, occur in his journal :—

“*Dec.* 25, 1855.—Gave my usual dinner to 30 aged communicants. Mary Warburton was there,

aged 94 or 95. She lately buried a daughter, who was 75 years old. Thankful I am to have met again so many poor but good Church people. This dinner of roast-beef, plum-pudding, and ale, I have given for some years past. Though absent from my parishioners at Holme, I did not forget them, but ordered my Curate to give each poor family a loaf of bread and a quart of soup—to be made at the Rectory. About 70 families were thus relieved, and all the children at the school had a large currant bun on New Year's Eve.”

“*Jan.* 21, 1858.—How thankful I am for God's never-failing kindness in having allowed me to see my 80th birthday, and be so well ! I seem to have survived almost all my early acquaintances. Again and again I thank God for his unspeakable mercy. This day I gave away 80 loaves, weighing six pounds each, to a like number of poor persons, together with a cup of coffee to each. This custom I have followed for some years, and intend to continue as long as I live.”



His thoughtfulness for the poor continued to the last. The following memo-

randum was drawn up only a few months before his death:—

“I, the Rev. Cecil Daniel Wray, M.A. Senior Canon of Manchester, being in the 88th year of my age, having been a member of the Collegiate Church, now Cathedral, fifty-six years, and being desirous to leave a small memorial of my intercourse with the poorer persons who usually attend the divine services there, have paid over to the Treasurer of the Corporation of Manchester, by the hands of the present Minor Canons, the sum of £100, for which the Corporation undertakes to pay the annual sum of four pounds. It is my wish that the Minor Canons should lay out this interest in the purchase of good worsted stockings, which they shall yearly give on the 21st of January, my birthday, or on the following day, if the 21st happens to be Sunday, to eight poor men and eight poor women, usually attending the services at the Cathedral, two pairs to each; and if any portion of the four pounds remain, it must be distributed as the Minor Canons think best, so that the whole sum be exhausted each year. It is also my wish that this charity should be called ‘Canon Wray’s birthday gift.’ Nov. 1865.”



CHAPTER VII.

THIS long and useful life was now drawing to a close. For some months there had been a failing of strength, but so gradual in its diminution as to be well-nigh imperceptible. The most obvious symptom was a difficulty in breathing after taking even the most moderate exercise, and this indicated a feebleness in the action of the heart. Disease, in the ordinary sense of the word, there was none. The finely-balanced organisation was simply wearing out.

His last act of clerical duty was performed whilst at Leven Rectory, the residence of his brother, the Rev. George

Wray, Prebendary of York, when he preached on Oct. 22nd, 1865, with almost his usual energy. On his arrival at Manchester, a few days later, his medical advisers perceived a change in his general appearance, which was not so obvious to those who were daily around him, and recommended a generous diet and a more liberal use of stimulants. But, while thinking it right to adopt such remedies as were prescribed, he, from the first, asserted their uselessness, saying "I am worn out."

Every possible preparation for the hour of death had long been made, and he regarded its approach with calmness and cheerful hope; but in the last few weeks he gave directions concerning his funeral and other domestic matters, entering into these with a minuteness, and recurring

to them with a frequency, which seemed to imply a wish that his approaching decease should not be an avoided topic in family conversation. In reality, the subject was one to which he frequently directed the thoughts of his children long before there seemed any apparent necessity, as if anxious to prepare them for what he knew would be so great a trial. Years previously, he had pointed out a grave in the Cathedral Churchyard, where rested the bodies of some of his maternal ancestors, and signified that he should wish to be buried there, if the necessary permission could be obtained from the Home Secretary; and in his last illness he again reverted to this, anxiously desiring to be laid at rest near the scene of his long labours, and expressing a

conviction, which happily proved well-founded, that this permission would not be refused. During all this time he was able to receive occasional visitors, and nothing could exceed the kindness and sympathy of all his friends. The Bishop of Manchester was unremitting in attentions, shewn both by personal visits and frequent inquiries, and one of the latest entries in the diary is as follows:—"The Bishop gave me his blessing, which I much value."

His chief privation, while confined to the house, was the enforced absence from public prayer; but arrangements were made by which the Holy Communion was frequently administered by friends and relatives, which is mentioned by him "as a great comfort." His inability during

the last few days, to kneel during his ordinary devotions was likewise a source of much distress, manifested by the remark that "he humbly trusted God would accept his prayers, though offered in what he regarded as an unseemly posture."

Until the last ten days of his life he was able, with assistance, to walk up and down stairs, but the exertion became so exhausting that he was afterwards carried in a chair, and this was continued to the very day before his death, which occurred early in the morning of April 27th, 1866. As this event drew near, the only appearance of suffering was an increased difficulty in breathing, and he was free even from this for the last few hours, whilst his faculties were clear and unclouded to the last.

Surrounded by his children, to each of whom he had previously given his blessing,—full of faith, in charity with all the world, and with expressions of gratitude and thankfulness on his lips,—he passed away so peacefully and happily that the exact moment of release was scarcely known; and his departure cannot be more truthfully expressed than by the words, “He fell asleep.”

In accordance with the decent and ancient custom of interring Bishops and Priests in their ecclesiastical robes, he was laid out in surplice and stole; thus wearing, even to the grave, those significant vestments in which, during life, he had so often ministered before God and the congregation.

A certain paper, to which, during his illness, he had directed the attention of his family, was now opened, and it afforded affecting proof of his real anxiety for the spiritual welfare of his parishioners, for it contained a few simple words of exhortation, composed nearly twenty years previously, with the evident hope that a voice, as it were from beyond the grave, might awaken in them livelier emotions and more earnest resolutions for the future. It was endorsed—

“To my Executors.”

“Of this Address a thousand copies or more to be printed; a copy to be given to every one attending my funeral; and, on the Sunday after my funeral, a copy to every pew-owner and other persons usually attending the Collegiate Church; also a copy to every Cathedral Sunday School Scholar.

“C. D. WRAY.

“7th June, 1847.”

The contents were as follows:—

“To the Parishioners of Manchester, especially to those who usually attend the Collegiate Church.

“HEBREWS xi. 4. ‘He being dead, yet speaketh.’

“‘Without faith it is impossible to please God.’ May unreserved faith in Jesus Christ, through whose merits alone I hoped for salvation whilst living, and whose Gospel I endeavoured to preach to you for the space of fifty-six* years, still be embraced and professed by you, though my voice be no more heard.

“Being dead, yet let me speak and remind you of the things which belong to your everlasting peace. If the death of any common acquaintance ought to have an influence over the living, and remind them of their own decease, much more should the removal of a minister of religion from the busy scenes of his sacred calling make an impression on his friends, especially on his congregation.

“To you, then, of the parishioners of Manchester who have usually attended the minis-

* “The exact number of years has been supplied by the Executors. The original MS. dated 1847, specified ‘thirty-eight years.’”

trations of the Collegiate Church, I wish to address a few last words. Never forsake the Church of England. Attend upon her services twice every Sunday, and at other times as often as you can. Be frequent partakers of the Lord’s Supper. Pay respect to the ministers of the Church, and obey their godly admonitions. They are set over you as stewards who must give an account to their own Master. Look for salvation only through the blood of Christ. Never talk of your good works, but be humble-minded; and let each say, ‘I am an unprofitable servant; I have no merit.’ Quarrel not among yourselves; do not lie, swear, steal, or lead a debauched life. Do not omit saying your prayers to God morning and evening. Remember you must give an account to God for all your actions at the day of judgment.

“And now, my late parishioners, farewell. If I have at any time offended any one, I hope he will blot out the offence from his memory, and forgive me, as I freely forgave all those who might have offended me.

“If, again, I have preached to you any good, treasure it up and turn it to your profit. In short, so live as persons who are about to die.

"These are the admonitory words of your old minister, who,

" 'BEING DEAD, YET SPEAKETH.'

" C. D. WRAY,

" Vice-Dean and Senior Canon of Manchester.

" *Smedley Bank, Manchester,*

" *June 7th, 1847.*"

[*Re-dated at various times up to November, 1864.*]

The requisite permission to open the Cathedral Churchyard was obtained from the Secretary of State for the Home Department through an influential member of the House of Commons, and the account here given of the funeral is compiled from the Manchester papers of the 4th of May, 1866.

"The remains of the Rev. Canon Wray were yesterday interred in the Cathedral Churchyard. The occasion was one which called forth more

than ordinary manifestations of sorrow and respect. The patriarchal age to which the deceased had attained, the faithful manner in which he had embraced his unusually-protracted opportunities of usefulness, and his character as an amiable man and a devoted Christian minister, contributed to gather around his tomb generations of those by whom he was loved and revered. There were many present of middle age whom the deceased canon had christened, and upon whose children he had performed the same sacred rite. It was his custom to distribute charitable donations on each return of his natal day to poor and aged people attending the Cathedral, the number of recipients being increased each year according to the number of his summers—his calm and cheerful aspect showing that he was wont to count his life on its lovelier side—which had passed over his head; and among the throng many of those recipients were to be observed going up with feeble steps to take a respectful farewell of one whom they regarded, in more senses than one, as a friend. The bishop, the dean, and all the deceased's immediate colleagues, were present; and young and old, rich and poor, lay and ecclesiastic, one with another, contri-

buted their tokens of mournful regard. It is nearly half a century since the grave-yard of the Cathedral was opened, and it has now been disturbed, perhaps for the last time, to lay to rest the venerable frame of one who loved to linger in the adjacent scene of his prolonged labours.

"The funeral left Smedley Bank at twelve o'clock. Along the prolonged line of march the blinds of many houses were drawn down, and in the vicinity of the Cathedral the tradesmen closed their shops. Before the arrival of the procession the church was filled, a portion of the centre aisle only being reserved for the clergy. In the churchyard were assembled the pupils of the Manchester Grammar School, headed by the High Master and the other masters. Outside the rails, at every point commanding a view of the ceremony, large crowds were collected. The Dean of Manchester, with the other clergy of the Cathedral, in their surplices, acted as pallbearers. While the body, preceded by the Bishop who officiated on this occasion, was borne up the south aisle towards the chancel, the opening sentences of the burial service were sung by the choir, the effect being exceedingly solemn. The coffin-plate contained the following inscrip-

tion :—"Cecil Daniel Wray, M.A. Oxon. Canon of Manchester Cathedral and Rector of Runcton-Holme, Norfolk ; born 21st Jan. 1778, fell asleep 27th April, 1866."*

Mr. Wray was twice married. By his first wife, Miss Eliza Thackeray, younger daughter of Joseph Thackeray, Esq. of Manchester, he had ten children ; of these five only survived him. His second wife was his cousin, Miss Marianne Lloyd, daughter of George Lloyd, Esq. barrister-at-law, who died leaving no issue.

* A coped tomb has been erected in the Cathedral Churchyard, and a memorial window is about to be placed in the Chapter House.

CHAPTER VIII.

THIS memoir would be incomplete without a few concluding remarks on Mr. Wray's personal tastes and pursuits, his private life, and the character he maintained in the estimation of his acquaintance. It would be hardly necessary to allude to his daily reading of the Holy Scriptures, to which, as years passed on, he devoted many hours both morning and evening, had not the systematic manner pursued by him been worthy of general imitation. He was accustomed to make entries in his common-place book of any striking interpretation or critical

comments with which he met in the course of his studies; and much of his spare time was occupied in writing familiar expositions of the Book of Ecclesiastes, the Epistles, and other practical portions of the Bible.

Allusion has already been made to his love for music, and in former days his flute was an unfailing source of relaxation and amusement.

In poetry, too, especially sacred poetry, he took great delight; one of his favourite books was the "Miscellaneous Poems of Dr. Byrom," the celebrated author of "Christians, awake!" and many of his own paraphrases of the Psalms are very happily conceived. A few drawings and water-colours, which have been preserved show also his skill as a draughtsman and

painter; but the subject in which he was most interested was archæology, and in the course of years he had gathered together a very good collection of coins and rare books.

On first coming to reside in Manchester he made himself acquainted with the history of that ancient town and was thus able to afford material assistance to the learned Dr. Samuel Hibbert-Ware in his great work on the "Foundations of Manchester." The value of his co-operation may best be told in the author's own words,—

"Between the publication of the first three volumes of THE MANCHESTER FOUNDATIONS, and the appearance of a fourth or supplementary volume, eighteen years or more have intervened. The additional volume owes its existence to the Reverend Canon Wray, without whose aid I could never have accomplished my present labour.

"It was during the period when I was engaged in my former work that this gentleman was a Chaplain of the College. He had then no access to the muniment chest of the Chapter House, but he supplied all my requisitions to the utmost of his means, from such resources as were exclusively his own, or had been collected by him, considering no trouble too great in furnishing me with information.

"But soon after the former publication had taken place circumstances changed. On the fifth of October, 1830, Mr. Wray was elected Fellow of the Manchester College, in the room of the Rev. C. W. Ethelston, deceased, to which office, agreeably to an Act of Parliament, the title of Canon was afterwards attached. By this elevation Canon Wray had access to the charters, &c. of the College, from which he obtained for me, with the concurrence of the Dean and Chapter, the loan of the great charter of foundation, which I was permitted to decipher at my house in York."

This supplementary volume on "The Ancient Parish Church of Manchester,

and why it was collegiate," was published in 1848, and bears the following dedication:—

"To the Rev. Cecil Daniel Wray, M.A. Vice-Dean and Senior Canon of the Cathedral Church of Manchester, this history of its ancient parish is dedicated, in gratitude for the important aid rendered to the Author in the course of these researches, and as a tribute to the labours of a pious churchman, whose name is associated with the leading institutions of this city directed to the cause of religious instruction and benevolence.—
S. Hibbert-Ware, M.D."

Few towns have increased more speedily, or experienced greater changes than Manchester; and the alterations which have taken place even during a single lifetime shew the rapidity with which ancient land-

marks are swept away before the necessities of a growing population, and how desirable it is that some record of such alterations should be preserved.

It excites surprise to be told that so recently as 80 or 90 years ago trees were growing in St. Ann's Square; that in 1809, there were no houses in Mosley Street below the Portico, with the exception of the block immediately south of Princess Street, with iron railings in front, at that time occupied by Mr. Wellbeloved, before the removal of his college to York; that at the same date a stone pillar at the bottom of Market Street pointed out the spot where three conspirators were hung in chains; while the pillory was still standing in the Market Place, opposite the east front of the present Fish-market.

And what an idea of the increasing value of property in Manchester does the following fact convey:—Hulme Hall was purchased by Mr. Wray's grandfather for £7000. The same property has since been sold for £80,000, and is probably now worth much more. Lord Ellesmere's Bridgewater Canal Warehouses are built on the site of the ancient Hulme Hall.

As it would be scarcely possible to conceive a character more calculated to appreciate the quiet repose of domestic life, so it was in his own immediate circle that Mr. Wray found his chief happiness.

His warmth of heart, genial disposition, and affectionate regard for all his friends, his sympathy with their joys and griefs,

and forbearing consideration towards even their failings, necessarily produced a reverence and devotion (especially from his children who knew him best), such as few men are capable of inspiring. The tenacity with which he adhered to certain opinions might make some regard him as a man of strong prejudices, and, if prejudice and conviction be in anywise convertible terms, the judgment would probably be true; for while cautious in assuming any doubtful position, nothing could change him if once convinced of its truth. But with all this there was no appearance of assumption or implied superiority, and for many who differed from him in what he considered important points, he felt and avowed the greatest respect and esteem.

That one so unswerving in friendship and so earnest in his resolves should meet with disappointments in life was inevitable; but very instructive was the readiness with which he forgave injuries, and the facility with which a matter was dismissed from his thoughts when its further prosecution was useless. The rule he enforced on others and practised himself was, "Use every endeavour, by personal application and prayer to God, to obtain what seems desirable, and if the blessing be withheld, believe that all is over-ruled for the best."

The universal regret expressed by men of every class and position on the an-

nouncement of his death seems to prove that some special virtues were exhibited by him, which all could admire and appreciate, for he never aimed at popularity or shaped his course by the varying opinions of others.

His devotion to the duties of his office, the guilelessness of his nature, and the consistency of his daily life, were probably the features which most arrested attention.

The Bishop of Manchester, having occasion to write to him in the spring of 1866, concluded with these words,—

"No one who has known you can doubt the untiring zeal with which you have sought to carry out the duties which the Church prescribes to her ministers, in full and deep devotion to the best interests of those with whom you have had to do. But there is another point on which I

must for a brief moment touch. The office I fill gives me ample opportunity of knowing the opinions, as to their contemporaries, of those among whom my lot is cast. I have had many and varied opinions of many men, but only one of kindly esteem, respect, and goodwill, as regards yourself. That as the shadows deepen upon you, you may be supported by increasing confidence in the tenets of that Church you have so long and so faithfully sought to serve; rich in the affection and respect of numerous friends, the blessings of the poor, and the prayers of the children you and yours have laboured to educate; and above all strengthened by the great Spiritual Head of His Church is my sincere wish and prayer."

Such testimony from the chief pastor of the diocese is very valuable, but Mr. Wray always felt an amount of pain at any commendation. In his last illness, when certain particulars were named as a proof that he had "fought a good fight," he stopped the speaker with the words,

"Do not say such things, you distress me, I have done nothing; I might have done much more." And yet religion seemed to those about him interwoven with every act.

Mindful of the precept, "Rejoice with them that do rejoice, and weep with them that weep," it was his custom to write to his acquaintance letters either of congratulation or condolence, as occasion required, the last being one of religious consolation to Mr. Hugh Stowell when seized with the serious illness which caused his death. He would enter on no important duty, such as chapter-meetings, audits, &c. without previous attendance at public prayer, and when at Manchester, even though not "in residence," every Wednesday, Friday, and Holy-day, at the

least, found him at the Cathedral so long as his health permitted.

It became latterly a serious thing for a man of his advanced age to go, in severe and slippery weather, to the Cathedral, nearly two miles from his residence; and his family, with natural anxiety, sought at such times to dissuade him from attempting the journey. To such expostulations he turned a deaf ear, saying, "As long as God enables me to go, I will not give up doing my work."

So many letters referring to Mr. Wray's life and character were received by his children after his death that it is difficult to make a selection. The following, from the public position of the writers,

are perhaps the most interesting. One of the judges of the County Courts says,—

"That you have in the memory of your father's career, and of the good opinions which he won from all classes of men, an assured solace, the full force of which you will hereafter feel, there can be no doubt: and I hope you will not think me intrusive in this season of affliction if I assure you that, having known your father from the days when I was a schoolboy in the Manchester Grammar School until the close of his virtuous career, I desire now to bear testimony to my great respect for him, and to the public loss which I feel his death to be. No doubt his name and memory will long be held in reverent regard, and by none, out of the circle of his own family and relations, more than by myself."

The Bishop of Manchester writes,—

"Sincere as was my regard and esteem for him, and the respect with which I shall always cherish his memory, it is cause for much consolation to think he has closed an active and useful

life, free from pain, and with a kindly recollection and sincere goodwill of all who knew him.

"During eighteen years of not infrequent intercourse, marked by unvarying kindness on his part, I have known few who so completely escaped ill will, even on the part of those who most differed from him in opinion, as the late Canon Wray: and this was accompanied by not the slightest sacrifice of principle on his part. He held his own convictions fairly and avowed them openly.

"To your departed father I shall always feel obliged. From the hour of my coming here to his last moments I received from him nothing but kindness. Our very differences were friendly. And I believe no one ever passed away from among us more ripe in piety, earnest in self-denial, pure in spirit, and honoured as well as beloved by those who knew him."

[Canon Wray lived to see seven Bishops of Chester, in which diocese Manchester was formerly included, viz. :—Majendie, Sparke, Law, Blomfield, Sumner, Graham, and *Jacobson*. Four Wardens or Deans of Manchester, viz. :—Blackburne, Calvert, Herbert, and *Bowers*. Twelve Fellows or Canons, viz. :—Gatliffe, Ethelston, Johnson, Clowes, Mallory, Sergeant, Parkinson, Clifton, Wilson, *Richson*, *Marsden*, and *Gibson*; and he survived all, except those whose names are in italics.]

A SERMON

PREACHED

ON THE DEATH OF

THE REV. CANON WRAY,

ON SUNDAY MORNING, MAY 6, 1866,

IN THE

CATHEDRAL CHURCH, MANCHESTER,

BY

THE REV. C. RICHSON, M.A. CANON.

REPRINTED BY PERMISSION.

SERMON.

PSALM xxvi. 8.

*Lord, I have loved the habitation of Thy House,
and the place where Thine honour dwelleth.*

BRETHREN,—The funeral obsequies, in which we have recently taken part, and the emblems of mourning, with which I am now surrounded,* necessarily impress upon our thoughts the Memory of ONE, whose name has been familiar to this community during so long a period that the new-born infant has meanwhile attained far more than the maturity of life, and two generations of active human existence have wholly passed away ;—I mean CECIL DANIEL WRAY.

* The pulpit, reading-desk, &c. being covered with black cloth, and many of the congregation in mourning.

In his case, the promise was fulfilled :—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." And hence, if "days should speak, and multitude of years should teach wisdom," a long life, like his, passed in Christian faith, and virtue, and integrity, and closed in innocence, and hope, and peace, cannot fail to suggest to every reflecting mind some useful subjects of instruction : but if, as faithful members of Christ's Church, we do indeed bless God's "holy name for all his servants departed this life, in his faith and fear," and in all earnestness and sincerity do, in piety of heart, beseech him "to give us grace so to follow their good examples, that with them we may be partakers of His heavenly kingdom ;" then it is obviously our Christian duty to endeavour at this time, in reliance upon the divine aid, so to direct our serious thoughts as will most effectually promote those highly important objects, for which, in the words I have just quoted, we are accustomed to pray.

Not that, on the present occasion, or, indeed, on any other, we may presume, in the presence of a Christian congregation, to speak of any who are taken out of this mortal state as if they had

attained all Christian grace, and had here become already perfect ; but, as respects our dear brother recently departed, we have ample testimony to the utter repugnance of his own religious feelings to all eulogistic commendation after his decease ; for, in the simple expressions of that affecting Address,* on which he implores us all earnestly to ponder, he reveals to us the pious convictions of his inmost mind, teaching us every one to say, "I am an unprofitable servant ; I have no merit," and so assuring us, even from the grave, of his own experience that "through the merits of Jesus Christ alone, he hoped for salvation."

Adverting, however, to the predominant features of his particular character, it is probable that among the strongest feelings of his heart were those which are so well expressed in the text, suggested to me for the present occasion, viz. "Lord, I have loved the habitation of Thy house, and the place where thine honour dwelleth."

Every part, even of the fabric, of this holy house in which we are assembled, and with which he was so long and affectionately connected, was to him an object of special care ; and every

* Vide p. 88.

change, or alteration, or improvement, or restoration, of any importance, from the time of his first connection with it in 1809 to the last day of his mortal existence, was a subject of personal solicitude, and will, I believe, be found preserved among the notes and memoranda which he has left to his Executors. The choir, particularly, both as the "*Templum collegii*," the Sanctuary of the College, and also as itself one of the most perfect gems of sacred carved work in the kingdom, he not only contemplated with delight, but felt in relation to it a most serious responsibility, as a holy trust, to preserve it unimpaired and unaltered.

But, brethren, his love of the Sanctuary was impelled much more by spiritual than by material considerations; and the experience of his own heart that a day in the divine courts is better than a thousand was made manifest in his frequent and reverent attendance at the daily service in the choir, upon holy days especially, and always before the meetings of the Chapter on any business of importance; and in all such incidents we see the simplicity, reality, and unpretentiousness of his piety; and how practically on his own part he was wont to declare, "One thing have I

desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

Brethren, how good an example for our own imitation does the history of our departed brother here set before us. May we also in true piety of heart love, as he did, the habitation of the Lord's house; have recourse to it at all times as the place where the divine honour—the covenant of grace—ever dwelleth. May we find in time of trouble that there, in the secret of His tabernacle, our Heavenly Father will hide us; and that in every undertaking and enterprise of life, there seeking first the divine blessing and protection, we shall receive strength and wisdom equal to our day, and experience in the benefit of our souls, that "those that be planted in the house of the Lord shall flourish in the courts of our God."

But in the present case we must connect the love of God's house, speaking of the religious habits of our revered friend, with those high and holy principles of *Churchmanship* which estimate the material temple as the place where the Lord has promised to meet his living Church, and where in the faithful ministration of the word and

sacraments the renewed heart is filled with joy and peace in believing, the devout are built up in their holy faith, and out of the abundance of the heart every one speaks of the Lord's honour.

Brethren, Churchmanship of this kind, which was that of our departed friend, gladly avails itself of outward and material agencies for conveying and deepening the impressions of grace in the soul, but at the same time limits all such use to practices and customs which are unquestionably authorized, and dares not of its own mere motion venture either to revive what custom has rendered obsolete, or to justify innovations which are not in express terms authoritatively forbidden. No man more than our departed brother loved, revered, and used the Prayer Book, or studied to bring into full and harmonized effect the practices of the Church with its various rubrics. He understood, and made allowance for the difference of impressions upon the human mind; and here, in a truly Catholic spirit, he bore with differences of interpretation in respect even of subjects of considerable importance. But, nevertheless, the *Individualism of Authority* he repudiated as having no place in the Church; and while retaining upon rubrical practice, as indeed upon all other

subjects, the profoundest respect for the traditions of the capitular body with which he had been so long connected, he conscientiously accepted and applied the directions of the Prayer Book in their literal, grammatical, and ordinarily received sense; and studied to obey them as laws of the Church wisely appointed for the orderly celebration of divine service; and willingly consented to wait, in regard to all dubious questions, until they could be carefully and authoritatively determined in a lawful assembly. And, brethren, it would greatly conduce to the peace and usefulness of the whole Church at the present time, if all her members would go and do likewise.

Concerning the high estimation in which he held his sacred calling as a Minister of Christ's Church, and his conscientious desire faithfully to discharge all its obligations, I need only remind you of his exemplary diligence in the performance of all the parochial duties and offices of this church, as a parish priest, during a period of 21 years, and that to the last, so long as strength continued, he was ever ready to visit in their sickness, and at their last hour, those with whom he had been associated in earlier periods of his life. As respects also the permanence of his sympathies

with the people among whom he had so long laboured, I need only adduce the single fact that it was his special and last desire that, after his departure hence, his body should be interred in the burial ground of the Cathedral, in order that his bones might be laid by the side of their bones. In evidence also of what he considered to be the proper subjects of all ministerial teaching, it is sufficient to refer you to his own words, in the address of which I have already spoken, wherein he says, "For the space of 56 years I have endeavoured to preach to you the Gospel of Jesus Christ." And in preaching that Gospel, as his final address further confirms, we find that, while he taught the fundamental importance of a right Faith in the precious blood-shedding of our Saviour Christ, he firmly insisted, at the same time, that that Faith alone is real "which worketh by love" and is "zealous of good works." Purity of morals, firmness in the maintenance of right and truth, honesty of purpose and action, sincerity of Churchmanship, a due appreciation of the House of God, a conscientious use of Holy Ordinances, a regular recourse to all the Means of Grace, and the cultivation of a kind and peaceful disposition, (all of which he studiously illustrated

in his own life) he ever maintained to be essential in forming the character of a Christian man, and in the advocacy of which—even upon this mournful occasion—"he, being dead, yet speaketh." Well, then, brethren, may we all take heed to what is written, "See that ye refuse not him that speaketh."

As a man rightly appreciating the importance of social obligations, our lamented brother required only to be known in private to form a proper estimation of his social and domestic virtues. But the love and veneration of his children, the estimation of many of the aged and the poor now within these walls, the esteem of long-known private friends, and the respect in which he was generally held in this community, are far more appreciable testimonies to his excellences as a man, than any eulogies which I could offer, and which, indeed, would ill become this sacred place.

You cannot, however, recall his great age at the time of his death* without being forcibly impressed with the fact that he formed an important link between the present and the past, and lived and acted in the midst of scenes and events now

* Having entered his 89th year.

almost forgotten, but out of which very much of our present social improvement, and our national and local prosperity, directly arose.

He was appointed Clerk in Orders in this church in 1809 ; and who can review the history of this district from that date to the present, without admiration and almost surprise at the change which has taken place ? Far as the local improvement may yet be from all that it is desirable to effect, yet so great is the progress which has been made in the direction of civilization and order, in the intervening period, that if we only call to mind the wide-spread dissatisfaction and scenes of turbulence and riot of 1808-9, 1812, 1817, and the memorable 16th of August, 1819, and compare the whole condition of the operative and poorer classes of those periods with that of the same classes now—their greater intelligence, their better arranged dwellings, and their improved mode of living, (not so wide spread, indeed, as all this ought to be, but yet sufficiently marked to demand our notice,)—we cannot fail to be impressed with the evidences of progressive improvement around us, and are naturally led to inquire what has been the cause.

No doubt we must attribute much of this improvement to the rapid and effectual diffusion of enlightened views upon true political economy, and an increasing care in municipal arrangements and supervision. But politics, in their truest sense, can never be separated from morals ; nor morals from the sanctions of religion. We attribute, then, our rapid local improvement mainly to the increase of facilities for the religious, moral, and intellectual elevation of the masses of the people.

That our lamented friend and brother took active part with the men of his time in endeavouring to secure for the operative classes due protection, both in the better arrangements, and the limitation of hours, for their work, is sufficiently testified in the position he occupied for a time as Voluntary Inspector of Factories, and as Chairman also of the Operatives' Committee for the promotion of the "Ten Hours' Bill."

That he deeply felt the fearful consequences of that almost total neglect of church building and the providing of additional clergymen among the people, which at that time had been allowed to continue for more than half a century, while a vast and ignorant population had been growing

up, both in Manchester and its neighbourhood, needs no other confirmation than the fact that he was one of the most active members of the Committee for the application of a portion of "The Million Grant" in this locality; and further, that in the persevering exertions which he made, in conjunction with other good and worthy men, he secured in 1818 the consecration of St. George's Church, Oldham Road; and in 1831 the Church of St. Andrew, Ancoats, which he had most carefully superintended in every part of its erection.

That his views of education were greatly in advance of the prejudices of his day is conclusively proved, not only from the record of the Parliamentary Schools' Inquiry, where, in the Digest of 1818, Vol. 1 (under the head of *Manchester*), the first signature that appears is "C. D. Wray, one of the Ministers;" but more especially by the active part which he took in promoting the erection and support of the two National Schools in Granby Row and Salford. And here let it be borne in mind that the difficulties and prejudices to be overcome in the promotion of education at that period, as compared with the present time, few persons can adequately appreciate.

His personal efforts in behalf of Sunday Schools, and the punctuality, zeal, and earnestness with which for many years he superintended the schools connected with the Church, are sufficiently well known to many who are here present; while the marked and almost singular effect of his impressive mode of imparting religious and moral instruction to the scholars has borne its healthful and admirable fruit in men and women of ripened age among us, who never mention his name but with respect and reverence; nay, indeed, by some who gratefully acknowledge that all their success in life is to be attributed, under Providence, to the effects which his Sunday-school instruction produced upon their minds.

Brethren, our late Sub-Dean and Senior Canon was in an especial manner one of the men of his time. As, of course, age and the natural desire of rest, which age always induces, crept on, he ceased to appear in those prominent positions which he had formerly occupied in relation to the social, moral, and religious progress of this community; and hence, as a new race of younger men succeeded, and as the course he had helped to work out became more and more widely developed, the natural consequence ensued that, in

the demands of the present, the efforts of the past glide very much out of view.

Nevertheless, it is sometimes expedient for us to look, if only for a moment, to that stock of the tree into which our own graft has been inserted, in order rightly to appreciate the true source of its development, and to be cautioned by the admonition, "Remember, thou bearest not the root, but the root thee." The germs, brethren, of our progress in the present age will, for the most part, be found to have been produced, protected, and cherished in the age which is past. They who nourished these earlier shoots had difficulties to encounter of which we know comparatively nothing; and when we now see their sturdy growth into trees of renown, we ought highly to appreciate their first friends; and in all our own attempts at the promotion of any like improvement be encouraged by the simple significance of that inspired question, "Who has despised the day of small things and prospered?" and be admonished by the evidence we see around not to think either of ourselves or our pursuits more highly than we ought to think.

It is, indeed, not uncommon that, in the activity of succeeding generations, men, who are known

to others only in their down-hill of life, fail to receive the same attention which, in the age that had passed away, was unhesitatingly accorded to them: nor, indeed, is this seeming disregard altogether unconnected with a necessary law of nature; but there is in all such respects a distinction to be drawn which the Christian especially will do well to consider; for, however undesirable it may be that the stereotyped impressions of a former period should be wholly reproduced in the present, it cannot be denied that the men of thought and action of the previous age, who have been the pioneers of civilisation and moral and religious progress in the present, and as such have laid the foundation of the improvements in which we ourselves may now be taking part, deserve our honour and respect, and claim that their names and memories should continue to be revered among us as the highest benefactors of mankind.

Our late lamented brother, CECIL DANIEL WRAY—for fifty-six years connected with this Church, and during thirty-six years a member of the Capitular Body—was certainly a man of this class. Other men have well performed their duties in other—it may be much more brilliant, or wider,

or more exalted—but not nobler spheres; yet it will be the verdict of all intelligent and good men that in the sphere to which God had appointed our late lamented friend, he devoted all the early energies of his life to do his duty conscientiously and well; and we doubt not, therefore, that he has already heard from Him, whose he was, and whom he served, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

Long then, brethren, may his name be revered in this community; and long may his good example be remembered for the stimulus of younger men in the paths of usefulness and virtue and religion. As a minister of Christ, his lifelong object was to preach Christ's Gospel, in the simple sense and meaning of the Articles and authorised instructions of the Church. It was a noble aim; may such be ours, and that of all who follow in his holy office. Here, within these sacred walls, may the trumpet of the Gospel never give an uncertain sound; may it never cease to call upon our congregations to prepare themselves to contend, as they promised in their Baptism, against the world, the flesh, and the devil; to fight the good fight of faith; the battle, not of life only, but of death; and to remember there

is no discharge in that war, although we may be more than conquerors through Him who loves us. Here, victory indeed opens out to us the pathway to an endless life, and not only changed our corruptible body into that which is incorruptible, but causes also that which has been sown in dishonour to be raised in everlasting glory.

Brethren, it is written—“The days of our years are three score years and ten; and if by reason of strength, they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” Our departed brother was permitted to attain the unusual age of fourscore years and eight, and yet the hour came when to him it was at length declared, “Time shall be no longer.” What a caution to ourselves! Who dares reckon upon so prolonged a life? Nay, who is there among us that can tell what a day may bring forth? Now, therefore, let the mementoes of death around us press most deeply upon our thoughts our own mortality—or rather, I should say, our own uncertainty of life. Let the prospects of another country—that is, a heavenly, be ever fixed before us. Let us seek, that we may attain; let us press towards the

mark for the prize of our high calling of God in Christ Jesus. Let us advance under the guidance of the great Captain of our salvation, and through Him alone seek for glory, honour, and immortality. As churchmen, indeed, let the symbols and ordinances of the Church be diligently used for our souls' health; let piety and goodness and usefulness be our constant aim; let a just and righteous life, after the example of that which we now commemorate, prepare us for a peaceful, holy death; and, following the example of all those who now inherit the promises, may our passage through this present world be only to ourselves the confirmation of the promise, that "the path of the just is as a shining light, that shineth more and more unto the perfect day."

AN APPENDIX,

CONTAINING

EARLY RECOLLECTIONS

OF

THE COLLEGIATE CHURCH,

MANCHESTER,

AND

A SERMON ON CHURCH RATES,

BY THE

REV. CANON WRAY.

EARLY RECOLLECTIONS.

[“I came to Manchester in September, 1809, and my first Sermon was preached in behalf of the Sunday Schools.”]

OF THE FABRIC, &c.

PERSONS entering the Collegiate Church by the great south door passed through a porch, having a room over it, which was considered to be the property of the sexton. Here he kept his tools, and, I believe, occasionally slept.

The entrance to this room was from the gallery within the church. This porch

was, in 1814, taken into the church as it now appears. The south gallery, originally, was carried over the south aisle up to the iron gate of the chancel; not touching the wall, and consequently not over Brown's Chapel and Trafford's Chapel, as is the case now. It then crossed the east end of the *nave*, and here the large organ stood, between the nave and the choir. This, at the time of the Musical Festival in 1828, was removed to the west end. The organist had access to his instrument by the south gallery, for at this time there was no door* and spiral staircase through the great south-east pillar, at the junction of the nave and choir, leading as at present to the organ. That approach is new, and was first made

* This has been closed up since the removal of the organ into the choir. [*Ed.*]

when the old south gallery was carried back to its present position.

The pulpit and reading-desk were fixed against the second pillar, counting from the north-east, and the reader looked directly across the church, to the south; the *preacher* inclined rather to the west or south-west. There was also a north gallery, which extended from the west up to the *third* pillar, or pillar next to the pulpit. This gallery* was carried over the north aisle. Between the pulpit and the north-west iron gate of the choir stood the Strangeways' Hall Gallery, placed rather behind the pulpit. It was a square

* In order to understand the old arrangement of the galleries, it must be remembered that Manchester Cathedral consists of a *nave* and *four* aisles—two on the north and two on the south side; hence there are two rows of pillars and two rows of arches on each side of the nave. The galleries formerly were suspended *between* the pillars, their fronts projecting slightly into the nave. [*Ed.*]

pew, holding twelve or sixteen persons, and looked like a large box supported on four or six props. The staircase leading to it was in the Strangeways' or Ducie Chapel. The whole of the *north* side of the Collegiate Church, from the nave to the wall, was open, having neither pews nor benches at that period.

In this area the sacrament of Holy Baptism was administered when the Christenings were numerous. The font was a large marble basin fastened to the north wall. But the usual Baptistry was under the west, or Blue-Coat School, Gallery, the font being the same as is now used in Lord Derby's Chapel.

It was raised upon three or four steps, around which cushions were placed for the sponsors to kneel upon, and the whole

was enclosed with strong wooden railings which, the Rev. Joshua Brookes informed me, were the old altar rails. The borough-reeve's seat was under a canopy fixed against the first south pillar, counting from the west; in the same seat sat the two constables. On the opposite side was the pew for the churchwardens. Both the north and south galleries came *in front* of the nave pillars, which was a great disfigurement; and it was only in 1814 that the beauty of these pillars was seen, by pulling down the old galleries and erecting new ones against the walls of the church. I had a great deal to do both with the suggestions which led to these alterations and with their execution.

The new south gallery was built at the expense of the parish, with the consent of the chaplains. The north gallery was erected by the sale of the pews, under a faculty from the Diocesan Court of Chester, and the parish gained about £500; for the pews realised £1500, while the actual cost was only £1000.

The five angular pillars which divide Brown's Chapel and Trafford's Chapel from the south aisle were erected in 1815. In the middle of the centre pillar a brass plate was inserted bearing the following inscription :—" These five pillars were erected, and the galleries and pews

throughout the church rebuilt in the year of our Lord 1815."

THOMAS BLACKBURNE, LL.D. *Warden.*

JOHN GATLIFFE, M.A.
C. W. ETHELSTON, M.A.
JOHN CLOWES, M.A.
J. H. MALLORY, M.A. } *Fellows.*

JOSHUA BROOKES, M.A.
J. H. HINDLEY, M.A. } *Chaplains.*

C. D. WRAY, M.A. *Assistant Chaplain.*

WILLIAM SANDFORD
JONATHAN DAWSON
JAMES BEARDOE } *Churchwardens.*

These chapels were formerly divided from the church by three arches, with an oak screen running in front from east to west, similar to the screen which divides the Registry from the south chancel aisle. Trafford's Chapel was first pewed by the family in 1815 or 1816; and Brown's Chapel was purchased by the parish from a Mr. Hodson about the same period.

It is almost certain that the present Collegiate Church originally consisted only of a nave and choir, with north and south aisles, and two small transepts north and south, one of which now forms Lord Ducie's Chapel. The outer walls of these aisles were afterwards taken down at different times, and the various chapels added. On the right hand of the Chapter House door there are still the remains of the arch of one of the windows, probably blocked up when the Chapter House was erected, and Jesus' Chapel (the Registry) built.

The angelic figures which support the roof of the nave had golden wings, and at one time, to show the excessive loyalty

of the town, the churchwardens took the ludicrous course of painting their dresses blue and red, in imitation of the Windsor uniform. The eagles, at the spring of the choir roof, hold a shield at their breasts, on which a red cross was formerly painted. The cross is still perceptible, as it is raised upon the shield. Possibly this red cross marked one of the patron saints of the church, which is dedicated to S. George and S. Denis.

In the east window may be seen the figure of S. George in armour, with his red cross on the shield. This window when I came to Manchester was all of plain glass. With the assistance of Mr. Barritt I collected stained glass from the other windows, as they were severally repaired in 1812, and put together the

following seven figures :—S. Peter, David, Aaron, Christ, Moses, S. George, and S. Paul.*

The library, which was in Jesus' Chapel, was in a very dilapidated state in regard to the books, not one being perfect. Such as were there in 1809 and 1810 were in a large oaken cupboard, and all fastened with chains. They were purchased with money left by Humphrey Chetham, and consisted chiefly, if not entirely, of the puritanical works of that time, A.D. 1645 to 1650, the majority by Perkins. What remained were carried to Chetham's Hospital about 1825.

*When the new east window was erected by Mr. William Andrew, these figures were removed, and some of them transferred to the Chapter House. [*Ed.*]

OF THE SERVICES, &c.

When I first came to Manchester, in 1809, the Sunday morning lecture always commenced in the nave at six o'clock. The litany was read, and then followed the sermon. The first bell tolled at five, then at half-past five ; at six o'clock Mr. Brookes or myself were always in the reading desk, ready to begin the Litany.*

The marriages were celebrated soon after eight o'clock, and were generally quite over by ten. The ordinary Sunday service commenced at half-past ten, in the nave or parish part of the Collegiate

*The Editor has conversed with persons who used to attend these early six o'clock services : the congregations averaged from 200 to 300 persons.

Church, one of the Fellows, or the Clerk-in-Orders, *reading* the whole of the prayers. It is only within the last twenty or twenty-five years that any portion of the service was chanted. The Warden, Fellows, Chaplains, Singing-men, and Choristers, always sat in their stalls, in the choir, and a portion of the metrical psalms was sung twice—first at the end of morning prayer and secondly before the sermon. The Lord's Supper was administered every Sunday till Dr. G. H. Law was appointed to the Diocese of Chester. This Bishop, at a visitation, recommended that the Holy Communion should be celebrated only once a month, in consequence of the few persons who attended; but, on the earnest remonstrance of Mr. Brookes and myself, it was decided to administer it twice in

the month, *i.e.* on the first and third Sundays. The weekly celebration has happily been restored since 1849.

The afternoon service on Sundays was at three o'clock in summer and half-past two in winter. There was no anthem as at present, but the children of the National and Sunday Schools were catechised, after the Second Lesson, for several weeks, commencing after Whit-Sunday.

The funerals took place in the adjoining church-yard, immediately after evening prayer, and they were sometimes very numerous. In the year 1814, remarkable for the long and severe frost, I buried in the Collegiate Church-yard twenty-one

corpses on three consecutive Sundays, sixty-three in all. The christenings followed immediately after the funerals; and, as I have already said, the font stood under the Blue-coat, or west, gallery.

The Collegiate Church-yard was always a favourite burial-place, especially with the old Manchester families. In 1809 it was not enclosed with iron palisades, but a stone wall, about three feet high, was carried round the church on the north and east sides. On the south and west it was bounded by houses, except at the south-west corner, which fronted the river and was protected by iron railings. This

was called "Tin-Mill Brow," from the tinmen in the neighbourhood throwing into the river their refuse cuttings of tin; and the sextons were also charged, and I believe with some truth, with throwing old coffin lids down this "brow."

There are few epitaphs in this church-yard worth recording. I know of but two. Near the chapter-house is the tomb of Robert Sutton, a skinner, who was buried 1687. After the ordinary dates of his birth and death, the following lines record his goodwill and kind consideration for the poor :—

"Whose charity at's death did so abound,
 "That to the poor he left four hundred pound
 "For ever."

On a stone, seven yards distant, measuring westwards, from the tomb near the great south door, is the following quaint couplet on Ann Gallant, the wife of John Gallant, who was buried in 1691 :—

“ Under this stone here lies the woman
 “ Who Gallant was, did harm to no man.”

There was another burial-ground near S. Michael's Church, which was bought by subscription from the Rev. Humphrey Owen, one of the Chaplains, and the Founder of S. Michael's Church. This cemetery was closed when Walker's Croft, formerly the garden of the High Master of the Grammar School, was consecrated.*

* Part of the Victoria Station—that occupied by the Lancashire and Yorkshire Railway—is built on Walker's Croft, an Act of Parliament having given the Company compulsory powers to purchase it from the parochial authorities.—[Ed.]

The name of the sexton, when I came to Manchester, was Tom Seddon. He was by nature made for a sexton, being very little, and broad-shouldered. He was rather witty, as the following anecdote will show :—Mr. Brookes, who had been chaplain 3~~4~~¹ years, was passing through the church-yard, and stopped to speak to Seddon, who was engaged in digging a very deep grave. A vacancy had recently occurred among the Fellows, and Mr. Brookes, addressing Tom, inquired of him, who would be the next Fellow. Seddon looked up from his deep abode into Mr. Brookes' face and said, “ Why, Sir, I cannot precisely tell who may be raised to that dignity, but I am pretty certain of one thing, you and I have got as high as we ever shall get in this church.”

OF ANCIENT CUSTOMS, &c.

It was always the custom for every member of the church to enter and leave the choir by the folding wooden gates under the organ. The practice is again revived, after being neglected for many years.

The Collegiate Church has also been noted for possessing, from time immemorial, a credence table, on which to place the bread and wine before it is offered on the communion table by the priest at the conclusion of the offertory sentences, as prescribed by the Rubric.

A pair of large candlesticks have also always stood on the high altar or communion table, probably since the days of Edward VI. being the two great lights mentioned as permitted ornaments in every church. It was the duty of the Warden to furnish the wax candles.

At every repetition of the "Gloria Patri," as well as at the creeds, all turn to the east.

Another ancient practice is to ornament the church at Christmas, both in the nave and choir, with evergreens; holly, misletoe, ivy, &c.* It is also the goodly custom to light up the choir for twelve nights, viz. from Christmas Day to the

* This custom, which is now observed in most churches, was, some forty or fifty years ago, peculiar to the Collegiate Church, so far as Manchester is concerned. [Ed.]

Epiphany. The two chandeliers are filled with candles as well as the branches before the stalls.

For some years after I came to Manchester there were two very large chandeliers suspended from the roof in the *nave*. These also were lighted up for twelve nights, the same as in the choir, and numbers of persons used to come and see the effect, which was very grand and significant. The introduction of gas, together with the too great economy of succeeding churchwardens, has caused this good old practice to be discontinued in the nave.

The clergy of the Collegiate Church have always been careful to observe, as

far as possible, the rubrical directions of the Book of Common Prayer; especially such as have any bearing on doctrine; and I remember one instance, related to me by Mr. Joshua Brookes, in which a candidate for a fellowship lost his election by deferring to the prejudices of his audience, instead of performing his duty as prescribed by the Church. The gentleman in question was curate of St. Ann's Church, and had to officiate before the Manchester Volunteers on a certain day, when the Athanasian Creed was appointed to be read; and, though reminded of this before the commencement of the service, he purposely omitted this creed, because the regiment contained many Presbyterians and other dissenters, to whom he thought it would be distasteful. The consequences

to himself were more serious than he had anticipated, for when pressing his claims for the vacant stall, he met with the prompt and just reply from Mr. Ayns-cough, one of the Fellows, "No, Sir, the Warden and Fellows of this church will never elect into their body a clergyman who is so unfaithful to his church, that he wilfully and knowingly neglects to read the Athanasian Creed." The curate had, however, his admirers, and to console him for his disappointment they raised sufficient money to build him a church. Such was the origin of S. Peter's, at the bottom of Mosley Street, of which this gentleman was the first incumbent.

OF THE BELLS, &c.

Originally there were only eight bells, two were added in 1816. There was also, in the steeple, the parson's bell—commonly called "Ting-Tang," which sounded five minutes before service began. This small bell was removed about 1820, by the Churchwardens, to the chapel of the Workhouse—a piece of economy (if not sacrilege) which cannot be justified in such a wealthy parish as Manchester.

On Sunday mornings two bells are rung at eight o'clock for a quarter of an hour; then the whole peal of ten bells from ten to a quarter past ten; then the great bell tolls till half-past ten, when service begins.

A bell ought to be tolled for five minutes at one o'clock, or as soon as the Holy Communion is over. The whole peal of bells commences again at three o'clock, (now that the service is altered to half-past three,) and the great bell is tolled for a quarter of an hour, the same as before morning prayer.

Every evening, at eight o'clock, the curfew rings full five minutes, and the day of the month is then tolled. On week days it was customary for a bell to ring at six o'clock in the morning: this was for the benefit of the working classes, and was paid for by the town. Another bell rang at eight—breakfast time. Half an hour before daily prayers a light bell is rung for a quarter of an hour; then two bells are chimed for a similar time.

A bell is tolled at one o'clock—dinner time—when the Manchester merchants leave their counting-houses for home; and before evening service the bells ring as in the morning.

On Saints' Days and Holydays the whole peal of ten bells is rung both morning and afternoon for a quarter of an hour before prayers, being *preceded* by two bells chiming for the same period.

Since I wrote the above account, which was about 1845 or 1846, many alterations have taken place in and about the Collegiate, now the Cathedral, Church. In 1859 or 1860, as far as I can remember, Mr. Herbert Birley, one of the Church-

wardens, at his own expense, removed the old pews, and placed new open sittings of oak throughout the nave and aisles, at the cost of more than £1000.

The west galleries have been entirely removed, and a new organ erected in the north aisle of the chancel. The floor of the Cathedral has been laid with encaustic tiles; the situation of the pulpit and choir seats altered; and a new lectern has been presented, from which to read the lessons. All the windows have been repaired with new mullions; Lord Derby's Chapel provided with seats for occasional services; new pinnacles erected entirely round the church; and a new spiral roof placed over the Chapter House.

A stone reredos, given by Mr. Arthur Heywood, has replaced the old tapestry

screen, which was given by Mr. Booth in 1700.

[The remainder of the manuscript records the gifts of Mr. Pilkington and Mr. William Andrew, which have been already mentioned in the pages of the Memoir. *Ed.*]

A SERMON,

PREACHED IN

THE COLLEGIATE CHURCH, MANCHESTER,

ON THE 20TH OF MAY, 1846,

AT THE ARCHDEACON'S VISITATION,

BY THE

REV. CANON WRAY.

A SERMON.

This Sermon was written with the view of shewing to Churchwardens the legality of Church Rates, and the antiquity and independence of the British Church ; if by its perusal they attain a clearer knowledge of the duties of their office, and are enabled hereafter more firmly to perform the same, the object of the writer will be attained.

C. D. W.

SERMON.

MARK xi., 17.

*And He taught, saying unto them, Is it not written,
My house shall be called of all nations the
house of prayer ?*

THESE words are a repetition of that ancient declaration which the Almighty made respecting the heathen nations, many of whom he purposed in due time to bring within the Jewish fold. They are recorded in the fifty-sixth chapter of Isaiah: "Thus saith the Lord to the sons of the stranger that join themselves to the Lord: them will I bring to my holy mountain and make them joyful in My house of prayer: for Mine house shall be called a house of prayer for all people."

We see, then, that the temple at Jerusalem was designed for other nations to worship in besides the Jews (for we read of the court of the Gentiles) though the number of the proselytes was not considerable till the time of the second temple. After the coming of our Blessed Lord, the temple became the place of worship more immediately belonging to Himself: it was the building representative of every Christian Church to be hereafter erected and dedicated to the name of Jesus Christ.

Nor should we omit to notice that the very words originally used by Jehovah, are appropriated by Christ to Himself. "My house shall be called of all nations the house of prayer." Our Saviour, by these words, in effect, declares that Himself and the Almighty are One Person. Each calling the temple My house of prayer.

About forty years after the Jews had put the Messiah to death, their temple at Jerusalem was entirely destroyed; the conquering General not only pulling down the walls, but ploughing up also the very foundations. They themselves were, moreover, carried captive into all nations, and their national worship abolished. From this period the Christian religion began to spread

itself far and wide; churches, or assemblies of believers, sprang up among every people who named the name of Christ, the Gospel supplanted Judaism, and Pagan idolatry was more or less destroyed. And so has Christianity come down to our day, each Christian temple being strictly a house of prayer; a building in which it is our duty to offer up our petitions to the throne of grace for future blessings, as well as to return thanks to the Giver of all good for His manifold mercies already vouchsafed.

Thus is the Church called the Lord's house, because the more immediate presence of the Lord is supposed to reside there. He is in His temple, and awaits the coming of those who are anxious to pour out their supplications before Him, for He tells us in His Gospel, "where two or three are gathered together in My name, there am I in the midst of them."

There were also in the temple, and in every synagogue of the Jews, priests and Levites appointed to minister about holy things. None but the sons of Levi, who were the chosen seed, were to dare to officiate in the house of God. It was rebellion against the Most High for any other tribe to meddle in sacred affairs. Following this

divine appointment our Saviour chose out of His followers certain persons whom He constituted the ministers of His new Church.

On the day of the resurrection, when the Disciples were assembled together with closed doors for fear of the Jews, their Divine Master appeared amongst them, and addressed them in these words, "As my Father has sent me, even so send I you: and He breathed on them, and said unto them, Receive ye the Holy Ghost;" and "Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, and lo! I am with you alway, even unto the end of the world." Thus were the Apostles sent forth to preach the Gospel, and to make disciples of all nations, first by themselves, and, after their death, by their successors in the ministry, even unto the end of the world.

S. Paul, indeed, was not called to the ministry, as we know, either at this time by Christ, or by the Apostles; his call was at a subsequent period. For, enjoying the privilege of a Roman citizen, (though he was by birth a Jew,) and it being intended that his sphere of duty should lie among the Gentiles, he was appointed to preach the Gospel by the same voice which called the

Apostles to the ministry, viz. by Christ Himself. S. Paul was originally a fierce persecutor of those who adopted the new religion, and he tells us he held the clothes of them who stoned to death the martyr, S. Stephen. We find on inquiry that he was converted to Christianity on this occasion. As he was going to Damascus, with the avowed purpose of bringing all those who called on the name of the Lord bound to Jerusalem to be punished, Jesus Himself appeared to him, and summoned him to the apostleship, declaring that he was a chosen vessel to bear His name before the Gentiles, and kings, and the children of Israel: "and straightway he preached Christ in the synagogues, that He is the Son of God." Indeed, so zealous a propagator of Christianity did S. Paul become, especially among the Gentiles, that he hesitated not to go to the most distant regions of the world; nay, it is even believed, on credible testimony, that he was the first individual to spread the glad tidings of salvation in this country. For, as I observed before, being a Roman citizen he would have the acknowledged liberty of going wheresoever the Roman arms penetrated; and, as we know the Romans subjugated the greatest part of this country, it is not

difficult to suppose that Paul also might come here under Roman protection, and preach the Gospel to our benighted ancestors.

In corroboration of this probable conjecture, we find one early Father says that "Paul, after leaving Spain, brought salvation to the islands that lie in the ocean;" and another writes, "After teaching righteousness to the whole world, he went to the utmost bounds of the west;" and this was the natural, as well as classical, description of Britain. From these, then, and other testimonies which might be brought, S. Paul may be considered, with much apparent reason, the founder of the Christian Church in this kingdom.

Now, as the Jews had their synagogues, and the Heathens their temples, we may well suppose that, as soon as a sufficient number of persons were converted to Christianity in any country, buildings, dedicated to the worship of Christ, would be there erected. Wherever there is an assembly of people for any particular object, there must of necessity be a building in which to assemble; and as converts to the truth multiplied, so would places of worship multiply also; and no doubt upon these original and ancient spots are many of our churches of the present day standing.

As the truths of the Gospel were carried still further, and more of the benighted inhabitants of this island became enlightened by the rays of the Sun of Righteousness, more houses of worship would be erected, and more preachers appointed. Certain boundaries would now have to be defined to each church, and the limits in which the clergyman must minister would have to be circumscribed. The district thus marked out would become the parish, and the building erected the church of that parish. Nor is it at all improbable that the present boundaries of our parishes were formerly the boundaries of some great man's estate. Let us suppose some rich and powerful possessor of land converted to Christianity; he feels and acknowledges the blessings of the Gospel; the present happiness and peace of mind which it confers; the immortality and endless bliss which it promises hereafter; he naturally wishes to impart to others the same blessings and benefits which he himself enjoys; and in order to do so he resolves to erect a house of God, in which his vassals and dependents may assemble for the purpose of being instructed in the way of salvation. The sacred building is erected by the joint contributions of the lord and his dependents;

the land and the materials are furnished by the master, the labour by the servants. The minister being appointed, his services are rewarded after the same manner as were the ministers of the former church of God, the Jewish, that is, by tithes and oblations. For this purpose does the owner of the estate assign a tenth part of all his land to the maintenance of the minister, whether that land be absolutely in his own hands, or held under him by his tenants.

But the good man, in his zeal for religion, does not merely provide for the maintenance of the preacher of the Gospel, but, remembering that all earthly things are perishable, he takes care also to make provision for all necessary repairs which may hereafter be wanted for the sacred edifice. For this purpose he fixes a charge upon his lands, to be raised as occasion may require. This payment is called Church Cess or Church Rate, and is at least one thousand years old; and there is no man now living, nor any previous possessor of lands, as far as the history of occupancy can be traced, who did not become possessed of those lands subject to this payment. All the lands in this kingdom have been purchased, and transferred from one owner to an-

other, liable to this annual payment; and in consideration of this outgoing, every purchaser has bought his land at a proportionably less sum of money. To refuse, then, this payment, is clearly unjust; it is transferring to one's self what clearly belongs to another; it is a robbery, and that of the most flagrant kind; it is robbing God of a payment due to His house. Those who are guilty of this offence should remember the words of the Almighty in the colloquy between himself and the Jews, on the charge of sacrilege. "Will a man rob God? yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings." And, in consequence, God declared,—“Ye are cursed with a curse, for ye have robbed Me, even this whole nation.”

Now, the Christian Church stands in the place of the Jewish; and a certain part of the Church Rate is appropriated to offerings; bread and wine are ordered to be provided by the churchwardens at the charges of the parish. When these are brought into the church, and placed on the Lord's table by the priest, he makes an offering of them unto God from the people; they no longer can be applied to common purposes; they become sacred. If, then, the people refuse to

furnish "these creatures of bread and wine," they are, by so doing, robbing God. The original landholder dedicated so much of his substance to the service of God; and whoever withholds that payment, or who assists others in withholding that payment, so far robs God of what is due and belonging to Himself.

Nor can any plea of conscience, or declaration of the party (that, not using the services of the Church, he is no way benefited, and, therefore, should not be called upon to make the payment), loosen the obligation which binds him to this religious duty, or improve his position in the eye of even common honesty. The true point at issue still recurs: the payment of the Church Rate was a charge upon the land before himself or any of his predecessors possessed it. It was a burden laid on the land by the first Christian cultivator of the soil; he dedicated it to the service of God's house, and he directed that the guardians or wardens of the Church should be the receivers of the payment, and see to its due appropriation.

Nor, again, did the original cultivator of the soil fix the *exact* annual sum which was to be raised; for knowing that, either from storm or

tempest, or lapse of time, the fabric of the Church would require larger sums to be raised in some years than in others, he left it to the guardians of the Church, together with the parishioners, to say what amount of money must be raised in any one particular year. Nevertheless, *some* amount must always be collected for the repairs of the building as well as for carrying on the services in God's house, and enabling the people, at stated times, to partake of the body and blood of Christ in the Lord's Supper.

But it has been asserted by the enemies of our Church that, admitting that tithes are due to the minister for his maintenance, and an assessment on lands and houses should be raised for the repairs of the fabric of the Church, yet, that our present episcopal establishment is not the true ancient Church originally founded in this country, but a new one of only three hundred years standing.

It is true, that at the period of the Reformation a very considerable change took place in the manner of conducting divine worship in all the churches of this land, as well as in the articles of religion then set forth. Before the period of the Reformation the dogmas of the Church of Rome

formed the religion of this country; but they did not always do so. The ancient British Church, founded in the early age of Christianity, was like our present establishment, pure and uncorrupted; and so it continued for many centuries.

It was not till the year 596 that Augustine was sent by the Bishop of Rome to this country, under the pretence of converting the inhabitants to Christianity. When he arrived in Britain he found seven bishops, who were residing for safety principally in Wales. These bishops refused to acknowledge his authority, though after some time he was appointed Archbishop of Canterbury, by the King of Kent. But even so early as the year 314 we find three British Bishops attending a Council at Arles in France, and their very names are recorded, Restitutus being mentioned as the Bishop of London, Eboreus of York, and Adelphius of Lincoln. So early have we accounts of the existence of a Christian Church and Christian Bishops in this island, who were totally unconnected with the Church of Rome.

It was not till after a long lapse of time that the errors of Popery were engrafted on the pure Apostolic form of worship originally established in this country. After the tyranny and usurped

supremacy of the Church of Rome over this and all other churches had been endured for some centuries, the time arrived when neither the inhabitants of this country nor of some foreign states would endure the oppression any longer. The claims of the Roman Pontiff were resisted; his power was denied; and what is called the Reformation, that is, the reformation of Church abuses, was begun.

This important epoch took place about three hundred years ago. Many of the bishops of that day, almost all the ministers of religion, and the bulk of the people, became Protestants. Though changed in their views in respect to what Articles constituted the true Church of Christ, the bishops and clergy were the same persons as before; they neither vacated their sees nor their churches.

The first continued to ordain ministers as occasion required; the latter did not cease to officiate in the *same* churches as formerly, and in the presence of the *same* congregations. The Latin Prayer Book was not destroyed, but corrected. The Apostles' Creed, and very many of the collects and prayers were continued, and are in use to this day. The churches were not pulled down, but cleansed. The walls were swept, as I

may say, for the images and pictures were removed. Everything went on precisely as before; only that, instead of the representation of the Virgin Mary, and other fallible mortals, being invoked to intercede with God for the forgiveness of sins, the people were taught the true doctrine, that "there is only one mediator between God and men, the Man Christ Jesus."

So, again, the whole congregation were invited to be partakers of the Lord's table, not of the bread only, but of the cup also; because our Saviour had said "Drink ye *all* of it," that is, laity as well as priests.

In short, the Church of England was brought back to what it had been in the days of our forefathers; it was purified; the corruptions which had been introduced through the lapse of ages were removed; and the men of this country were taught to worship God in simplicity and in truth.

I cannot better illustrate the position I am maintaining than by bringing to your recollection the unsightly disfigurements which injudicious modern builders have annexed to some of our ancient parish churches. If better taste has now restored these sacred buildings to their wonted neatness, simplicity, and beauty, will any


one assert that these churches are not the identical churches they were before? Even the sacred edifice in which we are now assembled has undergone very important alterations in the memory of many who are now living; some of the walls have been taken down and rebuilt, and other material internal changes been effected; and yet, is it not still our Collegiate and Parish Church? Or, again, if a pure stream ran for a long distance through the lands of your forefathers down to your very doors, at which both they, and you, and your cattle, drank, and which you prized on account of its clearness; and the turbid stream of your neighbour, whose lands adjoined, had been artfully turned in and mixed with your stream, thus discolouring the whole of your waters, and which, after some remonstrance, you were compelled to stop, or divert some other way, because it rendered your waters useless; would not your stream afterwards be still the same stream as before, though the turbid waters of your neighbour were now prevented from any longer mixing with yours, which were originally and now are again clear? In like manner, the errors and corruptions of the Church of Rome, like a muddy stream, spread through this country, and defiled

those waters of life which originally flowed from the pulpits of our churches. Our ancestors, at the time of the Reformation, purified these waters, cleansed them from the defilements of Popery, and once more brought to our churches the pure waters of salvation. Thus, no honest and fair-reasoning person, who weighs candidly what has been stated, will assert that the Church of England is a new church, one only of yesterday; but he must allow that it is the same church as was founded in this land eighteen hundred years ago; founded moreover, at least, by some of the first converts to Christianity, if not, as I have endeavoured to show, by an apostle himself, and centuries before Popery was heard of in the world.

When you reflect on these statements, and duly consider the various struggles which the ancient Episcopal Church of England has had to pass through at different times; when you look at the present difficulties with which she is surrounded, and the opposition she is meeting with from various quarters; you cannot but feel that her preservation is entirely owing to the protecting arm of Providence, and you have just grounds for believing that she is indeed a branch of the true Catholic or Universal Church of Christ.

Impressed with these sentiments, each Warden and his assistant now present, as well as every member of our respective congregations, will eagerly adopt the words of the Psalmist:—"I was glad when they said unto me, we will go into the house of the Lord." Yes, you will rejoice to worship in the same house as your forefathers have worshipped in, and to use the same form of prayer as they have used. You will remember that it is a good thing that the heart be established with grace; avoiding the company and the solicitations of those who are given to change.

As often as the Sabbath day returns you will bend your steps to the house of God; you will be ready to join with David in the words which he used on a similar occasion:—"How amiable are Thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God."



THE END.



