

## Illustrated Interviews.

LXVII.—THE LORD BISHOP OF LONDON.

BY RUDOLPH DE CORDOVA.

(With Photographs specially taken for this Article.)



RELATES are born as well as made. The Right Rev. Dr. Mandell Creighton, the Bishop of London, might safely be put into the former category. He was born to go into the Church. Once in, it was as inevitable that he should obtain distinction as that, in the other walk of life in which he elected that his footsteps should go, he should achieve a foremost place—namely, as a historian.

I have in mind an afternoon a little time ago when together we walked up and down the lawn at the Palace, Fulham, whither I was graciously bidden for the purpose of this interview.

"What do you want to know?" said his Lordship, as we stepped on to the grass.

"Everything," I replied, comprehensively. His Lordship smiled. He is a bishop with a sense of humour, a great sense of humour, which is a saving clause in everybody, most of all in a bishop. This, however, is a personal impression, and has nothing to do with the interview. "Everything," I repeated, emphatically; "and, to begin at the beginning, tell me something of your boyhood."

"There is very little to tell," replied his Lordship. "As you probably know, I was born in Carlisle in 1843, and I was educated at the Durham Grammar School, after which I went to Merton College, Oxford, where in due time I became a Fellow and then a tutor, and I began to think that I was destined to spend my life as a tutor at Oxford."

"Your school days," I interrupted: "was there nothing in them of interest?"

"No, nothing," answered the Bishop, "except that at school I learned a great deal from the impressions of the place. The school buildings lay high on the opposite bank of the river to the Cathedral, which was always before our eyes, with its beautiful suggestiveness. We went to service there on Sundays, and the music was a great source of artistic education. My head master, Dr. Holden, who is still alive, was a classical scholar to the finger-tips, and his conversation was as stimulating as his teaching. I botanized a great deal, and as a consequence, though by no means a solitary boy, I got into rambling



THE RIGHT REV. DR. MANDELL CREIGHTON, THE BISHOP OF LONDON,  
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THE BISHOP'S PALACE, FULHAM.

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about alone, and to this, in part, is due the habit I have always kept up of taking long walks. Indeed, as a boy I had a real delight in walking, and to-day I am perfectly happy if I can get two hours' tramping a day, a difficult thing with the busy life that one is forced to lead."

"But your school friends," I queried; "are there none of them with whom you have kept up an intercourse all your life?"

"School is hardly the place for making lasting friendships," replied his Lordship; "it is one's college friends whom one is more likely to keep during one's life, although, of course, school friends may become college friends, and in that way keep up the old relations. At college, among other men I met Andrew Lang, who was at Balliol: he was a great reader, and got a first class in classics; Saintsbury, Professor of Rhetoric and English Literature at the University of Edinburgh; Mr. Registrar Hood; the Bishop of Colombo; Dr. Wilson, the late Warden of Keble College; T. H. Ward and his wife, Mrs. Humphry Ward, whom I knew as a girl when she was living at Oxford; as well as Dr. Woods, who has just resigned the Presidency of Trinity College."

"Did you go in to any great extent for athletics at Oxford?"

"I rowed for four years in my college boat, but I never got my Blue; nor did I ever play cricket or football, though I did go in for the latter when I was at school. The reason, perhaps, that I never played

cricket was the all-unconscious one that my eyes were of a very different focus—a fact I was destined to discover in a very dramatic fashion.

"I was lurching one Sunday with a friend, and a German oculist was one of the company. Suddenly, in the middle of lunch, I found him looking intently at my eyes. Presently he jumped up. 'Come to the window,' he said; 'come to the window.' I went to the window. He looked at my eyes closely, and said, 'The sooner you go to see an oculist the better,' and he explained what was the matter with me. The difference in my eyes must have been marked, for those were early days in the scientific study of the eyes, which has since developed to such an extent, yet he could distinguish it without the use of instruments. I took his advice and went to an oculist in Finsbury Square. He gave me the spectacles which I now use, and brought both my eyes to work together, a fact which incidentally explained to me how it was that I used always to read with one eye closed, and that I used often to see double.

"Of course it was impossible for me to play cricket with such eyes, and so I developed walking as my exercise. I used to take a train and go somewhere, and walk through the villages, see the churches, study the architecture, and speculate on the conditions of life which must have been the outcome of these surroundings. This is a way of looking at things which adds greatly

to the pleasure of walking, and I would strongly advise everyone to cultivate this habit. At college I, of course, read classics. Merton was then a very small college indeed, with a total of about fifty when I was an undergraduate. It grew later on when I became a tutor. Even then, however, it was a very cosmopolitan place, made up of all sorts of men, with all sorts of tastes. There were rich men, poor men, reading men, idle men, all meeting on terms of mutual respect and with perfect frankness."

"What was the condition of life in Oxford at that time?"

"The Tractarian wave, which had previously been paramount in the University, had given way to a wave of liberal thought,

and with a great taste in the selection of their pictures.

"It was while I was a college tutor that I took orders. Then came the crisis of my life, when quite unexpectedly a country living was offered to me. I was thirty-two at the time, and I had to decide whether I would stay at Oxford, where I was very happy indeed, or go away from the University.

"I felt, however, it was my duty to be a parish priest, and so I went as vicar to Embleton, in Northumberland. Another motive for my accepting the living was that I had then mapped out in my head the history of the Papacy which I wanted to write. I came to the conclusion that I should have more chance of writing it in the



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THE BISHOP'S PALACE AT FULHAM—FROM THE GROUNDS.

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which was dominant although a trifle thin, and was in its turn to be widened out into the study of philosophy. There was still, however, a great deal of interest in matters ecclesiastical, but much more interest in philosophy. It was a time when Mill's influence was high, and our discussions chiefly related to his liberalism and his philosophy.

"Side by side with that movement was the æsthetic movement, which has produced so great an effect in these later days, and of which Pater may be taken as one of the foremost examples and leaders. Form and style in art under his leadership, and other men's, had already begun to influence the lives of the undergraduates, and they showed this in the way they decorated their rooms, not in crazy or *outré* fashion, as in the days of the dominance of the so-called æsthetic cult, but with a proper regard for refinement,

quiet seclusion of a country vicarage than I could at Oxford.

"At Embleton I spent ten years, and I have no hesitation in saying that they were the ten happiest years of my life. There I got to know people, and to know English people: two things," said his Lordship, with a laugh, "which one does not learn at a University. At Embleton I took a good deal of interest in local business, and became chairman of the Board of Guardians and Sanitary Authority and School Attendance Committee; and I learnt a great deal about local government and things of that kind, which are useful preparation for administrative work. I assure you there is a great deal of that required by a bishop, for if he does not know the end of things to take up he will get on very slowly indeed. Most people, for instance, would be astonished to learn the amount of work that is



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required to be got through in the Diocese of London. A man should know what can and cannot be done, and the more legal ability he has, the better."

"Then it would be an advantage for a bishop to be a lawyer?" I interrupted.

"Certainly, he will want all the law he can possibly get. Every kind of knowledge is a valuable thing for a bishop. The fault of the clergy is that they are too thin-skinned. To have to rub shoulders with people and face facts as they are is an invaluable thing for them. I remember once meeting a clergyman who seemed to me ideal in the way in which he moved about among men, so one day I asked him how he managed it. 'I spent four years as a cowboy,' he replied, 'and that teaches you a good deal of human nature.' In Northumberland my neighbours were Lord Grey on one side and Sir George Grey on the other. They were both old at the time I went there, and had retired from public life. From the ripe political experience of the latter, who was in my parish, and from his knowledge of affairs I learnt a great deal which has been of inestimable service to me in later life. While I was in Northumberland the Diocese of Durham was divided, and the Bishopric of Northumberland was formed, in connection with which work I had a good deal to do."

"What caused you to leave Embleton?"

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"A new professorship had just been formed at Cambridge—a chair of ecclesiastical history. That was my particular subject, and I had reached a period in my book when I was getting stuck in Northumberland for the want of access to libraries. I applied for the post and was accepted, and in that way I went to Cambridge."

"What first turned your attention to history?" I asked, for, as everybody knows, among modern historians the name of Dr. Creighton takes a very high place indeed, as it is now nearly a quarter of a century since his first book on the subject, a Roman history primer, was published.

"Simply that I was wanted for historical teaching when I became a tutor," replied the Bishop. "At first it was ancient history, then modern, which was just beginning to be studied."

"What induced you to take up the history of the Papacy?"

"My interest tended largely to ecclesiastical history, and finding there were no books in English which dealt with the feud preceding the Reformation, I was led to take it up."

"Then the Papacy was undertaken largely as a labour of love?"

"Entirely," said the Bishop. "It isn't interesting," and he laughed heartily as he added, "and I didn't try to write it so as to make it interesting. I cannot say," he went

on, with the same bright smile playing over his face, "why anybody should read it unless he wants to know about the matters contained in it. I certainly did not try to write it for any particular public, but simply to steep myself in the events of the time and record them as plainly as possible."

"How did you go to work?" I queried, getting more and more interested.

"At first I projected a long preparation, but while I was engaged in that, I received from the widow of an old gentleman, whom I had come across, a box containing all his papers. I knew he had been projecting a historical work, and I looked through his papers with interest, but I could find in them only the materials for one article in a magazine. I was full of horror at the possibility of ending in the same way, so I began to write at once, putting together completely what I wished to say. Then, as I went on, I kept altering what I had previously written.

"From time to time I came to London to the British Museum Library, the Record Office, and other libraries in search of information, and I kept perpetually re-writing in the light of increased knowledge. I don't know that anybody else ever wrote in that particular way, but that was the way in which the history of the Papacy was done. Two volumes were written while I was at Northumberland, two while I was professor at Cambridge, and the fifth was finished at Peterborough. I had thoughts of getting on further, but these disappeared when I became Bishop of London.

"Do you mean that the book will never be finished?" I asked, with something akin to amazement in my voice.

"The book will never be finished," the Bishop replied, quietly, "so far as its getting further is concerned. I now have my nose to the grindstone, and as I had reached a place where I might stop, I laid down my pen for good—so far as it relates to the history of the Papacy."

"But your history of Queen Elizabeth?"

"That was quite a different thing," returned his Lordship. Even his voice showed it. It had in it a ring and a suggestion of lightness which possibly he did not recognise, although it was very marked indeed to me. "When I was at Cambridge I lectured on the reign of Queen Elizabeth, and when I was asked to write a life of Queen Elizabeth, by Messrs. Bassod and Valladon, for their illustrated life, I simply sat down and wrote it straight off, without any references at all. That has the advantage of being a little book on a big

subject, which is not complicated, for I only desired to bring out the broad lines, and this I kept before me all the time."

"How long did it take?"

"It was the work of my leisure moments when I was at Peterborough, and I suppose it took something like three or four months."

"What are your working habits?" I said, endeavouring to raise the veil behind which the worker hides himself from the public gaze.

"I don't dictate; I write myself with my own hand, and with a pen, not a pencil. The morning and afternoon are my best times. I never have worked late, and I always try to go to bed early, as I want a good deal of sleep. I prefer eight hours, but I take what I can get. I never work before breakfast, but I find that I work best on very light food. A cup of tea, an egg, and a slice of toast is my meal when I am writing hard, for I think, when one has much to do, the less one eats the better. My big meal at these times is dinner, when my work for the day is over. Another point which is, perhaps, important is that work rarely worries me. I dismiss it from my mind when I have done with it, although of course there are some problems which one keeps in the pigeon-holes of one's brain to think about when one has time."

In the work of every worker there must assuredly be someone who has more or less influenced him, so my next question was, "Who has influenced you most in your life?"

"Caird, my tutor at Oxford," replied the Bishop, unhesitatingly, "with his views on philosophy. That was the most valuable thing I learnt during my University career. Later on in life Lord Acton, with whom I got into correspondence after the publication of the first volume of my Papacy, influenced me greatly. His large views of the principles to be followed in judging the past taught me a good deal. Among writers Rancke holds a foremost place in his influence over me, from the thoroughness of his method, and his view of what might be called historical causation. Browning, too, has influenced me as he has influenced everybody else. The thing which especially appeals to me in his work is his philosophical view of motives as embodied in character. Everybody who writes history must try to grasp character as much as possible."

"That is why history as taught at school is invariably so uninteresting to the school-boy—that it is made up of matters rather than of men."

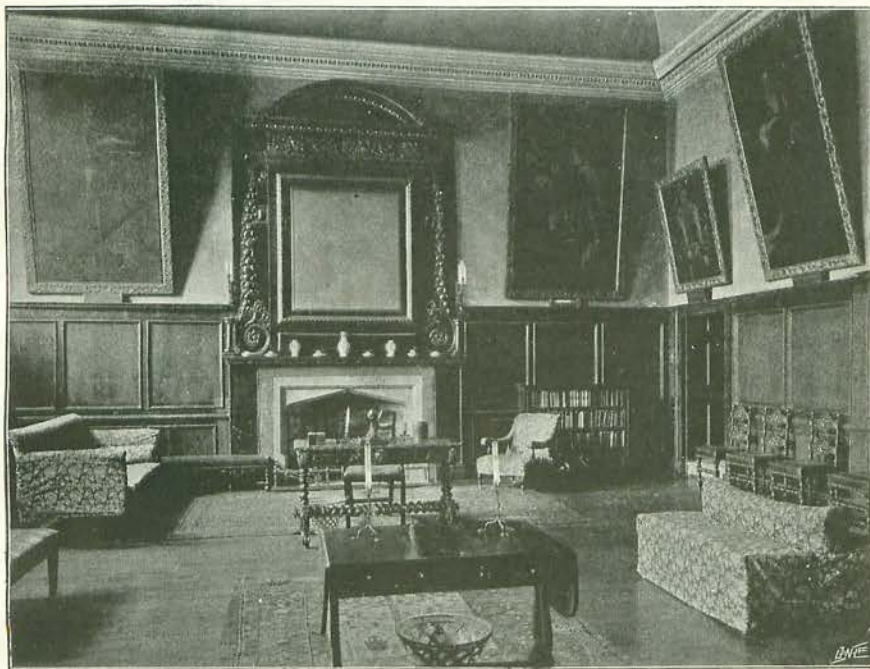
"Precisely," and the Bishop smiled; "historical writing seems to me to require many of the qualities which are necessary for the making of a good novelist. How can one begin to write about a man until one knows his character, and that character must be consistent first of all? You want to know everything which can throw light on that character, and therefore arises the necessity of studying whatever has been written on the subject."

"Will you take up the story of your life from the time you went to Cambridge until now?"

"Certainly, though there is not very

wanted to go on with my book. I have always thought, however, that if a man is in service he must go where he is told to go. Accordingly, to Peterborough I went, and I may say that I didn't find the work so uncongenial as I had supposed it would be.

"When Archbishop Benson died and the Bishop of London was made Archbishop of Canterbury I was sent here, and here I came. I do not think that there is another place so hard-worked as the Bishopric of London. It practically includes all Middlesex, with a population of four million souls. It is the largest of all the sees so far as population is concerned, but the smallest in area. This



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THE HALL.—FORMERLY THE CHAPEL.

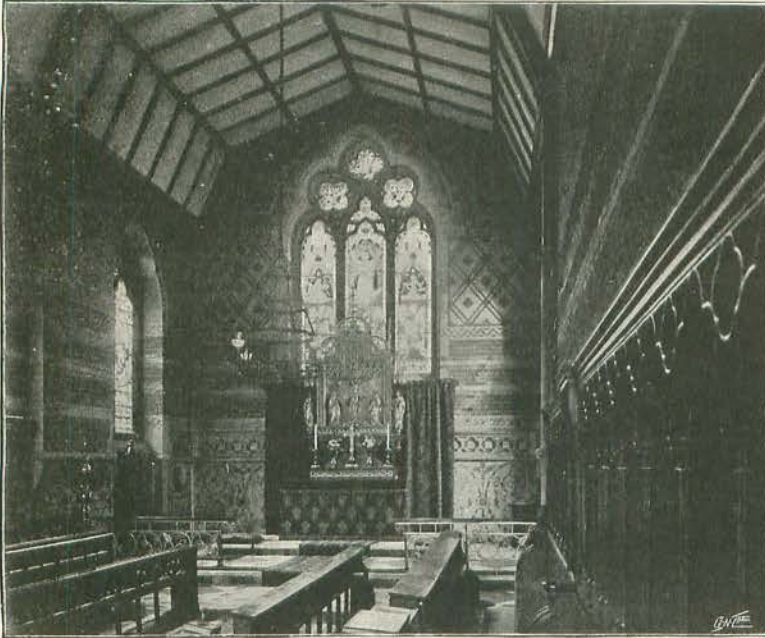
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much to tell. In 1885 Mr. Gladstone offered me a canonry at Worcester. At that time I was Dixie Professor of Ecclesiastical History in the University of Cambridge, which position I held for seven years. I accepted the canonry, where I spent half the year, the other half being at Cambridge, and as I had plenty to do at both places my life was pretty busy between them. In 1890 Lord Salisbury requested me to transfer myself from the canonry of Worcester to Windsor, but before I had gone there he offered me the Bishopric of Peterborough. This was seriously against my will. There was nothing I wanted to be less than a bishop. I was happy as I was, and I

latter fact is one of the factors which make it so very hard, for other bishops go on tour and stay away, while most of my business engagements are in London, and I have to get back at night. Often for weeks together I do not have a single evening at home, and that I find a very trying thing."

"There is a popular impression that a bishop's life is not a very hard-worked one."

"I know there is," said the Bishop, laughing. "Unfortunately my experience does not bear out the popular idea. Last year, for instance, I kept a record of certain of my duties, and I found that my speeches, sermons, and addresses amounted to two hundred and eighty-eight during the course



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THE PRESENT CHAPEL.

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examinations supervised, while they all come here and spend a few days with me before their ordination. As soon as one ordination is over I have to begin to see the candidates for the next, so that my work in this respect can never be said to be finished. The amount of diocesan business to be done in the year is very large, and the confidential relationship in which I stand with a large number of people who are constantly asking for advice de-

mands a large amount of thought."

"How do you find time to prepare your speeches and addresses?"

of the twelvemonth. Taking out the time for a holiday, they average nearly one a day. Then, again, my letters average sixty a day, or nearly twenty thousand a year, and they have to be read and answered. As for committees, they are simply endless. I have no idea how many I sat on last year. I have one every week at the Ecclesiastical Commission, no session of which lasts less than three hours, and I am on such other committees as the Queen Anne's Bounty and the Committee of the British Museum; I am a trustee of the National Portrait Gallery, which, however, is an amusement rather than a work, from its historical interest; a Governor of the Charterhouse by reason of my position as Bishop of London; I am on the Council of Marlborough College; a Governor of Selwyn College, Cambridge; I am on the council of King's College, and so on. In addition, I have to attend the meetings of the various diocesan societies, the Bishop of London's Fund, and others; and this year I have been sitting on the London University Commission.

"I don't; I rarely have time to prepare them as carefully as I could wish, and very frequently they are made up in the carriage when I am going to some place. On this point I will make a confession to you. There is nothing more bewildering to anybody who has to make many addresses than the way in which some attract attention and others do not. It seems to be quite an arbitrary proceeding. The other day, for instance, I was asked to give away the prizes at the Philological School in the Marylebone Road. I had been very busy, so I went there with an open mind.

"I said to the head master when I arrived: 'Is there anything you would particularly like me to speak about?'"

"He replied: 'The value of literary interest in education seems to me to be worth emphasizing.'"

"These, however, are only part of my public appearances, which are always going on, and recently I have had a great deal to do with the Peace Congress and the crusade against the Sunday papers. Then I have four ordinations in the year, and the number of candidates for these is very large. Yet each candidate must be seen by me and their

"So on the spur of the moment I developed that idea. I thought there were no reporters there, but only a few boys and their parents. Yet I was surprised to find myself not only reported but commented on. It frequently happens like that, but frequently also the other way: when one is speaking of things that one would like reported, in order that one's ideas might be spread, no reporter is there. There is another point, too, in con-

nection with one's speeches which is curious, and which continually happens. This is, a condensed report is given, which takes an isolated sentence out of its context, and so misrepresents one's meaning. Indeed, those are the things that are most commented upon.

"I remember a speech I delivered in the House of Lords a little while ago, when I said that I had forbidden a clergyman to give in his parish devotional books not written by members of his own Communion. I then said, parenthetically, that this was the only form in which I could give a general direction, yet it was open to the objection that it might exclude a work written by a pious Nonconformist, which might be entirely free from exception. The report in the *Times* newspaper ran, 'What would be said if books were distributed written by Nonconformists?' Another journal, following this report, actually had a leading article on my sarcasm! Whereas my meaning simply was to point out the difficulties of framing general rules which were applicable to all cases. Of course it continually happens that a separate sentence of one's utterances is being commented on. I should say that if you wish to avoid misrepresentation it is well to speak in very long sentences, with many parentheses, and never to say anything without qualifications."

"Popular impression credits bishops with being very rich men?"

"I know it does," the Bishop replied, "but I never was in debt till I became Bishop of London. As I got up in the world I found increasing difficulties in keeping out of debt, but now I am hopelessly involved"—this with a delightful laugh, and his Lordship went on: "A bishop is the merest distributing agent of the salary he receives."

"Wasn't it Archbishop Tait who said that he never was a poor man until he became Archbishop of Canterbury?"

"Yes," replied his Lordship; "and you remember the famous conundrum about Archbishop Langley? 'Why was he like Homer?' and the answer, 'Because he lost so much by translation.'"

"There is one advantage which a bishop's life has, however, and that is that from time to time it enables one to do some simple kindly actions to many people"—[In a mental parenthesis I included this interview]—and his Lordship added: "The longer one lives the more one feels that the possibility of doing that is all you can get out of life."

Everybody remembers that the Bishop of London represented the English Church at the Coronation of the Czar, so I asked his Lordship what his impressions were on the subject.

"I learnt more from going to Russia than from anything else that has happened to me. I have two things to be thankful for for getting me out of ruts. There is a great temptation to us to be absorbed in the particular interests of our own life, so that we shrink from changing them. I, however, was sent to the United States when I was at Cambridge to represent my college at the celebration of the two hundred and fiftieth anniversary of the founding of Harvard by John Harvard, who was a Fellow of Emmanuel College. That taught me a good deal about America which I am very glad to have learnt.

"Then I was sent to Russia by the late Archbishop of Canterbury in the same way. I went in entire ignorance of Russian affairs, and was immensely impressed by coming in contact with Slavonic civilization. I learnt what an important element it was in the future of the world. I had always supposed before, as most Englishmen do who are ignorant of the subject, that Russian civilization was Western civilization retarded. But I found it was something quite different, and would develop in future upon its own lines. The whole aspect of Russia and the temper of its people are unlike those of the West, and its capacity for assimilating Oriental nations and adapting itself more readily to their requirements impressed me very much. I certainly came to the conclusion that greater sympathy between the two peoples was most desirable. As far as the popular side of the show went, I think our Jubilee procession was a finer exhibition than that connected with the coronation, but the coronation was a thing quite by itself."

Everyone knows the interest which the Bishop of London takes in the temperance movement, so I asked him how long he had been a teetotaler and what induced him to become one.

"I am not a teetotaler," replied his Lordship, "and I never have been except for short periods together. I maintain, however, very strongly that people should not take alcohol, as I believe that the less people drink the better it is, and the expenditure which could be saved on an article that people can do very well without would be considerable. I find it difficult,



however, for people to change their habits when they are leading a busy life, and personally I have never been able to find it easy to change my habits. In the temperance movement, however, there are two important things to consider. One is the suppression of drunkenness, and the other is the suppression of drink. All people ought to combine for the former of these purposes, which is, after all, the great end in view in the matter. I think that the Church of England Temperance Society has done more than any other society in the way of educating public opinion on this point, because it is willing to

Then we passed to the subject of the theatre, for the Church and the Stage are coming closer and closer in their relation to each other.

"I think the drama is an admirable form of popular teaching as well as amusement," said the Bishop. "I do not often go to the theatre myself, however, for personally I prefer good plays, by which I mean plays which have a literary merit in them, and these are not numerous. Most modern plays do not lay themselves out for literature, but in this respect they are only like a good deal of modern literature which deserts the broad



From a Photo. by]

THE BISHOP'S FARM.

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pursue that end by all possible means in its power."

During the course of our talk the Bishop had lighted and smoked a cigarette, so I concluded he did not hold any adverse opinions on smoking. I broached the subject, and with a laugh, which showed his intense human sympathy and his exquisite sense of *humour*, he said, "I think that tobacco is a very bad habit, which I would advise nobody to cultivate. I find, however, that as I am of a nervous temperament, smoking soothes me, and in addition it helps one side of my work. It promotes more intimate conversation between men, and intimate conversation reveals character. I do not smoke, however, or very rarely, when I am actually writing, because then I am actively doing something, and the period of contemplation which it aids is past."

line of human interest and character, and goes in for small situations. More than the drama, however, music interests me."

"What sort of music?" I inquired. "Ecclesiastical?"

"I draw no line between ecclesiastical and non-ecclesiastical music," said the Bishop, breaking in, "the only difference I make in music is between good and bad, though I confess I like the old better than the modern."

"How does music affect you?" I asked. "Does it stimulate you emotionally, or help you to work better and quicker?"

"Music does not affect me either intellectually or emotionally, only pleasurably. I think that every art ought to keep within its own realms, and music is concerned with pleasing combinations of sound. If it attempts to regulate this either emotionally

or intellectually, I think it is leaving its proper province. I like all art to be large, clear, and simple, and I object to complications."

"That is the reason why you took up historical literature, which is probably the most complicated of all writing?"

"Precisely," said the Bishop, laughing; "but, you see, one is always trying to get rid of the complications, and make it all simple and clear."

A man's play is always as characteristic as a man's work, so I thought that for the benefit of the readers of *THE STRAND MAGAZINE* I would pry into the other side of the Bishop's life, and I asked a question about relaxing pursuits.

"My holiday is taken travelling. That habit was acquired when I was a young man at college, and I found it a great stimulus to my knowledge of history, as by my travels I also got my knowledge of art. At first I travelled in Germany, and I think that nowhere can a man learn so much of the meaning of sculpture as at Munich. After Germany I went to Italy, where from the very first I got an interest in Italian literature and Italian history. Since then it has been my habit to travel in Italy, and I still go there.

"At first, of course, I went to all the big places, and to a certain extent I could regulate my travels in a way which is impossible now, for I cannot choose my time for holiday-making, and must go when everybody else is going—in August and September. This is a great inconvenience to me, because I must go in the hot months, and I cannot go to the South of Italy. Besides, the fact of my having to live in London among so many people makes me want to take my holiday where I can be as alone as possible, and especially where there are no English people. The consequence is, I hide myself in little Italian villages in the north of the country, and especially places where people, as a rule, do not go at all."

"What do you do during your holiday?"

"I simply prowl about the hills and lie out of doors as much as possible, and do absolutely nothing. I find that when the time for my holiday comes I need to lay up a store of health for the next year's work, and that I am totally unfit for doing any serious work beyond what is absolutely necessary."

"Then you do not do any of your own literary work during your holiday?"

"Working is almost entirely out of the question, and research is impossible, while during the year the work of the see is so enormous that I not only have no margin of time, but absolutely a minus quantity."

"But you have visited other countries besides Germany and Italy?"

"Oh, yes. I have been to Spain, Algeria, and Dalmatia, as well as to Russia and America. I have never, however, been able to go to Palestine or Egypt, and I fear that they are likely to be closed books to me, for I cannot get away in the winter, and it is impossible to go to them in the summer. From my travels I have always felt that I have learnt much from the different ways of looking at things, which is the most valuable possession one can have. The capacity for looking at things from the outside, and comparing English ways and fashions with those of other people, is a most valuable source of education which should be cultivated by everyone. By travelling I learnt my foreign languages, for I never liked to go abroad without knowing something of the language, so as to be able to talk to the people and discover from them their ways and methods of looking at things."

Some curious stories have been told of the Bishop of London's sense of humour. One of these is to the effect that on one occasion he was staying with some friends who possessed a haunted room. This they put him into, and next morning on his appearance at breakfast, his hostess asked him if he had seen the ghost. "Oh, yes," he replied, "he came, but I asked him for a subscription for the restoration of Peterborough Cathedral, and he vanished immediately."

I referred to this story. The Bishop laughed. "I am afraid there is no truth whatever in it," he said. "Stories are always floating about the world, and are always passed from one individual to another. That one is a regular Joe Miller. My predecessor in the See of Peterborough was a well-known wit, and so many stories gathered round him which were not true of him. When I became Bishop of Peterborough they were attached to me with as much truth, and I am afraid, so far as I am personally concerned, that the readers of *THE STRAND MAGAZINE* must go without any funny stories."

Whether this was a subtle hint or not, I took it and my hat, and departed from Fulham, with its quiet garden, to get back to the rush and turmoil of the Strand and its neighbourhood.