valuable collection of etchings and engravings, begun when a boy at the High School, his school companion in print-hunting being a life-long friend, Sir Theodore Martin. He was a man of sound judgment, unswerving rectitude, utterly devoid of ostentation, kind, open, and easily accessible. He was practically laid aside from work for about two years, and he died at North Berwick, on the 17th July 1886, in the seventy-second year of his age.

Bishop Cotterill. By Dr Cazenove.

Henry Cotterill was born in the year 1812, on the 6th day of January, a day ecclesiastically known as the Feast of the Epiphany, and in popular parlance as Twelfth Night. He was the son of the Rev. Joseph Cotterill, rector of Blakeney, in the county of Norfolk. Mr Cotterill had been educated at Cambridge, and had taken a high degree, coming out as Seventh Wrangler. The grandfather of the future Bishop had also been a Cantabrigian, and was known in Sheffield as a man of culture. He was the author of a book of family prayers. All three were successively members of the same College. All three could say, with the poet Wordsworth,

"The Evangelist St John my patron was,"

and all could, with him, avow a fondness for mathematical as well as for classical studies.

In classics Henry Cotterill found a preceptress in his mother. This lady, known before her marriage as Miss Anne Boak, was very clever and clear-headed. She was a great friend of the celebrated Hannah More, and to some extent assisted that lady in the preparation of a tale, which was widely read at the time of its publication, *Cœlebs in Search of a Wife*. Miss Boak contributed some chapters which contained descriptions of scenery. She had also a considerable acquaintance with mathematics, and was generally a learned woman.

Not only did she superintend the education of her three daughters, but she instructed her two sons, Henry and George Cotterill, in Latin, until they were fifteen years of age.

Here, it will be said, is a clear case of heredity. I am far from

wishing to dispute the point; but we must not, I think, neglect another element of the case. A distinguished scholar and mathematician, who had been well acquainted with a school which was attended by boys from homes of very varied station and character, told me that, as a rule, the difference was immense between the progress of the pupils who went back daily, or at set periods, to homes where they heard nothing connected with their studies, and those who, when not at school, lived in the houses of relatives or of friends, which were the abodes of educated people. Extraordinary genius will no doubt triumph over these and many other obstacles. But to the youthful student the lack of sympathy at home is a formidable disadvantage. Oliver Wendell Holmes implies, I think, that it has been found so in the United States of America, as well as in Europe. And the inquirers into the influence of heredity ought, it seems to me, to take some pains in examining into this phase of the question, and ask whether this and that man of mark did or did not in youth enjoy the benefit of an atmosphere of culture.

Whatever be the decision, it is at least clear that Henry Cotterill was in this respect exceptionally favoured. He began to receive lessons in Latin when he was five years old; and at the age of fifteen he and his brother George were, as a favour, accepted as private pupils at Cambridge, by Mr Scholefield, subsequently so celebrated as the Regius Professor of Greek in the University of Cambridge. From this admirable teacher Henry Cotterill learnt his first lessons in Greek, and to his latest day he always expressed his deep gratitude to his tutor, and his keen sense of the good fortune he had enjoyed in having had such a preceptor. Nor was he less favoured in mathematics. A very eminent mathematician, William Hopkins (father of a philanthropic lady, Miss Ellice Hopkins, subsequently a great friend of the Bishop's), took charge of his studies in *Mathesis*.

At a later date, a brilliant Cambridge scholar described, in beautiful Greek Iambics, how Jupiter, being angry with mortals, commissioned Vulcan to invent a new plague, and how from this command came forth the penal infliction of mathematical study. Such was not, as has already been observed, the sentiment cherished towards the science of lines and of numbers by this youthful

classic. Contrariwise, his proficiency in this new field of learning seems to have even surpassed that which he achieved in ancient languages. And during vacations he was sure of living in an atmosphere where his studies would receive abundance of encouragement and sympathy. His sisters were ladies of cultivated taste, the youngest especially being a good Latin scholar.

At Cambridge he found friends among contemporaries, and also some among seniors, who, in different ways, influenced his career. Among the seniors, besides the tutors already named, he was acquainted with Professor Sedgwick, with Professor Airy (afterwards the Astronomer Royal), and the aged Mr Simeon. Among those of his own standing may be named Mr Dickinson, afterwards representative in Parliament for Somersetshire; and a member of a highly gifted family, a Merivale, brother of a distinguished Oxonian, W. Herman Merivale, and of equally eminent Cantabrigians, such as the present Dean of Ely. But specially intimate was he with a son of the Right Hon. Henry Goulburn, sometime Chancellor of the Exchequer. In both classics and mathematics these two, Goulburn and Cotterill, were keen, but most friendly rivals. We cannot doubt but that from such guides and friends, and from several more like them, Henry Cotterill must have learned a great deal, though the intercourse cannot possibly have been a merely one-sided bargain. Some of them, as Merivale and Goulburn, were not permitted to display all their powers, having died at a comparatively early age.

In 1832, a year known in British history as that of the passing of the Reform Bill, Henry Cotterill was elected a scholar of St John's College, Cambridge. In that same year he won the University Bell Scholarship, one of the blue ribands of undergraduate life, as an evidence of proficiency in classics; though its glories are perhaps slightly limited by its being confined to the sons of clergymen.

In 1835 he took his Bachelor's degree, his work at Cambridge culminating in the extraordinary success of his being Senior Wrangler, First Smith's Prizeman, and ninth in the First Class of the Classical Tripos, which was headed by the Second Wrangler, his young friend Henry Goulburn. This achievement probably justifies the remark of the late Principal of the University of Edinburgh, Sir Alexander Grant, that Henry Cotterill left Cambridge bearing a greater weight of honours than any other student had gained.

Among the few rivals who have nearly approximated, may be named Charles Webb Le Bas, afterwards Principal of Hailebury College, and the Hon. William Cavendish, now Duke of Devonshire. Almost as a matter of course, Mr Cotterill was, soon after taking his degree, elected a Fellow of St John's.

The present imperfect sketch is mainly concerned with the career of its subject in relation to those gifts which would be felt to constitute his claim to become a Fellow of this Royal Society. But it is impossible to pass by in silence certain elements of the case which exercised a very real, though in part an indirect, influence upon his mental development.

At this juncture he might have laid out for himself a course of life which would necessitate his remaining a man of study rather than of action; or he might have chosen a profession, such as that of the bar, in which it would be possible, while relegating to a secondary position his Cambridge studies, to make use of the mental training thus acquired. His University had abundant examples to encourage him in either of these directions,—brilliant honour-men who had become famous as scholars or men of science, and others who had been conspicuous as barristers and as judges.

But the tone of another profession ruled in the home in which he had been brought up, even more strongly than the love of culture for its own sake, or for the prizes which might thereby be won. Entirely by his own choice,—though no doubt it was a choice greatly moulded by the influences around him,—Henry Cotterill resolved to take Holy Orders. But this was not all. His father had begun to cherish, in his maturer years, a keen sympathy with missionary work. It came seemingly too late in life for him to change his sphere of labour. But he had expressed a hope that his sons, even if they did not feel called to devote their lives to direct missionary work, might at least for a time occupy positions in which they could support and assist missionary efforts. The father's wish was never forgotten by the son, who always regarded it as a grave mistake to send out to our Colonies only clergy of powers below the average.

Henry Cotterill was ordained deacon in 1835, and priest in the year following. In this latter year a presentation to one of the East India Company's chaplaincies was placed in the gift of the

University of Cambridge. Much to the surprise of many friends and of still more numerous bystanders, Mr Cotterill accepted the nomination. That such a step was not calculated to lead to preferment at home was obvious enough; but the father entirely sanctioned the proceeding; and the son never, I believe, for a moment regretted it.

The appointment took him to the Madras Presidency. Before leaving England he vacated his fellowship by marriage with Anna, daughter of John Panther, Esq. of Bellevue, in Jamaica. By this honoured and much-respected lady, who lives to mourn his loss, he became the father of four sons and two daughters, of whom all, but one daughter, have survived him.

At Madras he saw much of missionary work among the heathen, and acquired an interest in it which never left him. But the climate did not suit him, and at the end of eight years' residence his health was seriously affected. In 1847 he returned to England, and accepted the position of Vice-Principal of Brighton College, a newly founded institution. In 1851 he succeeded to the Principalship, rendered vacant by the death of its previous occupant, Dr Maclean.

Although this College prospered greatly under his care, there were those among his friends who felt that it was not a sphere that afforded full scope for his varied powers. One of these, a layman, a member of a family deeply interested in missions, walking in London, is said to have noticed an advertising board headed by the words "Wasted Steam." The title suggested to this gentleman's mind instances of such loss among men whom he had known, and it struck him that Henry Cotterill was at that moment an example of such waste. "By the way," so his thoughts ran onward, "Archbishop Sumner told me that the See of Grahamstown had become vacant by the decease of Bishop Armstrong, and that a successor was being sought for it. Mr Cotterill would be the very man for the place." Fired by this idea, he at once proceeded to Lambeth, and the result was that on November 23rd, 1856, Henry Cotterill was consecrated and then duly gazetted as Lord Bishop of Grahamstown.

The Bishop of Capetown, Dr Gray, seems at first to have feared that he and his new colleague might not work harmoniously. An

unlooked-for event brought them into thorough concord with each other. In the year 1836, that is to say the year after that of Mr Cotterill's Senior Wranglership, the place of Second Wrangler had been won by a member of St John's, who was thereupon elected Fellow of that College. His name was Colenso; and after having had experience, both in tuition as a mathematical master at Harrow, and also in pastoral work as a country vicar, he had been selected for the office of Bishop of Natal. Dr Colenso published works certainly of a startling character; and his former brother-fellow, the Bishop of Grahamstown, in November 1863, formed part of an Episcopal Court which condemned the teaching of Bishop Colenso as heretical. This sentence was not confirmed by the State, inasmuch as the Privy Council declined to recognise the legal validity of the letters-patent granted to Bishop Gray, and of his claims to act as Metropolitan. The opinion, however, delivered by Bishop Cotterill was allowed on all sides to be one of remarkable clearness and ability.

In 1867 the Archbishop of Canterbury, Dr Longley, held a gathering at Lambeth of the Bishops of the Anglican Communion; and a similar one took place in 1878, under the presidency of Archbishop Tait. On both occasions Bishop Cotterill was chosen to act, in company with an English prelate, as a general secretary; and also as sole secretary to a committee appointed to consider the constitution of the Colonial daughters of the Anglican Church, and their relations to the mother Church of England. In these situations he enjoyed an opportunity of showing to those around him his capacity for business, his judicial temper, and his largeness of view. These qualities made a special impression upon some of the Bishops who had come from Scotland and from America.

The acquaintance with his powers thus obtained greatly influenced the clerical and lay electors of the Episcopal Church in the diocese of Edinburgh, when in 1871 they were seeking for a coadjutor to Bishop Terrot. Other candidates withdrew, and on April 26th the Bishop of Grahamstown was elected by the vote of both the clerical and lay chambers, *nemine contradicente*, to the office of coadjutor Bishop. Bishop Terrot only survived this event by about eleven months; and as Dr Cotterill had been chosen *cum jure successionis*, he became full Bishop in April 1872.

With the details of his rule we are not here concerned: and it must suffice to say, that he proved himself to be active, energetic, tolerant, and accessible. If, as seems possible, these qualities were more quickly recognised by the clergy than by the laity of his communion, this may have arisen from the fact that the former, being brought into more immediate contact, saw most of him, and that his good gifts were of a character that required such intercourse to bring them out in all their fulness.

He was greatly interested in the proceedings of this Royal Society of Edinburgh, of which he was elected a Fellow soon after his arrival in Scotland. He was chosen a member of the Council, and subsequently one of the Vice-Presidents. If he did not contribute any papers, such as the valuable ones supplied by his predecessor, Bishop Terrot, it must be remembered that the clerical duties of the occupant of his post had been largely increased. Most especially during eight years (1871–1879) his mind was occupied with the erection and organisation of the Cathedral, which sprung from the munificent bequest of Barbara and Mary Walker. In this complicated task he was held to have been eminently successful. It is perhaps permissible to remark that, in his association with the *savans* of this Society and of the University he expressed himself as greatly gratified with the large amount of ability among the votaries of physical science, which was ranged upon the side of belief, in that great contest with unbelief, which Goethe in well-known words has declared to be "the proper, peculiar, and deepest theme of universal and human history."

It remains to say something concerning the indirect and the direct influence of his academical studies upon his professional life. Indirectly it taught him, as it has taught so many academical students, not to be satisfied with mere surface work in any department of study. Two illustrations, out of several that might be adduced, will serve to illustrate my meaning.

At Madras, during the tenure of his East Indian chaplaincy, he was brought into controversy with some of our Roman Catholic fellow-Christians. Not content to take the account of their tenets from hearsay and popular estimate, he made a serious study of the works of a famous champion of Roman theology, Cardinal Bellarmine; and to the close of his life he was able to cite concessions

or ingenious replies, which he had met with in the pages of that eminent controversialist. He had been brought up, and always remained, a devoted son of the Reformation. But he was not averse to the study of the schoolmen, especially Aquinas; and he recognised, not wholly without admiration, in the theology which he so firmly opposed, a system which, in his own words, "touched the human mind at a great many points."

Again, in South Africa he found a system of law very different from that to which he had been accustomed in England. Dutch law, like Scottish law, is largely based upon that of ancient Rome. Straightway he became a student of Roman law. Whether the study of that or of any other system will render a mind judicial, if it is thoroughly imbued with the advocate-temper, may be doubted; but it can hardly be questioned that where its teaching falls on a congenial soil, it has a tendency to strengthen the upgrowth of a judicial harvest by reason of its general essence of admirable clearness and common sense. In 1878 some difficulties in the will of the Misses Walker were brought before the First Division of the Court of Session in Edinburgh. Bishop Cotterill's interpretation of certain clauses had been disputed by some of the Walker Trustees, including at least one eminent lawyer. The Court entirely confirmed the Bishop's view, and rejected that of his chief opponent.

As a scholar and a divine he was naturally much interested in the Revision of the New Testament. In the main he sympathised with the Revisers, and in general preached from their version. In the field of what may perhaps be called constructive theology his most important production was probably the volume entitled *The Genesis of the Church*, an original and thoughtful work, which may, though in a quiet and comparatively unnoticed manner, considerably influence the divinity of the future.

But as was to be expected from one who kept up his acquaintance with physical science, Bishop Cotterill was especially drawn towards the field of apologetic theology. Among contemporary writers none fixed his attention more than the late Dr Mozley, whom Sir James Paget—no mean judge—has called "perhaps the most philosophic divine of our age." *The Unseen Universe* at once arrested his notice, and in 1876 he contributed to the third number of the *Church Quarterly Review* a sympathetic and able criticism of this remark-

able work. This was, I believe, his only contribution of any length to periodical literature. He was also, however, greatly struck by *Philosophic Doubts*, the work of a gentleman since known as the Right Hon. A. G. Balfour, successively Secretary of State for Scotland and for Ireland; all the more so in that he had prepared for the Victoria Institute a paper based upon a somewhat similar stratum of thought, entitled "The Relation between Science and Religion, through the principles of Unity, Order, and Causation."

This last-named paper was read in 1880. But it may be regarded as a continuation of a similar address delivered before the same Institute in 1878, "On the true Relation between Scientific Thought and Religious Belief;" which was followed by what many consider his happiest effort in this direction, namely, the small volume entitled *Does Science aid Faith?* published in 1882.

His acquaintance with colonial life not only led to his being on several occasions associated with English prelates in the choice of Anglican bishops for distant sees, but also induced him to deliver addresses bearing on the problems connected with modern civilisation. Among such papers may be named "Vital Christianity as affected by the present State of Science and Civilisation," read at Leeds during a Church Congress held there in 1873, and three lectures given at St Paul's Church, in York Place, Edinburgh, entitled "Progress." In compositions of this nature he not unfrequently avowed his obligations to several writers outside the ordinary range of theological study; such as, for instance, Fichte and Mr Herbert Spencer.

Very friendly relations, dating from the Lambeth Conference, existed between him and the Anglican prelates of the United States. He paid a visit to America, which he greatly enjoyed, in 1880; and was subsequently appointed Bedell Lecturer. These lectures, however, were read for him in 1884. Their subject was "Revealed Religion in Relation to the Moral Being of God."

There have been men of science who have combined with their gifts of knowledge that of a remarkable literary style. Such in France was the famous naturalist Buffon; and no one, whether ally or opponent, would deny this possession to Professor Huxley. It may be doubted whether, in the case of Bishop Cotterill, the gift of

expression was quite on a par with the general level of his very high and varied endowments. It was probably, as a rule, happier in friendly conversational discussion than in set and formal efforts, whether spoken or written. With diffidence it may be suggested that the little volume already named, and the article in the *Church Quarterly Review*, are favourable examples of his style, when at its best.

He met the announcement that a fatal disease had seized him with singular calmness and Christian fortitude. His illness was cheered not only by the devoted assiduity of the partner of his life, and the other members of a most united family, but also by a sympathy which extended far beyond the limits of his own communion. He left the Church, over which he had presided, very grateful to him for his work, which had not only won the affection and respect of those worshipping in the Cathedral and other Episcopal churches, but had also tended to draw into closer communion two congregations which had previously been disunited. He was probably happier in a disestablished than he would have been in an Established Church, inasmuch as the conflicts in England between Church and State were to him a source of perplexity and regret.

He used to praise his contemporary, Archbishop Tait (in company with whom he had been consecrated Bishop), for never becoming too old to learn. It was an eulogy which might be fairly applied to himself. The condition of Scotland was in many respects very different from that of South Africa. He took pains to learn those differences. From his visit to America, from events of the day, from thinkers much younger than himself, if they were adepts in any special lines of thought or study, he was most willing to learn;* thus showing that he cherished in his inmost heart a deep humility, which chastened what might have been the temptation of his great acquirements and successes. Most prominently did this and other graces shine forth during the period of his latest illness in 1885.

* The Rev. David Greig, M.A. of Aberdeen University, now Rector of Cottenham; and Dr Dowden, who has succeeded him in his Episcopate, may without invidiousness be named as illustrating this remark. The Bishop was also very sensible of the value of recent works of learned Presbyterian divines, such as those of Professors Flint and Milligan.

[*Note added December* 23, 1887.]

Since the above notice was written, Professor Tait has reminded me of the name of Dr Perry, late Bishop of Melbourne, as that of a Senior Wrangler, who, like Bishop Cotterill, had also taken a high place in the Classical Tripos; and my friend and relative, the Rev. Dr Luard, Registrary of the University of Cambridge, has, at my request, furnished me with a list of the most interesting examples of double honours taken at Cambridge between the years 1753 and 1854. I pass over those who did not win the highest place in one of the two departments (though it contains many names of students who rose to celebrity or high station in after life), and confine myself to a selection from the list of Senior Medallists, Senior Classics, or Senior Wranglers.

Among the Senior Medallists, who were also very high Wranglers, may be named Craven (afterwards Master of St John's), 1753; Halifax (Bishop of St Asaph), 1754; Law (Bishop of Elphin), 1766; Law (Bishop of Bath and Wells), 1781; (Archdeacon) Wrangham, 1790; Maltby (Bishop of Durham), 1792; Tindall (Chief Justice), 1799; Grant (Lord Glenelg), 1801; Parke (Lord Wensleydale), 1803; Blomfield (Bishop of London), 1808; Graham (Bishop of Chester), 1816; Hugh James Rose, 1817; Ollivant (Bishop of Llandaff), 1821.

Among the Senior Classics (some being also Senior Medallists) who were very high Wranglers, were (Professor) Selwyn, 1828; (Professor) Westcott, 1848; J. B. Lightfoot (Bishop of Durham), 1851.

Of the four Senior Wranglers, who have also been Senior Medallists, only two became subsequently eminent—Kaye (Bishop of Lincoln), 1804, and Alderson (Baron of the Exchequer), 1809.

The other Senior Wranglers who have been high in the Classical Tripos (since its institution in 1825) have been comparatively few; and Henry Cotterill appears to stand alone in combining with the Senior Wranglership, and a high place in the Classical Tripos, the position of First Smith's Prizeman.