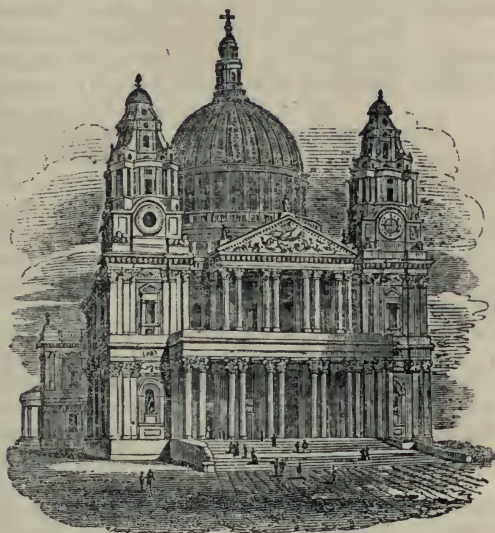


THE

CHURCH OF ENGLAND.

Quarterly Review.



Πύλαι ἄδου οὐ κατισχύουσιν αὐτῆς.—Matt. xvi. 18.

VOL. V.

London:

PRINTED AND PUBLISHED BY

WILLIAM EDWARD PAINTER, 342, STRAND.

DEIGHTON, CAMBRIDGE; PARKER, OXFORD; CURRY, AND MILLIKEN, DUBLIN;
GRANT, AND LAING AND FORBES, EDINBURGH.

AND ALL OTHER BOOKSELLERS.

MDCCCXXXIX.

CONTENTS.

ART.	PAGE
I. THE DOCTRINE OF THE DELUGE, vindicating the Scriptural Account from the Doubts which have recently been cast upon it by Geological Speculations. By the Rev. L. Vernon Harcourt.	1
II. A HISTORY OF POPERY; containing an Account of the Origin, Growth, and Progress of the Papal Power; its Political Influence in the European States-system, and its effects on the Progress of Civilization. To which are added, an Examination of the Present State of the Romish Church in Ireland; a Brief History of the Inquisition, and Specimens of Monkish Legends	33
III. CONVOCATION OF THE CLERGY—The Revival of Diocesan Synods: a Charge, delivered to the Clergy of the Archdeaconry of Rochester, April, 1838	61
IV. PULPIT ELOQUENCE—The Works of Bishop Hall	75
V. LIVES OF SACRED POETS	102
VI. THE CHURCH OF ROME'S TRAFFIC IN PARDONS, considered in Three Letters, addressed to the Rev. T. L. Green, Roman Catholic Priest of Tixall. By George Hodson, M.A., Vicar of the adjoining Parish of Colwich, and Archdeacon of Stafford.	115
The Truth, the Whole Truth, and Nothing but the Truth. The Catholic Church vindicated, in Two Letters, addressed to the Venerable George Hodson, M.A., Protestant Vicar of Colwich, Archdeacon of Stafford, Canon Residentiary of Lichfield, etc. In reply to his Pamphlet, entitled, "The Church of Rome's Traffic in Pardons." By the Rev. T. L. Green, Catholic Clergyman of Tixall.	
VII. ENGLISH SCHOLARSHIP—The Speeches of Lord Brougham. Philological Museum and Quarterly Journal of Education. Critical Works and Correspondence of Bentley	145
VIII. THE PROTESTANT ASSOCIATION	175
IX. ANTIQUITY OF THE ANGLICAN CHURCH COMPARED WITH THE NOVELTY OF THE ROMISH—ORIGINAL DIALOGUES.	
1. The Churches of Rome and England compared in their declared Doctrines and Practices. By Richard Mant, D.D. Bishop of Down and Connor.	
2. The Church of England a Faithful Witness against the Errors and Corruptions of the Church of Rome. By the Rev. R. Meek.	
3. Protestantism the Old Religion—Popery the New; or Protestantism as old as the Bible, and Popery the Corruption of the Seventh Century. By the Rev. Thomas Lathbury, M.A.	
4. The Variations of Popery. By Samuel Edgar,	
I. The Grounds of the Catholic Doctrines contained in the Profession of Faith published by Pope Pius IV.	
2. An Abstract of the Douay Catechism: revised, improv-	

CONTENTS.

ed, and recommended, by authority, for the use of the Faithful in the four districts of England.

3. An Essay on the Principles and Practices of the Catholic Church 187

X. 1. TRACTS FOR THE TIMES. By Members of the University of Oxford.

OPPONENTS :

2. The authority of Traditions in Matters of Religion. By the Rev. George Holden, M.A.
 3. Not Tradition, but Revelation. By Phillip N. Shuttleworth, D.D., Warden of the New College Oxford, and Rector of Foxley, Wilts.
 4. The Popery of Oxford confronted, disavowed, and repudiated. By Peter Maurice, M.A. (late of Jesus College), Chaplain of New and All Souls' Colleges, and Officiating Minister of Kennington, Berks.
 5. Modern High Church Principles examined.
 6. A Brief Examination of Professor Keble's Visitation Sermon, entitled "Primitive Tradition recognized in Holy Scripture," and preached in the Cathedral of Winchester. By Wm. Wilson, D.D. Prebendary.
 7. Letters on the Writings of the Fathers of the two first centuries. By Misopapisticus.

PARTISANS.

8. Remains of the late Rev. Richard Hurrell Froude, M.A. Fellow of the Oriel College, Oxford.
 9. A Sermon preached at the primary Visitation of the Bishop of Ripon. By Walter Farquhar Hook, D.D. . 207

GENERAL LITERATURE.

- The Reformation a Direct Gift of Divine Providence. . . 246
 Scriptural Studies 250
 The Claims of our Colonies 256
 A Funeral Sermon. By the Rev. Krishna Mohana Banerjee. 259
 The Obligations of the National Church 263
 Society for Promoting Christian Knowledge 274
 Travels in the Three Great Empires of Austria, Russia, and Turkey 251
 A Charge delivered to the Clergy of the Diocese of Ripon 265
 A Brief View of Ecclesiastical History 267
 The Altar Service 267
 Select Prayers 267

ECCLESIASTICAL REPORT.

- The Proposed General Union of Dissenters for the Promotion of Religious Equality 271
 Queen's College, Bath 272
 Roman Catholicism 272
 The Working of the New Poor Law 273
 On the Law of Libel 274

THE
CHURCH OF ENGLAND
Quarterly Review.

JANUARY, MDCCCXXXIX.

ART. I.—*The Doctrine of the Deluge, vindicating the Scriptural Account from the Doubts which have recently been cast upon it by Geological Speculations.* By the Rev. L. VERNON HARCOURT. In two vols. London: Longman and Co. 1838.

EVERY day convinces us of the increasing necessity of vindicating the Scriptures from the presumptuous pretensions of that rank infidelity, which, under the specious name of Geology, has not blushed to question the veracity of that primitive history of the earth, which we and all preceding ages have acknowledged as the inspired Word of God. We, therefore, gladly undertook an examination of Mr. Harcourt's volumes; and wishing the antidote to be as extensive as the poison, we hoped, in vain, that they would have thoroughly refuted the blasphemous dicta of Geologists.

In the introductory chapter, we observe a long excursus on Etymology, especially on the modified forms of identical words; we cannot deny, that Professor Jäkel, who in one part is Mr. Harcourt's leading authority, has displayed ingenuity, and often discrimination; nevertheless, no inconsiderable number of the instances is incorrect from the mere want of retracing the terms to a higher source. The various modes in which Europeans have expressed Asiatic names, are cited, as examples of variation, yet incorrectly: for the characters intended to be thus expressed remain the same in the original tongues, and no fact can be adduced from the arbitrary folly of those who have clothed them at random in a foreign dress. Great errors, in the exhibi-

tion of Sanscrit and Persian terms, are of continual occurrence, and the primitive senses are very incorrectly given.

In the mythological researches, an indefatigable industry is exemplified; but the writer is biassed in favour of the systems of Bryant and Faber, and sees Noah and the Ark in almost every tradition. The matter is yet very valuable, inasmuch as it is convertible to other purposes, which will bear a sterner criticism; but the arguments are vitiated by the Etymologies. Almost every page convinces us that Mr. Harcourt is not acquainted with the Eastern tongues, which have lent their aid to his investigations. If he had only sufficiently acquainted himself with the characters and the leading rules of the respective grammars to have consulted the lexica, his opinions would have been altered on many points.

We must, however, commence a partial analysis. The chapter on the permanence of antient superstitions and usages is curious. The great pilgrimage, which Herodotus records to have taken place to the temple of Serapis, at Canopus, now Aboukir, continues, though directed to a different object, to the present time; and although instead of pagans going to their temple, the Turks visit the tombs of their santons, and the Copts the churches of their saints; the licentious songs and dances, which appear to have originated with the Egyptians, and were festive accompaniments to these occasions, are not abolished. The superstition also of children wearing small stones about their necks, mentioned by Pausanias 1,700 years ago, was observed by Dr. Clarke at Orchomenus. A tradition of the brazen serpent, which Moses erected in the Wilderness, equally singular, is commemorated. The charm, too, by which the Athenian maidens, of the present day, endeavour at a certain spot on the east bank of the Ilissus to ascertain their future husbands on the first evening of the new moon, is the remnant of a superstition in honour of Venus, whose statue formerly stood on that very spot. At Anna, now Castrogiovanni, in Sicily, the spot where the Temple of Proserpine was built, the scene of her rape having been the borders of a lake five miles off, where Ceres annually came from her temple, on the opposite side of the city to visit her daughter, the custom has not perished; for the Madonna is annually removed from the Chiesa della Madre to that of the Padri Riformati, staying there fifteen days, so that "the Virgin Mary has in this case succeeded not only to the honours, but even to the name of Ceres, for the Greeks call her Demeter."

It is well observed, that in Greece the remnants of the old idolatry are like a Codex Palimpsestus, "on which, though the

writing is erased, yet the marks of it are sufficiently visible to the observant eye." Thus the priests of Scamnys, a village, on the 20th day of every June, perform mass on the highest point of Olympus; and on Mount Hymettus, where once were a temple of Venus and a fountain, supposed to facilitate parturition, there is now a monastery, to which at particular seasons the Greek women repair; "and the priest told Chandler, that a dove, which it will be recollected was the bird sacred to Venus, is seen to fly down from heaven to drink of the water annually at the feast of Pentecost." The dove having been sacred to Venus, the accommodation is evident.

At Rome the names of the idols have been retained, as if the Romanists were desirous of stamping idolatry most legibly upon their religion. Middleton affirms, that he saw an altar erected to St. Baccho and other pagan saints, whom he enumerates, as Quirinus, Romula, Concordia, Nympha, and Mercurius. The burning of candles is referred, by Mr. Harcourt, to the festival at Sais. It is also maintained, that up to the time of the Reformation the antient rites of Diana were substantially, though not avowedly, performed in London, when on a certain day the head of a wild beast fixed on the point of a long spear, accompanied by the noise of hunters' horns, was brought into St. Paul's great church. To this be it added, that St. Paul's was originally built by Ethelbert, King of Kent, on the site of a Temple of Diana the huntress. In the practice of perambulating the boundaries of parishes in rogation week, Mr. Harcourt adverts to the procession in honour of the god Terminus; and in the pancake of Shrove-Tuesday to the feast in the Fornicalia, "appointed to commemorate the manner in which bread was baked before the invention of the oven by the deified Fornax." In the festivities of May-day he perceives the Floralia; in the Christmas-holidays the Saturnalia. In the decorations of churches and houses with evergreens, Chandler detects Druidism, and states the *original* object to have been, that the Sylvan spirits might repair to the domestic hearths and remain unripp'd by frost and cold winds, until the return of a milder season should restore them to their favourite haunts. The misletoe is likewise retraced to paganism. The custom, which prevailed in the time of Louis XIV., of a man personating a prince, called Roifollet, going into the woods at Christmas, and bawling *ou qui menez*, analogous to that of the Guiscarts of Edinburgh, who were disguised persons, that shouted *hay menay*, has been retraced to corruptions of the lunar worship and *ἀργία μήνη* or sacred moon. We however have not sufficient fancy to enable us to recognize in Maid Marian and the Morris-dance Miriam the prophetess and her dancing

women. Candlemas is referred to the pagan custom of parading Rome "with torches and candles burning in worship of Februa, for hope to have the more help and succour of her son Mars;" this custom is expressly and authoritatively asserted to have been accommodated to Christianity by Pope Sergius. The pontifical practice of hallowing *convenient* things is well known.

The grey peas of Midlent-Sunday or Carlin-Sunday are retraced as to their origin to the Charwoche (here improperly called Karrwochen) or Passion-week, the week commemorative of the divine satisfaction made for punishment due; but we do not perceive with the author, that it is on this account a remnant of an old heathen superstition. The distribution of pulse on the 12th of March, in the old Roman Calendar, is compared to the pagan distribution of beans at funerals; which the Flamen Dialis was not even allowed to touch, on whose flowers letters of woe, like Ovid's *âi, âi*, were inscribed, sympathizing with the dead. The Good Friday-bun is averred to be the Grecian *βούβη*, explained by Julius Pollux and Hesychius to be a cake with horns; and Easter as deduced from Eostre, commemorates the name of one of the idols of our ancestors. Ochus Bochus, the magician, and Necus the demon, claim the origin of Hocus Pocus and Old Nick: though we have always understood the former to have been a corruption of *Hoc est corpus* in the Roman Catholic service. The Scotch custom of lifting the bride over the threshold has been retraced by Sir Walter Scott to the ceremony observed at Rome, in commemoration of the rape of the Sabines; and the sweet cake baked on this occasion is also referred to the classic rite. As the antients held, that only bad women were married in the month of May, so the Scottish, even of better rank, avoid that month. Mr. Harcourt has cited many other remarkable instances, in which the visible proof of paganism stands forth; but thinking that he has not thoroughly penetrated the superstition respecting towers, we refer him to Faber's *Archæologie der Hebræer*. The triple bathings, the triple circumambulations of cairns, attended with circumvolutions performed with the course of the sun, the belief of medicinal virtues attached to particular waters, and the like were decidedly pagan, and are vigorously existent in some of the eastern parts of the world. We dismiss the extraordinary detections of the flood, which the writer discerns in these things, as really unworthy of serious criticism; and we wish that we could, in compliment to his industry, withhold our remarks. We shall indeed elsewhere pretermitt many parts, of which we do not approve: but shall not omit to bring the valuable to open light: yet

though abhorring the mere snarlings of cynical criticism, we must not entirely be deterred from the expression of our opinions.

The identity of certain Hindu and Celtic superstitions is properly noticed. The idea of regeneration, obtained by passing through natural fissures in Hindustan and Ireland, discloses an uniformity of origin: and both we conceive to have branched out of the Lingapuja and Yonipuja, which were prevalent at one time both in the east and west. We are far from being satisfied that in the pagan mysteries the Hierophants connected the notion with the Deluge; although, when the term became applied to a sublimer doctrine, the Scriptures typically connected the doctrine with it. We give Bryant all credit for his extensive learning; but we cannot see any where in the pagan idea of regeneration *any certain reference* to the Ark. We exceedingly regret, that this fancy should have clouded the intellect of scholars. We grant, that memorials of the Ark were scattered all over the world; but we cannot admit, that almost every tradition in the world had a reference to the Ark; and as philologers, we sternly protest against the very ungrammatical process by which the notion has been supported. We must be excused for frequently recurring to this one point; for it is very galling to us to perceive attempts to deduce facts from the evidence of languages, which the works prove to be unknown to the writers.

The custom at Llandegla, in Derbyshire, of patients in epilepsy after sunset washing in the well of St. Thecla, after an offering of a few pence, thrice walking round it, thrice repeating the Lord's prayer, entering the Church, getting under the Communion-table, putting a Bible under their heads, covered with a carpet or cloth, resting there till day-break, and then, having made an offering of sixpence, and *leaving a fowl in the Church*, which had been previously carried round the well, departing,—has not been inaptly compared to the antient sacrifice of a *cock* to Æsculapius, to the three-fold revolution round the mystic waters, to the heathen sanctuary and sacred cave, for which the Communion-table is here substituted.

“The threefold circumgyration round cairns and chapels, with a view to the recovery of health, is said to be still practised in Scotland; at least it was not long ago; and Martin of the Isles mentions the same ceremony having been performed round himself by a baggar, in token of respect and gratitude.”

This custom, which still exists in India, and is enjoined in the Hindu sacred books, is of the remotest antiquity: Pindar, in his first Olympic, alludes to it, where he is speaking of the tomb of Pelops; and the terms of the Hebrew Bible lead us to suppose, that the altar of Jehovah was circumambulated. That water

should have been accounted by the Scottish Celts an emblem of purification on Beltane-morning is not extraordinary; for it was so accounted all over the earth. Euripides says,

Θάλασσα κλύζει πάντα' ἀνθρώπων κάκα

which was by no means a notion confined to the Greeks:—Jews, Mohammedans, and all, whatever might have been their religion, attached to water a purificatory efficacy: every where it was an ἁγνισμός: but, in the Christian religion it is the emblem of a Sacrament. If we transport ourselves in idea to a torrid region, one of the causes will be apparent. The ceremonies also of the first of May, which the author notices, were those of the Huli-festival still observed in India; and Ovid, in his *Fasti*, has cited a correspondent practice. The irregularities in different places, as to the time of keeping these *σωζόμενα* of more antient days, present no difficulty:—for the coincidence in ceremony is a full proof of the common origin.

These remarks are intended as introductions to the general proof. The next process is an endeavour to show, that the Patriarchs were deified in India, beginning with Noah and his sons. We grant, that deified ancestors were one of the most fruitful sources from which the idolatrous regions of Polytheism were supplied; but we are often in want of historic guides to enable us accurately to separate them from those which the original Sabæism equally provided. Every hypothesis in explanation of the vast extent of idolatry merits unbiassed attention; yet few will be found, from defect of evidence, to rise above the rank of probable conjecture. Mr. Harcourt has adduced opinions, that the Menus, Brahma, Vishnu, and Siva were mythological personages, who were in real history Noah and his sons; but the point is not demonstrated with sufficient perspicuity to enforce a general assent. We here again wish that this writer had confined himself to one system of orthography or the other in the Asiatic names; for in one place seeing them according to Gilchrist's system, at another according to no system at all, at another according to that of Sir William Jones, we become continually perplexed. Many of his conjectures also should have been spared, such as the probable identity of *Srad'ha* and *Vratta*, of *Yamalaya* and *Himalaya*, which cannot be admitted, and are impossible. He further declares, that the Mahab'harata, which he calls *Mahaberit*, states Hind to have been one of the sons of Ham: this very astonishing statement, which we beg leave to doubt, should have been supported by a quotation of the passage. As to his proposed origin of Hindustan, he seems not to be aware, that the Sanscrit writers call Hindustan by a

totally different name. This conjectural son of Ham, viz. Hind, he as oddly identifies with Phut,* in whom he again discerns Budd'ha, supporting his notion by the vulgar and barbarous pronunciations and hypotheses which Upham and Moor have detailed. These etymological speculations are as trifling as the derivation of *vaûs* and *vâos* from Noah, "*because he was master of the ship, and that ship was long considered the most sacred place of worship.*" This sort of frivolity corrupts all the good matter in the work. The errors are, in this respect, often exceedingly gross: treating, for instance, of the impression of Budd'ha's foot, though he had just noticed the *Shri Padam* in Ceylon, Mr. Harcourt says, "in the Indian Archipelago, one of the gods is called *Seri Pada*, which seems to be a connecting link between Pater and Budd'ha." The most simple observation, it might have been thought, would have convinced him, that the name was either the same as that in Ceylon, or that, *if there was this link between Pater and Budd'ha*, there was a typographical error, and *Pitri* should have been the word. But even then, the connection with *Shri Padam* would be required to dovetail the conjecture. The metamorphoses recorded by Ovid are far less surprising than those which Oriental words have undergone in this work.

Hitherto we have not discerned any thing which affects the speculations of Geologists: not any thing but a continuation of the reveries of Bryant, Faber, and Davies, has met our eyes. Hypothesis is so plentifully mixed with every part, and things between which there never was a connection are so strangely united—languages are so bent to particular purposes in defiance of their grammatical capabilities—and the aid of the Hebrew is so queerly sought, where it could never have had an influence, that we can perceive but little use to which this part can be applied, beyond that of a collection of mythological traditions. But even here the pruning process must be fearlessly administered, and the Etymologies must be rejected. As a refutation of Geologists, there never was a book more misnamed; for, beyond the traditional evidence of the Deluge, it does not affect the theory, and even then can scarcely be said to affect it. Throughout reason has run wild, and required the critic's chain.

Throwing aside these most obscure attempts to impart light, we shall in other parts find a great deal calculated to interest us, such as the disquisition on Dardanus: but in that on Danaus we are again entangled in the old web of absurdity. In the flood of Deucalion the agreement between parts of the Mosaic and Ovidian accounts is exhibited, just as preceding writers had

* Rosienmüller has retraced the Mauritanians to Phut.

noticed them; and here the evidence is too distinct to be mistaken. The subject is the same; consequently, a similarity of particulars might be expected: but when that similarity is not only sought in totally different subjects, and actually, as it were by the rack, forced from them in defiance of all probability and internal proof, the reviewer must be sadly wanting in his duty to the public, who will approve the torturing process. When we read, that the Pelasgi in *an improvement* on a quotation from Gillies, were the family of Inachus, the son of Io or Isis, "*the Moon or Ark*;" and that the Hellenes were the descendants of Hellen, the son Deucalion, "*the Man of the Ark*," we have the *Man of the Moon*, of whom we heard much in our nurseries, joined to *the Man of the Ark*. We cannot resist proposing a vulgar question: is not this *moonshine*?

Though Mr. Harcourt affirms (whence informed, we know not) that Nycteus was the name given *from the darkness of the Ark*, which nevertheless the Scriptural account has furnished with capabilities for the admission of light, he is remarkably sparing of his information about the Pelasgi. Seeing the flood in every thing, whether on the earth, in the heavens above the earth, or in the regions below the earth, he accounts Pelasgi to have been merely Pelagus, *and the Sigma to have been only inserted to lengthen the syllable*. What a singular Etymological Dictionary might be contrived on Mr. Harcourt's principles! It is, however, very clear, either that the Pelasgi could not be twisted to his purpose, or that he knew nothing about them; for he says, "it is evident, that Pelasgi was no distinction of country, but of religion; and accordingly Homer numbers Pelasgi among the Trojan forces as well as among the Greeks:"—if the term were merely indicative of religion, could Homer have made this bipartite enumeration, when he was speaking not of religion, but of warriors? And has it not occurred to Mr. Harcourt, that if we have no remaining evidence, that the Pelasgi were a nation properly so called, they yet might have been roving tribes? Their religion and their language seem to have been allied to those of India.

Mr. Harcourt continually appeals to the Hebrew; and it is self-evident that he accepts it as the original language to which all others should be referred; yet he does not sufficiently compare its words with their various occurrences and alliance to words in the cognate dialects. Our readers will not wish us to imitate the labour of Hercules in the stables of Augeas; otherwise we could fill the whole of this and of our next number in commenting on the Etymologies. We shall therefore omit almost the whole of this department.

It is with great sorrow that we are forced to make these observations, from the conviction which they afford to us, that if Mr. Harcourt would purify his mind from inordinate fancifulness, and only see Noah and the ark in their genuine counterparts, and not strain languages beyond their power, he might do an important service to Literature.. As it is, the task of reviewing a book, where philological errors meet the eye in almost every page, where conjecture runs wild, and the judgment is muzzled, is really almost insupportable ; more especially as a coincidence, or a fancied coincidence of sound, or a forced combination of discordant legends, is elevated to the place of argument. It is a most useless display of the gauntlet to the confessedly clever men, whose geological speculations every sound Christian must controvert. In the exact proportion that we hate the possibility of attaching ridicule to a serious subject, do we wish that these two volumes had been more discreetly written ; and we are much surprised to read in Vol. I. p. 238, that Sir William Drummond *had no theory to support*. If Mr. Harcourt had read Sir William Drummond's *Œdipus Judaïcus*, and some of his papers in the *Classical Journal*, he could not have failed to detect *the theory of the Deist* in Sir William Drummond.

There is confessedly much learning, and there are evidences of an indefatigable research in the discussion of the stars in Job ; but the violent manner in which everything is forced into a commemoration of the Deluge, is like leaven leavening the whole lump. In the chapter on Hercules, we approach a geological question. Noticing the geological and chronological inconsistency of the conjecture, that a volcanic eruption from the Cynian isles opened the passage through the Bosphorus, which is fifteen miles in length, and that the earthquakes accompanying it separated Olympus from Ossa, at the distance of more than 300 miles, and so gave a passage to the Peneus, and Mr. Olivier's assertion that the banks of the Bosphorus, on both sides, through an extent of several leagues, are of volcanic structure, Mr. Harcourt says :—

“No Geologist will admit the agency of recent volcanoes in their formation ; for the rocks are porphyry and trap, containing jasper, cornelians, chalcedonies, and agates. This is exactly the description of the rocks near the source of the Coquet, in Northumberland, belonging to the Cheviot range ; and yet no one ever dreamed that they were symptoms of post-diluvian volcanic action. In the next place, even granting what it would be ridiculous to suppose, that these rocks were the production of a recent volcano, still it is not very obvious, how so long a passage could be opened through them merely by a fresh eruption. They might, indeed, be closed by a stream of lava, more pra-

digious than any on record; but in that case, a vast temporary inundation must have been occasioned behind, in addition to that which would result afterwards from the removal of the mass, if such a thing were possible; for the level of the water would be raised till they found a vent somewhere. But this is in direct opposition to another part of his* hypothesis, which assumes, that till it broke loose, in the time of Deucalion, the Euxine had always occupied an extent nearly equal to that of the Mediterranean; but, in consequence of the vast weight of water which they had to sustain, the banks of the Isthmus gave way, and the coasts of Asia and the plains of Samothrace were inundated."

Against this theory of de la Malle it is urged, that—

1. "The mass of waters continually added to the Euxine by the many rivers that feed it, must, from the very first, have found their passage through the lowest of the vallies intersecting the hills that surround it, and worked themselves channels, which would gradually lower its level: and it is evident that other causes are quite sufficient to account for any diminution of its extent, since, by his own acknowledgement, the sea of Azoph has, since the time of Herodotus, diminished five-sixths, the Caspian one-third, and the Euxine itself was at that period thirty leagues less than in the days of Xerxes; and yet nothing of this has been effected by any violent disruption of its banks.—2. 'That' there was a double barrier to be surmounted; for why was the Hellespont to be open more than the Bosphorus?—3. 'That' fifteen miles of rocks would not easily give way all at once in one narrow line.—4. 'That' the rock is in its own nature one of the hardest and strongest. But the chronological objection to his hypothesis is the most fatal of all. He fixes the event in the year 1529 B.C. Now the unanimous evidence of antiquity declares, that some centuries before that time, the Argonauts had sailed through the Bosphorus into the Euxine."

Short as is this geological excursus, it is the first and only one, that we have noticed. The vindication of the Scriptures, which the author has proposed to himself, appears chiefly to be a reference of Mythology to the Nöetic period, which, assuredly, is no vindication of them from the statements of Geologists. Some of the remarks on the Egyptian paintings and Greek mysteries are very good; and if Mr. Harcourt had written a work on Mythology in general, without attempting to accommodate it to any pre-conceived system, he would have deserved well of Literature. His idea that No or No-amon (Nahum iii. 8-9) was Thebes, not Diospolis, disencumbered from the extravagances connected with the inquiry, is also very probable; for the situation was "in exact conformity with the description: Upper Egypt was

* *Geographie Physique de la mer Noire*, par A. Dureau de la Malle. Paris. 1807. p. 197-211.

ready to assist her on all sides, and Nubia, or Ethiopia, not far off: and if the war had anything of a religious character, similarity of usages and traditions would bind them all together."

The Biblical criticism respecting Gad and Meni, (Isaiah lxx. 11), where our English version is confused, though not novel, is likewise deserving of approbation:

"What the Prophet complained of was, that they had forsaken the mountain, which the Lord had sanctified by placing his name there, for other mountains, where other names were adored and rebellious sacrifices were offered. They had blasphemed Him by bestowing the name of God upon a creature of corrupt tradition, called Meni, and transferring to that ancestor, whose spirit was supposed to haunt the mountain-top, the honours due only to Jehovah."

Mr. Harcourt rightly and cogently insists, that Gad and Meni are obviously only two names for one divinity. He has also supported Lowth's idea, in Isaiah lxvi. 17, that an idol, called Achath, was intended where our version reads *one tree*, as the Syrians had an idol named Adad, which Maccobius affirms, signified also *one*: but we cannot assent to the observations which follow. The Mas-sorites propose to read Achat; and Le Clerk conjectures Hecate to have been intended.

The chapter on the worship of fire is at strange variance with the Oriental writers, and very different from the tenor of Hyde's learned work. "*The Arkite Conflict*" is preposterous, and a vast proportion of the interpretations of Mythology is singularly queer and overstrained. We do not like the magisterial manner in which some of these interpretations are defended contrary to all authority: for instance, one of the commentators says, that the Rhyndacus was a river between Greece and the Hellespont: this suits not Mr. Harcourt, who bluntly says that the commentator knew nothing about it, and then proceeds to hunt for an untenable etymology fitted to his views! He, in three words, too, solves the difficult question of the Pelasgi, denying their name to have been Patronymic, and affirming it to have been Mythological. His decision is, "*They were Arkites!*" The classical scholar is also favoured with the remarkable information, that the *ἑναργηῆς ταῦρος* (Trachiniæ 515), is *an Arkite bull!* Thus no language comes amiss to Mr. Harcourt, whether or not it be calculated to illustrate the research: and few are more favoured than that of Dan O'Connell's "*fine pisantry*," which is hurried through all the quarters of the globe in the exercise of its explanatory properties. The example of Vallancey has been followed, whose learning was neutralized by his exuberance of fancy. Although we may concede to the Erse the power of

other Celtic dialects, we cannot allow either to it or to them an influence over the languages of the East.

When Apollonius informs us that Hercules threw a heavy rock on the demolished hydra, (*βαρείαν ἐπέθηκε πέτραν*), Mr. Harcourt calls it a *Barian* rock, in which his allusion is to *βάρις*, a *ship*, (according to him, Noah's ark); but what theory may not be proved, if these outrageous liberties can be taken with an author's text? The scholiasts have given different interpretations to many of the legends which he has cited, and in the pages of the philosophers some are explained according to the opinions of their age: but Bryant, Faber, and Mr. Harcourt, to whom Vallancey and Davies may be added, have, by totally inadmissible etymologies, sought to destroy the authority of their explanations. With them everything is *Arkite*. Justin Martyr, Clemens Alexandrinus, and other Fathers of the Church, also discussed Pagan Mythology; but none of them directed it to this one object: and assuredly they lived at a time when its occult meaning might have been more easily ascertained than at the present. May we not exclaim, *Difficilis labor est ineptiarum?*

Yet there is so much learning scattered amidst these *ineptiæ*, and so much arduous investigation that might have been usefully applied, if the purpose had been different, that the revival of this system, which was in its day sufficiently castigated by the reviewers, induces concern; since, instead of disproving the assertions of the Geologists, it affords ample grounds for ridicule, and is at the mercy of every Orientalist. The inquiry into the mysteries in Virgil and Homer, proves what Mr. Harcourt might have done, if he had not been prepossessed with his dominant notion; the following passage is excellent—

“The descendants of Shem and Japeth had not wholly forgotten, although they wholly misunderstood, that great principle of revealed religion which constituted the hope of the patriarchs, and was the substance of their faith; that all things are purged with blood, and that without blood there is no remission of sins. The difference is very strongly marked between the Latin and Greek poet: in Virgil propitiatory offerings, indeed, are made, and holocausts are burned; but the blood is collected in vessels only to be poured again on the victim, and no virtue is ascribed to it. But in Homer's sacrifice there is a distinct acknowledgement of its efficacy: a trench is dug round the sanctuary, and filled, not with water, but with blood; and then the spirits of the dead, of every age, and from every country, hasten thither with eager longings to taste the benefits that accrue from the shedding of blood; and till they have tasted it, they hover about, uneasy and silent, and, as it were, lifeless, without the power of speech, and incapable of social intercourse. A similar acknowledgement, that blood sprinkled on the unclean sanctifieth to the purifying of the flesh, may be observed

in heathen usages. A Roman sacrifice, by which the Pontifex purified himself, to make propitiation for the people to the infernal deities, is thus described in a manuscript commentary on Statius, published by C. Barthius. A pit was dug, into which the priest descended; above him was laid a platform of perforated planks, on which a bull was slaughtered, and the blood of the victim streamed upon the person and the sacred vestments of the concealed priest: this was an annual ceremony. The Tauribolium was a sacrifice of the same sort, but repeated only once in twenty years, and not by the priest alone, but by any one who wished to be in a state of ceremonial purification during the whole of that period."

Here we have positive and indubitable coincidences to rites in the Mosaic law, although different in the mode of celebration, and as such they must be received. Had the memorials of the Deluge, which have been sought east, west, north, and south, been inquired after in the same discriminating manner, the author's book would have been unrivalled.

We suspect, that in the invocation of the Eleian women, preserved in Plutarch's Qu: Gr: p. 36, which he has quoted, *άλιου* or *ήλιου*, should be read for *ἄλιου*, from which a different sense would result. **Ἄλιον ἐς ναὸν ἀγνόν*, as it stands in the present text, has all the appearance of a corruption. Be this, however, as it might have been, we are not sufficiently credulous to admit, that *ἀρχαίαν* could have meant *Arkite*, nor that "*Arca is certainly derived from ἀρχή*," which has in other places been properly referred to the Sanscrit *Arg'ha*: for, on this principle, every passage in which *ἀρχή*—*ἀρχαίος*, &c. occur, would have also an *Arkite* sense. Thus, when God is represented to have created the heavens and the earth, *ἐν ἀρχῇ*, shall we understand that HE created them in the ARK? Sometimes indeed, *φλυαροῦσι φιλοσοφούντες, καὶ φιλοσοφοῦσι φλυαροῦντες*; but this *φλυαρία* is uncontrollably wild. Unfortunately, however, for the theory, the word used in the Hebrew Bible for Noah's ark is *תבה*, between which and *Arca* there is not *one* consonant in common.

As it were fitfully passing from the fanciful to the solid, in the observations on the treasury of Atreus, Mr. Harcourt has proved himself eminently qualified for Antiquarian criticisms; but his unfortunate Bryantism or Faberism continually leads him astray. When he informs us that Hu (a Nöetic title!) is retained by the Arabs, and is still used by the Turks, the persons whom he has followed as authorities have made a very simple thing a mystery: for *هو* is the Arabic pronoun, which, *of course*, is used also by the Turks and Persians, who read the Arabic Koran, and is the same as the Hebrew *הוה* implying HE—and *κατ' ἐξοχήν* is pre-

icated of God a sa divine name. The supposition, too, that the Persian Mithras can be explained by the Chaldee Midrash, *an allegory*, is preposterous: for Mithras came from a Zend word, which, like the modern Persian *شمس* signified the Sun. Again, we have Arimanius and Oromazes for Ahriman and Ormuzd; and it is often from such abominable perversions of words, that the author seeks to deduce historic facts. He says, that the image of Mithras, in Persia, had the head of a lion. On what authority? *On Greek!* When had the Persia iconoclasts images? The Lion of Persia, however, was only *symbolical* of the Sun, and is retained in the present arms of Persia—"Shir ve Khorshid Irani"—the Persian Lion and Sun. *Græcia Mendax* is but little to be depended on respecting the Persians: Mr. Harcourt however depends on every thing which he can apply to Arkitism, and we think that an ark should be provided for the reception of all that has been written on the subject. From the time of Catcott, the Hutchinsonian, who wrote on the Deluge, to the present writer, we have had innumerable theories, and queer etymologies, darkening rather than elucidating the obscurity of Mythology.

Mr. Harcourt errs in two leading points. He depends too much on Wilford's Essays in the Asiatic Researches on the Sacred Isles of the West, in which it is known that Mr. Wilford was very much deceived, and on the strong affinity between the Celtic languages and the Sanscrit. This affinity, however, is only sufficiently strong to shew the Eastern origin of the Celts, but is not so conclusive as to authorize the introduction of any Celtic dialect into an interpretation of Eastern or Grecian words. In the German and our own language, the influence of the Sanscrit is far more clearly developed; in the Latin and Greek it is undeniable: consequently, the Sanscrit itself should have been Mr. Harcourt's chief source. Those Sanscrit words which he has admitted, have a most barbarous representation in our character, and have in different places such absolutely arbitrary, and such varied forms, that all his etymological labours on them are necessarily lost. He evidently does not know the laws of permutation in Sanscrit grammar, nor the principles on which Sanscrit terms become modified in the colloquial dialects: but until he be master of these points, it is idle to apply the Sanscrit to other languages. At all events, the Celtic, *as a source of Etymology*, is inadmissible. Mr. Harcourt, however, has laboured severely to substantiate Wilford's hypothesis respecting the British Isles, and deserves credit for his ingenuity: he has certainly silenced the defendants of the claims of the Azores: and brought forward valid authority in support

of their Hyperborean position. But as our scholars in India have been too communicative in proposing their questions to wary Brahmans, as the deception respecting Shem, Ham, and Japheth played on Sir William Jones assures us, we suspect, that Mr. Wilford's inquiries respecting the Fortunate Isles or Islands of the Blessed, may have given the clue to the Brahmans to compliment the masters of their country by the production of another ingenious forgery;—and such the fact is generally suspected to have been. The learning which Mr. Harcourt has shewn, nevertheless, renders this part of the work very valuable, and his explanation of Plato's Atlantis, and of the errors of ancient geographers is exceedingly deserving of attention. From an examination of the writers quoted in the notes, and a judicious comparison of Celtic and Hindù deities and customs, a very amusing and desirable work might be composed.

We must give a short abstract of this part. After a production of the ancient notices of Britain, &c., Mr. Harcourt cites Artemidorus, to prove that Ceres and Proserpine were worshipped in an island near Britain, with the same rites as in Samothrace, and quotes the Hippolytus of Euripides to shew that the dwelling of the Hesperides was where the ruler of the ocean allows no further progress to mariners, thence inferring, that Euripides supposed the residence of the Hesperides to have been situated far to the north. Strabo's assertion that there was no sailing from Celtice to the north beyond Ierne (Ireland), explains the idea. Tzetzes did not doubt that the Cerne of Lycophron was Britain; and our author sees the name in Cornwall, whither the Phœnicians traded for tin. Now, Dionysius, whom Priscian translated, says, "Opposite to the promontory, which is called Sacred, and is considered the extreme point of Europe to the west, the Hesperides, full of tin, are situated, inhabited by the brave Iberians." Although these Hesperides were supposed to have been over against Hesperia or Spain, our author thinks it very clear that their islands were the British islands, attributing much of the confusion to the ambiguous application of Celtice to two very distant portions of the European coast. He hence conjectures the cause of the vast extent which Plato gave to his Atlantis, and that of Pliny introducing Æthiopia in this direction (if the common reading be genuine), to be equally easy of elucidation. Homer mentions two branches of Æthiopians: one under the rising, the other under the setting sun; "and as it has been shewn that the eastern branch was an insular people in the Nile, so it may be concluded that the western branch was an insular people in the Atlantic, of which the Nile was maintained by some to be an arm." They also came from the Hyperborean country. The

Æthiopians, therefore, who came from the north to Erytheia, were those who formed the expedition of Hercules to the Hesperides: but as Hercules imposed a severe toil upon his crew, "not only every continental site for the Hesperides, whether in Africa or Europe, is necessarily set aside, but every island too near the Straits of Gibraltar, or that could be reached from thence without a long voyage." One of the principal arguments by which Mr. Harcourt identifies the situation with Britain is, that the islands were called Gorgades, as well as Hesperides, and that the Gorgons were the progeny of Keto, in whom he sees the British Kêd or Ceridwen:

The next attempt is to shew, that Hesiod's Tartarus was the British Isles. Strabo fixes Tartarus in the extreme west, not of Africa, but of Europe; and when Hesiod relates the defeat of the Titans, he sometimes calls their place of banishment the dark west, sometimes the gloomy Tartarus. Tzetzes, the scholiast, has expressly named Britain; but, with deference to Mr. Harcourt, the passage bears internal marks of a forgery. Mr. Metivier, on the other hand, has adduced from some old ecclesiastical records, that Jersey was called "The Holy Gate," and Guernsey "The Holy, Blessed, and Fortunate Island." The copper tools, supposed to have been formed by the ancient Egyptians to work the gold-mines on the Red Sea, which Agatharcides states to have been discovered in some deep galleries, this writer refers to Hesiod's brazen age, and thinks the copper tools of the Celts which have been found to have been of an equal antiquity. He argues, that since tin and iron were used by Homer's heroes on the plains of Troy, the intercourse which exported the former into the Mediterranean, must have introduced a knowledge of the latter to the British Celts. Demetrius distinctly asserted that the Islands of the Blessed were the British Islands (*τῶν περὶ τὴν Βριτανίαν νήσων*), and that the inhabitants of one of them were deemed by the other Britons, sacred and inviolable.

Mr. Harcourt proceeds to insist, that Britain was visited by the Argonauts, and that the crew of Jason's ship were well acquainted with Ireland. The whole of the following particulars is so exceedingly similar to the critical principles, of which we have strongly disapproved, that we must consign it to those who approve the theory. Nevertheless, things so exceedingly startling occur, that we are forced, against our wills, to notice certain assumptions or hypotheses. When Mr. Harcourt would make his readers believe, that the Sanscrit words *Jambu* and *Sambu*, though composed of different radicals, are synonyms, that *Jamma* is *perhaps* derived from *Jamim* "the mountain of waters," and

may be recognized in the Arabian festival *Giuma*, where he has apparently followed an Italian author; and when the note informs us that this *Jamim* is nothing more than the Hebrew *Yamaim*, which mean *waters*, and never meant “*a mountain of waters*,” as this branch of the Oriental languages has a character answering to our *j*, which the Hebrew has not, it is manifest, that there can be no possible relation between *Jamma* and *Yamaim*, and that the Italianized *Giuma* is equally distinct, since it comes from the root ^ججمع the first letter corresponding to our *j*, the last to the Hebrew *y*. It is this utter disregard of grammar which we abominate in these Arkite researches, and which exposes the theory to ridicule. Thus Medina is forced to Mahdeenah, a Persian word (which we would have written Mahdin) *the moon of religion*; but as we cannot allow a Persian etymology to an Arabian place, which in pure Arabic means a city, and here the city *κατ' ἐξοχήν*, we must treat the etymology as absurd. With the same recklessness Mr. Harcourt would explain *جبل النور jibbel'unnawr*—*the hill of light*, near Mecca, by implication as *the hill of Noah*; as if an Oriental could have possibly blundered between the sounds of *نور* and *نوح*. In the same loose way he calls the mountains of the moon *El Gibel Gumhr*, instead of *Jibbel 'ul Kamr*.

As the matter continues to be much of the same description as that on which we have descanted, we shall pass over a considerable portion of the Arkite system. For, it is obvious, that the words have not been retraced to their sources, and that all the barbarous metamorphoses of sounds which travellers have made, or uncritical men have conjured up, have been received in valid evidence by Mr. Harcourt, without an examination. His really solid learning, where the dominant theory does not mislead him, makes us sorry to write remarks, which the indignity inflicted on philology extorts from us. On the subject of the Cairns, for instance, he is very luminous, excepting where he deteriorates his learning by impossible etymologies. We observe, too, that he has quoted the verses which Davies found in a Welsh ode, in the Myfyrian Archæology, and pronounced to be foreign—which Mr. Faber instantaneously averred to be Hebrew. The words are

O Brithi Brithoi
Nu oes nu edi
Brithi Brithani
Sych edi edi euroi.

We also observe that Mr. Harcourt has divided some of the words to suit his purpose differently from their form in the Myfyrian Archæology. His conjectured Hebrew is—

הוי בריתי ברית חי
 נח יש נח עדי :
 בריתי ברית עין זחי
 סך עדי עדי הראה :

which he thus renders :—

Ho ! my Covenant is the Covenant of life.

Noah—Noah is my witness.

My Covenant is the Covenant of the Fountain of life ;

The shrine is my witness : the Prophet is my witness.

Doubting the translation of סך, and considering the utter improbability of such words occurring in a pagan poem—words too received from their ancestors, who have been proved to have been related to the Indian order, we cannot admit this Hebrew version. It has been shewn elsewhere, that Prithu-raja corresponds to Hu Gadarn, both in character and the meaning of the name, and the context of these lines implies, that they allude to a procession, like that of Osiris Gubernator Mundi. The connexion between the Celts and Hindus at some distant time being admitted, why may we not try them by the Sanscrit? Though not in pure Sanscrit idiom, they would stand—

O Pritho ! Prithviki !

Naushu Nayaid 'hi :

*Pritho ! Pritho ! naya**

Sakhaid 'hyed 'hyä ryyah !

O mighty One ! (Prithu or Hu Gadarn) Mighty One ! come !

In the ships be thou conductor !

O mighty one, mighty one ! conduct (us)

Be our friend ! be our master !

Remembering that in the colloquial dialects P and B are continually interchanged, and B pronounced for P, and supposing the words to be Sanscrit unadorned by orthoepical rules, let us see how the rude Sanscrit and Mr. Harcourt's English expression of the Hebrew will stand :—

MR. HARCOURT'S HEBREW.

Hoi Berithi Berith Chai.

Nuach iesh nuach edi.

Berithi Berith ein chai :

Such edi : edi haroe.

ROUGH SANSKRIT.

O Pritho ! Pritho ! ihi !

Naushu nay(a) ed'hi !

Pritho ! Pritho ! nay (a)

Sakh(a) ed'hi ! edhi Aryya !

* Whether *Prithanayai* or *Brithanayai* (to Britain), may have been intended in the third line must be conjectural ; as indeed the whole is : the orthographical and rude modes will each display an analogy.

It is also to be remembered, that *Aryya* is one of the titles of Budd'ha.

Much antiquarian matter is adduced on the subject of ablutions. A passage is cited from Varro, in proof that the month of February was called, from the lustrations which were then performed; the Sabine word, *Februum*, having implied purification. It is connected with the inquiry to which it is adjoined, because it was the last month of the old Roman year, in which purifications were abundant; the people not only purifying themselves with water, but lustrating, by sprinklings, their houses, temples, and even whole cities. Ovid, indeed, says, (*Fast. ii. 35*), that these ablutions were supposed to take away and cancel every crime, and prevent the cause of evil. Some regenerating efficacy was, therefore, attributed to these baptisms, sprinklings, or immersions: of which repeated proofs occur in the classics. Gorius, on the testimony of Etruscan drawings, maintains, that many years before Numa Pompilius, a baptism existed in that country. We readily grant that the catastrophe of the Deluge might have induced the idea, that sin might be expiated by water; but it is to be remembered that some of the philosophers accounted water the principle of things. Affusion, immersion, and sprinklings, were, however, undeniably religious rites, and probably were used in every region of the globe; it is certain that immersion was necessary to an initiation in the mysteries. Thus, Mr. Harcourt notices, that the Egyptians sacrificed to water, that the Persians did the same, that the Hindus offered oblations of water to the dead; that as these honour the Ganges, so the Lacedæmonians honoured the Eurotas in obedience to an express law, and the Athenians the Ilissus; and that not only the greater rivers, but even the smaller, in various parts of the world, were venerated and furnished with presiding deities. All springs, and large bodies of standing water were esteemed holy by the Romans, and provided with religious ceremonies: the Seine in France; in England, the Isis and the Ouse, have received divine honours. The custom may still be traced in the properties which the vulgar assign to certain springs. The rock-basins in Cornwall and other places stand forth, likewise, with powerful evidence. Who can recount the lustrations that might have been performed in them?

**Ἀριστον μὲν ὕδωρ*, was the doctrine of Pindar; and it is most probable, that legends of the Spirit of God brooding over the primordial waters were the true origin of the religious honour given to the element. The Deluge might have strengthened these opinions: but we cannot think the Deluge to have been the origin of them. Philo conceives it to have been the inten-

tion of the Creator to purify the earth with water; and Cicero, like Euripides, says, that all transgressions are expiated by the sea. The ablutions of the Jews were, likewise, of the highest religious importance: they were in a strong degree typical of the Christian Baptism.

“When, therefore, John the Baptist invited sinners to the baptism of repentance, it was no novelty of his own invention; he acted in the very spirit of the Mosaic law: it was the authorised mode of calling upon those who had broken their engagements with God to renew their vows: they were to be treated as dead men, who must be born again to a new life of holiness and obedience—dead, indeed, unto sin, but alive unto God. Well might our Lord, therefore, be astonished, that Nicodemus, who was a ruler among the Jews, should comprehend so little of the mysteries of the Mosaic law, as to misunderstand him, when he spoke of the necessity of being born again.”

Without entering into Mr. Harcourt's reasons for maintaining that the Jews associated the idea of purification with recollections of the Deluge, the typical association into which St. Peter brings it with that event, is sufficient for the admission of the fact. The illustration given of this passage is very excellent. In the Hebrew Prophets a regenerative efficacy is predicted of Baptism: the waters are living waters, waters of salvation, wells of salvation; and the blood of Christ is called a fountain opened for sin and uncleanness. In like manner, the sprinkling of “the blood of an unspotted, unblemished heifer, which had never borne the yoke, was a proper type of Him who never bore the yoke of sin.” As fire, likewise, was considered peculiarly pure, and purificatory of things subjected to its action, so every part of the heifer was enjoined to be burned, and its ashes to be gathered and laid up in a clean place for purification: fire, also, was selected as the emblem of the Holy Ghost at the day of Pentecost. The author suggests an ingenious reason for this ordinance—the ashes would be a perpetual memorial of the death of Him who was to put away sin by the sacrifice of himself: and blood, as the life of the animal, denoted the death of Christ,

“For which reason all things were by the law purged with blood, and without shedding of blood is no remission. The main purpose was to represent the purifying power of that death in the hearts of those who receive him as their Saviour, according to the argument in Heb. ix. 13-14; for the ashes of the spotless heifer are here inseparably connected with a baptismal ceremony; for it was not that the ashes themselves were sprinkled on the unclean, but the water of separation in which those ashes were steeped; and that water is expressly declared to be a purification for sin. That sprinkling, therefore, might be considered a baptism, by which the unclean were cleansed and separated

from the pollutions of the world, and qualified to stand in the presence of God. It had the indispensable obligation of a Sacrament: and no one who omitted to observe it, after a personal contact with death, was allowed to consider himself included in the Covenant with God."

It is further remarked, that the most remarkable part of the ceremony consisted in the mediatorial character of the person who became a type of the Messiah: for, as He, who knew no sin, bare our sins in his own body on the tree, which were purged away by his blood, so the Levitical purifier of the unclean with the water of separation, was required to be previously clean; but as by that act of purifying the unclean, he became unclean himself, taking on him the uncleanness of others, he was obliged to wash his clothes and to bathe his whole body in water. Thus, it is clear, that, in this case, the sprinkling of water had the same significance as the sprinkling of blood, and was substituted for it, because the blood of the spotless victim could only be shed and sprinkled once; nevertheless, its ashes communicated an inexhaustible virtue to the water wherein they were steeped, and the sprinkling of that water could be repeated as often as it was needful. The one, viewed in this light, bore to the other the same relation as the Sacrament of Baptism bears to the Sacrament of the Lord's Supper. With equal ingenuity and solidity of argument, Mr. Harcourt explains 1 Pet. iii. 21, in its apparent opposition to St. Paul, 2 Cor. vii. 1, by St. Peter having referred to the mystical and symbolical baptism of the Jews:

"And thus Jewish baptism was opposed to the baptism that saves us—as the symbol to the thing symbolized—as the type to the anti-type—as the shadow to the substance."

St. Paul, on the contrary, was writing on the moral and regenerating influence of the Christian Baptism, which he describes as a cleansing from all filthiness of the flesh and *Spirit*.

Some very sensible observations on Regeneration follow this portion of the work, and are as much recommended to us by their research, as by their orthodoxy. Here the author enters into the question, when were the Apostles regenerated? and shows, that the only transaction stamped with any thing like the features of regeneration was the ceremony of washing their feet—a ceremony nearly equivalent to the Sacrament of Baptism—on the necessity of which our Saviour strongly insisted. For there were certain peculiarities in the condition of the Apostles, since they were placed in the transition from one dispensation to another, and were partakers of both, which necessarily caused some variation of that Sacrament from its subsequent institution, both outwardly and inwardly; and it is urged against those who fix St. Peter's regeneration at the day of Pentecost, that it

could not be; since he had received the Holy Ghost before its arrival: 1 John xx. 21, 22, 23.

The effect of Circumcision, expressed as the putting off the body of the sins of the flesh, was analogous both in expression and effect to baptism, which was not merely putting away the filth, but the sins of the flesh, and thus cleansing the conscience. When the symbol of the initiatory Sacrament was altered, the change of state did not take place in two gradations in Gentile converts, as in those who had been first circumcised, and then admitted into the Christian covenant, but at once and completely in the ordinance of baptism, in which their old man, their old unregenerate nature expired, the body of sin was buried, and the new man was raised up in them—a new nature, as different from their former, as our glorified bodies shall be to our mortal. It is rightly stated that an invisible grace belongs to every Sacrament, and that our Lord, discussing to Nicodemus the regeneration attendant on baptism, when he said, a man must be born of water and the Spirit, not only checked presumptuous reasonings on the subject, but established its truth by his comparison of it to the wind, of the existence of which we are assured, though we cannot discern its origin, nor describe how far it reaches. St. Paul studiously associates the ideas of baptism and regeneration—“*Ye are washed; ye are sanctified*”—(1 Cor. vi. ii.) Had there been no necessary connection between them, had certain opinions of the present day on the subject been conformable to the Apostle's doctrine, the mention of *washing* might have been spared.

Every part of this subject is most sensibly treated, and makes us more than ever regret, that the work should be encumbered with its etymologies. The argument on Regeneration is acutely treated, and the inferences are stringently drawn; the orthodox doctrine of our orthodox Church, as developed in our baptismal service, which seems to have given offence to a certain Rev. Mr. Head,* who would have passed away from his mortal existence unknown, had he not daringly butted his *head* against his Bishop, the talented and excellent Bishop of Exeter, is proved against those who hold opposite opinions with a peculiar vigour and with consummate conclusiveness. In refutation of these new interpreters of the Scriptures, of these men who would understand the minds of the Apostles in a way differing from that in which they them-

* The presumptuous conduct of this innovating clergyman may be ascertained by all who will read a pamphlet, published at our Office, of which the title is *An Address of the Lord Bishop of Exeter to the Clergy of his Diocese on the conduct of the Rev. H. F. Head*

selves understood them, Mr. Harcourt examines the doctrine according to the fathers of the three first centuries, and cogently asks :

“ Who are most competent to judge what was the meaning of the language used by the Évangélists and Apostles? Shall we consult those who lived fourteen centuries after them, or those who lived with them, and conversed with them, and were taught by them, and received from them all their knowledge of Christianity? And if no reasonable man can doubt, that their cotemporaries were the most capable of conveying to us that instruction, it follows, that those whom they instructed were in the best condition for receiving the truth, and transmitting it to their successors in return. The nearer we ascend to the fountain-head, the purer will the water flow : the three first centuries, therefore, after the Apostles, were more likely to know in what sense the Apostles themselves used a theological term, than any three centuries that have since elapsed.”

None, it would be supposed, could be found ready to controvert this sound canon of criticism; but such unfortunately there are.

The question at issue is, “ Were the first converts to Christianity in the habit of considering baptism equivalent to regeneration, and necessarily attended with some spiritual grace, or were they not?” There were doubtless some exceptions, like Simon Magus; but such *firmiter regulam*. The identity of the two terms was the rule. Baptism was accounted a passage into a new life, a resurrection from death, which fundamental ideas inseparably included in them that of regeneration : it was necessary to the concinnity of language, to the harmony of metaphor in its several parts. If baptism was the commencement of a new existence to those admitted within the pale of Christianity—if Christians were born anew, as it were, of incorruptible seed, and the laver in which they were cleansed was denominated the laver of regeneration, it is most absurd to distinguish regeneration from this Sacrament.

Modern “ systems of theology have perplexed what before was simple :” we must, therefore, look to the unsophisticated Christianity of the primitive Church. Without entering into the dispute about the comparative authenticity of Barnabas, Hermas, and Clemens Romanus, since they are comprised within the period which the author has prescribed to himself in this chapter, he concedes to them the priority in the research. The first maintains, that we descend into the water full of sins and filth, but ascend from it bearing in our hearts the fruit of fear, and *direct our hopes to Jesus by THE SPIRIT*: the second declares, that we must ascend through the water to find a rest-

ing-place, because we cannot enter into the kingdom of God without laying aside the mortality of our former life, and that thus being dead to our former state, we are sealed with the seal of the Son of God, *that seal being the water, into which men descend to die and ascend out of it to live*; the third asks, *what confidence can we have of entering into the kingdom of God, unless we preserve our baptism pure and uncontaminated?* which proves, that Clemens believed, that the sanctifying grace imparted in baptism might be afterwards forfeited and lost by the defilements of the world. In the apostolical constitutions, and one of the Homilies ascribed to him, and also in the recognitions, the same doctrine is asserted.

In the second century, Ignatius, Justin Martyr, Irenæus, Theophilus, Melito, Clemens Alexandrinus, and Tertullian add their testimony to the preceding. In Justin Martyr, the language is decisive: he speaks of Christian converts, as being taken to some place where there is water, and being regenerated by the same mode of regeneration as those who preceded them—which is a direct evidence of the belief that the blessing of God was annexed to baptismal regeneration. Following doubtless the authority of St. Peter, and conforming himself to the general opinion, he typically connects the Deluge with this Sacrament, in which “Christ, being the first born of every creature, became again the head of another race *regenerated* by him through water and faith and the wood of the cross, in the same way as Noah, rising on the waters, was saved in his wooden abode.” (Dial. cum Tryph. p. 229.) This also is the view which our Church takes of it in the baptismal service; and as an argument against Geologians, professing Christianity and admitting the inspiration of the Bible, yet cavilling at the recorded history of the Deluge, and attempting, by conclusions drawn from discoveries, which cannot be and have not been sufficiently tested, to cast a suspicion upon it, it is very important: since, whilst another part of this work (we omit what we conceive to be misapplications of legends) has shewn the memory of the event to have been preserved all over the world, and fully shewn it, this Christian Sacrament has made the event itself a type and a figure of the internal import of the ordinance by which it is administered, and an ethical direction to the newness of life which it enjoins. Hence, this Father calls baptism “*the water of life, which alone can cleanse the penitent.*” The erroneous inference which has been drawn from his question, what is the use of that baptism which only washes the body? has arisen from inattention to the context, in which he was not speaking of

Christian baptism, but merely of that symbolical washing which the Jews employed.

Irenæus, who lived near to the Apostles, says, that when our Lord committed to his Apostles the power of *discipulating* (if we may coin a term, *μαθητεύσατε*) and baptizing all nations in the name of the Father, and of the Son, and of the Holy Ghost, he endued them “*with the power of regenerating to God;*” in other places he also identifies regeneration* with baptism, and mentions infants most expressly among those who, being regenerated unto God, are saved BY JESUS CHRIST.

But Clemens Alexandrinus, whose extensive knowledge of Gentile theology, though he was a very fanciful writer, as all who have read his *Stromata* must grant, qualified him to see where a general principle of belief existed, unequivocally affirms, that the doctrine of regeneration by water was very antiently and extensively maintained. He notices the Hindu regeneration, the purification of the initiated into the mysteries by water, and supposes the ablutions practised, according to Homer, by Penelope and Telemachus, as preparatives to prayer, to have been an image of baptism derived from Moses.† Nevertheless, thus comparing profane with sacred things, he does not account baptism merely a commemorative sign of regeneration, but attributes the “*effectual union of the Spirit and the water to the baptism of our Lord, whose regeneration in the waters of the Jordan was signified by the declaration from heaven: this day have I begotten thee. He was made perfect by the washing of baptism alone, and sanctified by the descent of the Holy Spirit.*” The Valentinian, Theodotus quoted by Clemens, whose opinions were not heretical about baptism, any more than those of the other Valentinians, identified regeneration with baptism, plainly asserting that baptism was the ordinary vehicle of regeneration. Under the image of the dove sent from the Ark, which announced to the earth that the wrath of heaven was pacified, Tertullian represents the dove of the Holy Spirit sent forth from heaven down to our earth, that is to our flesh, emerging from the laver after our former state of sin, and bringing the peace of God. In another part of his work on baptism, Tertullian proclaims the blessedness of the baptized, *because the grace of God waited on them when they rose from that most sacred laver of their new birth-day.* Again, he desires, that it be not thought wonderful, that *water should give life, since the nature of water being sanc-*

* Adv. Hær. iii. 19. τὸν βαπτισματος τῆς εἰς Θεὸν ἀναγεννήσεως. et alibi.

† Strom. iv. 22,

tified by the Holy Spirit of God moving on it, received the power of sanctifying:—all of which passages are superabundant in evidence, that Tertullian inseparably connected a life-giving grace with his idea of baptism. He indignantly expostulated against those who thought slightly of the ordinance; “because they considered it (*water*) too weak an instrument to effect so mighty a change as regeneration, or because they preferred some Abana or Pharphar of their own to the water, which our Lord himself appointed for cleansing the soul from sin.”

The stream of testimony is carried on in the third century by Hippolytus, Origen, Cyprian, Martial, Gregory Thaumaturgus, and Methodius. Hippolytus calls him who has been regenerated in the laver through water and the Holy Spirit, a coheir with Christ after the resurrection from the dead, and asks,

“How shall a man arrive at immortality? How? By water and the Holy Spirit. This is the water partaking of the Spirit, by which regenerated man is born unto life.”

Origen also illustrated baptism by the Deluge, and clearly considered all baptized persons to be in a regenerated state, which opinion not having been expressed in the way of controversy, it is inferible, that he was delivering the known sentiments of the Church. Commenting on St. Matthew's use of the term, xix. 28, he referred it to the resurrection, *i.e.* another birth into a new state of existence, in which there will be new heavens and new earth; and called the introduction into that regeneration the laver of regeneration, of which St. Paul wrote; and the introduction into that new state of existence the renewing of the Holy Ghost, which is consequent upon the laver of regeneration:

“By our natural birth (says he) every one is polluted; but by the regeneration of the laver every one is clean, having been born again of water and the Spirit, yet only clean, as seen through a glass, and darkly; but in that regeneration, when the Son of Man will sit upon his throne in glory, he will be quite clean, face to face having arrived at that regeneration *through the laver of regeneration.*”

He is also a standing witness of infantine baptism in the Church:—

“*Wherefore also infants are baptized*; for unless a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.” (Homil. 14, in Luc. iii. 948.)

Cyprian too (Epist. p. 76.) held, that baptism, whether performed by infusion or sprinkling, was equally regular. In his time; infantine baptism had occasioned some disputes, not whether it was lawful or proper (for had such been the case, had

it been an innovation introduced after the apostolic age, some party or other would have animadverted upon it in the Church, and some ecclesiastical writer or other would have noticed it); but whether, according to the doctrine of Fidus, as it was the spiritual successor of circumcision, infants should be baptized before the eighth day. The question, as it was submitted to the African Fathers, at the third Council of Carthage, fully recognized infantine baptism, as a thing indisputable; the sole complaint having been, that some resorted to the ordinance within the second or third day after the birth. Sixty-six Bishops formed the council; and Cyprian, acting as their president and organ, stated the unanimous determination to have been, that the mercy and grace of God are not to be denied to any one, and that the grace given to the baptized cannot *be greater or less in proportion to the age of the recipients*, "because the Holy Spirit is not granted according to measure (the measure of our worthiness), but according to the affection and indulgence of a Father equally to all." Again: "if remission of sins is granted to the most heinous offenders, when they became believers, and baptism and grace is prohibited to none, *how much more should it not be prohibited to an infant*, who, being just born, has committed no sin, except that being born after the flesh, it has contracted the contagion of death from its first birth!"* The others likewise identify baptism and regeneration.

Mr. Harcourt next carries his inquiry into the fourth century; but in this the number of writers is so much increased, that the notices and extracts must be brief. Among these we find Eusebius speaking of the gift of the knowledge of the Trinity being granted by Jesus to us by that mystical regeneration, viz: the command to baptize all nations in the name of the Father, of the Son, and of the Holy Ghost; and elsewhere calling the baptism in the name of the Trinity the mystical regeneration of saving faith. In a controversy with no very scrupulous opponents, Athanasius avers, that the perfected † (a phrase which, in the Fathers, means the baptized) are made the children of God; and that by baptism we are made complete or perfect Christians. ‡ Since, therefore, we cannot become the children of God, or complete Christians, without being born again of the Spirit, his meaning requires no dissertation to unfold it. Cyril

* Routh's Reliquiæ Sacræ, iii. 75-76. On Infantine Baptism, see an article in *The Churchman* for September, 1838, at page 308. Painter, 342, Strand.

† Orat. Contra Arianos, v. i. p. 341.

‡ Dial. i. contra Macedonium, v. ii. p. 265.

of Jerusalem also desired his Catechumens not to look to the washing (baptism) as if it consisted of mere water, but *to look to that spiritual grace which is given with the water*; rightly arguing, that as the offerings on heathen altars became polluted by the invocation of idols, *so by the invocation of the Trinity, mere water acquires a power of sanctification*. It is, moreover, clear from his general language, that he considered infants capable of receiving the ordinance.

Baptism and regeneration, in fact, gradually became so nearly equivalent in import, that the Fathers of this century accounted it indifferent which of the terms they selected for the former. Basil the Great, commenting on that passage in the 28th Psalm, which represents God inhabiting the water-flood, denominates baptism the habitation of the Lord prepared in the souls of those who are sanctified, and says, that God inhabits the soul that is washed from sin. Elsewhere he pronounces us saved *by being regenerated through the grace received in baptism*; and argues, that if baptism was the *beginning of his life*, and the first of his days, viz. *that day of regeneration*, it is plain that the sound pronounced *in the gracious act of adoption*—videlicet, *the baptismal formula*—ought to be exceeding honoured by him. When he stiled baptism deliverance to the captives, *the remission of debt, the death of sin, the regeneration of the soul, a glorious robe, a seal that cannot be broken, a passport to heaven, an earnest of the kingdom, the grace of adoption*, could he have been more explicit?

Pacianus makes the *unregenerated* equivalent to the *unbaptized*; and he urges against those who denied that there was room for repentance after baptism, St. Peter's repentance, "who had been baptized by Jesus, when he washed his feet, and said, he that is once washed needeth not to be washed again. So that he was in a state of sanctification before he fell, and before he received from Christ the remedy of repentance." Gregory, son of the Bishop of Nazianzum, and himself at one time Bishop of Constantinople, also argues, that as our nature consists of two parts, the soul and the body—the one visible, the other invisible, so baptism is double, viz. by the water and by the Spirit: the one received visibly and corporeally, the other concurring with it invisibly and incorporeally. With respect to infantine baptism, though on one occasion he advised it to be postponed until the third year, that the infants might hear and answer, at another he inveighed against the impropriety of a delay, saying, "*hast thou an infant?*" "Let not wickedness gain an opportunity against it. *Let it be sanctified from a BABE: let it be hallowed by the Spirit from its TENDEREST INFANCY!*"

Gregory Nyssene calls baptism a *life-giving power*, by which our nature is transformed from a corruptible to an incorruptible existence: which he explains by the accession of the Spirit, which comes mysteriously for our freedom. He more explicitly states elsewhere, that we are born again in baptism; that baptism is not only the purification of sins and the remission of offences, but the cause or source of renovation and regeneration. Chrysostom believed baptismal grace to have a prospective as well as a retrospective efficacy: and in his homily (c. 4 ad Galatas viii. p. 748), he places his sentiments beyond doubt, or the equivocation of those who may quote him:

“In our regeneration *the words of God*, known to the faithful, and pronounced by the Priest, mould and regenerate the person baptised.”

He adds,

“Since baptism is said to be a symbol of death and resurrection, *it is therefore called regeneration*; for as he who rises again after death seems to be born again, so he who is regenerated in baptism, having first died in the water, and then being again raised to life, by the power of the Spirit, is said to be born again.”

Chromatius supports the doctrine: he propounds that our Saviour received the washing of regeneration, that we might be born again to a new life; that to the regenerated in baptism the kingdom of heaven is opened; that history revealed the order of our salvation, and showed that by the saving power of water-baptism we were made the sons of God and endowed with the gifts of the Holy Ghost. Mark, the hermit, who is said to have learned the whole Bible by heart, declares that Jerusalem, which is above, by which he meant the Christian Church, regenerates us with the water of regeneration: and he was manifestly an advocate for infantine baptism. It was pointedly inquired by him, “*who can dare to deny the fact of his receiving the grace of the Holy Spirit from baptism?*”

Jerome also asserts the conditional nature of the Grace of Baptism: he exhorts, that we flatter not ourselves that as it remits our former sins, so it will keep us from sins for the future, *unless* those who are baptized *keep their heart with all diligence*: here, as likewise in his exposition of Ezekiel’s vision of the waters running out of the temple, he delineates, very clearly, “the opinion of the Church, that baptism conveys the first streams of divine grace to the soul, washing it from its original pollution, and saving it from the first effects of the devil’s malice.” His words, *there is no baptism of the Church without the Holy Ghost*;—*Baptism makes the new man: the old Adam altogether dies in the laver, and the new man is raised up with CHRIST in*

Baptism, fully shew his sentiments on the subject; and his commentary on *Isaiah ix. (iii. 401)*, proves him to have been in favour of the administration of the ordinance to infants.

Moreover, *Augustine*, the Bishop of Hippo, in Africa, whom "Mr. Faber has invincibly demonstrated" to have been the father of modern Calvinism, is a most strenuous assertor of baptismal regeneration. On the baptism of infants he is very diffuse;* and one passage, which has a great analogy to our own service, is well worthy of quotation—

"Be most firmly assured, and have no manner of doubt, that to infants who cannot believe by their own will, or repent of their original sin, the sacrament of Faith, which is Holy Baptism, suffices for their salvation, as long as they continue of an age incapable of reasoning.† Speaking of one, he affirms, you might say that *he is re-born*; you might say that *he is regenerated*; or lastly, you might say that *he is baptized*.‡ For the Latin custom has so borrowed this term from the Greek, that it is never understood to mean any thing but the Sacrament of Regeneration.

This subject Mr. Harcourt may be fairly said to have set at rest; for it is impossible for any one of contrary opinions to overthrow the evidences which he has collected. Feeling the strength of these evidences, he rightly urges, that the four first centuries of Christianity are better interpreters of the sense of a controverted term used by the Apostles, than *Zuingli* or *Calvin*, who lived more than a thousand years after them. This continuous stream of unanimous testimony from the Apostolic age downwards sweeps every objection before it. We account it needless to prove from the *Liturgy*, and the writers of our own Church, that our doctrine is precisely the same as that of the primitive Church; because to those who know how the *Liturgy* is expressed, and what these writers have published on the subject, the result of the preceding inquiry must have made the fact most apparent. In this part of his book, Mr. Harcourt is unassailable, excepting, perhaps, when he reverts to *Mythology*; and he has performed a service to Christianity for which he deserves well of the orthodox, and we hope also of heretics, since his arguments and proofs from the *Fathers* are adapted to lead them from their error into the true doctrine.

* Cf. *Ennarratio in Psalmum 50, v. viii. p. 106. Enchiridion ad Laurentium l. i. c. 52, v. iii. p. 39.*

† *De fide ad Petrum Diaconum l. i. c. 30.*

‡ *Contra Julianum Pelagianum l. vi. c. 4. Respecting infants, also consult Sententiæ decerptæ, vol. iii. 240. De peccatorum meritis et remissione contra Pelagianum l. i. c. 38. vol. vii. 148.*

To sum up the whole, Mr. Harcourt's learning and deep reading cannot be denied; and if he had not attached himself to a particular system, both would have rendered his book a complete treasure. But we do not perceive how he has overthrown the chief objections of modern Geologists; nor do we see how this part of his title has been verified in his work. The mass of legends which he has collected, can, at the utmost, only prove the universality of the Deluge; but cannot, in any way, approach the arguments which have been drawn from fancied and "spade-deep" discoveries, against particulars recorded of the Cosmogony and of the Deluge. Something more than the Mythological—something more than the Etymological—will be required for that purpose. Nor do we observe that any provision has been made against the allegation, that these universal notices of the event may, by colonists, have been transmitted from place to place. Viewing these volumes in this light, we cannot detect any close bearing in them on Geological points.

We ourselves believe, that memorials of the Deluge are scattered all over the earth; that the traditions of all nations contain a reference to that event; that allusions to it existed in the mysteries: but we do not believe that every tradition of every nation had such a relation, any more than we believe that every doctrine in the mysteries was so confined. From several works that have been written in this style on the subject, it would seem, that every Pagan idea of a Supreme Being was reducible to Noah, as a personage, and that every triad in every religious system exclusively pointed to his three sons. This we account an utter impossibility. There also appears to us to have been a great confusion between the Ark of Noah (תבה), and the Ark of the Covenant, (ארון): for, even if the latter had been designed to have had a commemorative reference to the former, they were, in fact, exceedingly distinct; and of the latter, many of the Pagan ceremonies, which have been attributed to the former, were, plainly, most corrupt imitations.

In many of the points also, which seem to present the most striking analogies, no real historic data exist to prove that there existed any analogy at all: hence an uncertain and a most faulty Etymology, collecting words from all quarters of the globe without regard to any inherent connection which might have been in them, has been pressed into the service. For example, though the Latin *Arca*, doubtless, came from the Sanscrit *Arg'ha*, it will not follow because the Latin word has been applied to the ARK, as a certainty, that the Sanscrit word had any relation to it; though we have little hesitation in affirming, that the ap-

plication of the Sanscrit term to a *boat-shaped* vessel, used in performing *libations*, would be accounted conclusive evidence by the favourers of this system. But ere any historic conclusion had been drawn, the *absolute* certainty of a philological connection between *Arg'ha* and the Ark, should have been demonstrated, and in defect of power to demonstrate it, the casual coincidence of sound should not have been brought into the argument, which coincidence, at best, is only between it and the Latin, not between it and the Hebrew, nor even the Greek. Were we to investigate all the instances of the same nature, much of the theory would be demolished; and were we to examine those which have a far less appearance of probability, the evidences which have been produced could be comprised in a far smaller compass.

In a Theological view, these volumes are very valuable: they prove the universal tradition of the Deluge, and very rightly represent it as a type of the Christian Sacrament of Baptism. The development of the doctrine of regeneration is one of the most able, sound, and splendid performances, that we have seen: it is sufficient to induce every one to be eager to possess the work. As we write honestly, and without partiality, whilst we have pointed out the parts which we conceive to be erroneous, we have felt a pleasure in drawing the attention of our readers to the meritorious portions with which these parts are intermixed; and in even justice to Mr. Harcourt, we have analyzed his researches into the primitive ideas on Baptism and Regeneration, and made copious extracts from them, that our readers may form a judgment of their own. With its faults, the work is a laborious and learned undertaking; but the merits preponderate over the etymological faults: and if Mr. Harcourt, bidding adieu to the *Arkites* and *Helio-Arkites*, will devote his abilities to critical elucidations of the Scriptures and of Scriptural Antiquities and History, few will be found having the ability to contend with him for superiority of talent.

But if it be deemed necessary to compare the biblical account of the Deluge with the mythological accounts of all nations, why cannot the facts with their historical vouchers be produced without the encumbrance of matter, which, if refuted, will become a hindrance?—Why cannot the legends be brought together, not as *certainties*, but as *probabilities*? These, discussed according to their respective value, would be useful in the highest degree; but when they are rendered ridiculous by appendages, which are inadmissible, it is to be feared, that the real value, concealed under the superincumbent lumber, will not carefully be sought.

ART. II.—*A History of Popery; containing an account of the Origin, Growth, and Progress of the Papal Power; its political influence in the European States-system, and its effects on the Progress of Civilization. To which are added, an Examination of the Present State of the Romish Church in Ireland; a Brief History of the Inquisition; and Specimens of Monkish Legends.* 8vo. pp. 452—Parker.

WITHOUT in the slightest degree identifying ourselves with all the opinions and sentiments to which the author has given publicity in the work we have selected to head this Article, on the subject of the ecclesiastical organization of the Church of Rome, and the influence she has exerted over Christendom, we cannot but express our conviction that the work is one of considerable importance—a desideratum, the want of which has long been felt by the literary and religious world, and, from the popular style of its composition and arrangement, one that is calculated to grow gradually into a standard epitome of the political history of Popery. There is here and there, it is true, a dash of morbid liberalism scattered through its pages, and a few indications of laxity of Church of England principles in the writer, which detract somewhat from the pleasure we should otherwise feel in giving it a rather extended notice. But, as a whole, it is an able and useful volume, and with the above short condemnatory remark, and its naturally attendant warning, we recommend it to the perusal of our readers.

We have frequently been struck with the very little attention that appears to have been paid to Popery, as a *Political System*, by the great mass of Protestant writers, as well as by the public generally; and the consequent apathetic and criminal negligence that exists with regard to the necessity for a political as well as religious opposition to its encroachments. Indeed, if the true character of Popery, as a political as well as religious system, was duly considered by the public, they would soon see the inconsistency of permitting the members of the Church of Rome to exercise any political power in Protestant England; and with the irresistible impulse occasioned by the conviction that national independence and greatness, and individual security and happiness, demanded their expulsion from the British Legislature, would petition that the vassals of the Roman Pontiff might be banished, and that for ever, from the councils of the empire. Let us not hear the ridiculous and oft-exploded dogma reiterated, that politics and religion are distinct and separate; in this question, at least, they are inseparably interwoven. As without religion there can be no true morality, equally without religion

can there be no true politics. The Bible was intended to supply instruction to man as much in his legislative as in his more private character. It was ordained to be his counsellor and guide in the discharge of every duty, whether to his king, his family, his country, or his God. Its laws are as binding upon rulers and governors in Church and State, as upon the heads of congregational or domestic circles. Public functionaries are as much amenable to the behests of the Omnipotent as private individuals. And whatever the mushroom wisdom of this superficial age may venture to assert to the contrary, religion is indissolubly connected with politics; and politics without religion would be a species of carcase without animation, a fabric without foundation, an arch without its key-stone, and a planetary system without its centre of gravitation and laws of attraction. The infidel illumination of the nineteenth century may flash her unsubstantiated rays across our path, and deny the stability of the principles of eternal rectitude and truth which are to be found in the revelation of the Almighty; but we will still retain our solemn impressions, still maintain the supreme and unerring authority of the Bible, in opposition to that and every other notion that is "earthly, sensual, and devilish." If we may make use of an every day illustration, the jejune and effeminate illuminati of the present age have forsaken the pure and steady light of heaven, which pours its useful and refreshing influence upon every object, and reveals the substantial qualities, proportions, and relations of things, to bask in the lurid and distracting, fitful and confounding glare of hell, which rolls its black and delusive clouds of sulphurous smoke around the path of its unhappy victim, hiding the face of heaven, and dazzling and distorting the mental vision, till the yawning gulph of perdition opens to receive him! The man who looks upon Popery as a harmless and pleasing object, is as much the subject of the deceitful craft and subtlety of the devil (whose master-piece Popery certainly is), as he is the soft and pitiable fool who displays, in painful ignorance and imbecility, his forgetfulness of history, and his unacquaintedness with the very alphabet of Popery. The mere politician, who pays no regard to the repeated and multiplied aggressions of Popery, and only exclaims, in listless indifference, when he hears of its advances, or sees its progressive march, "Oh, I have nothing to do with theology!" is either an egregious simpleton, an empty coxcomb, or a thorough-paced and determined traitor. Popery, as the history sketched by the author before us amply testifies, in her entire ecclesiastical structure is eminently political: her assumption of supreme power and authority, and the unavoidable and uniform fruits

produced by so arrogant and haughty a position, entertained in political equally with religious matters of jurisprudence, give an abundant and undeviating testimony to the accuracy of the solemn truth, that national security and independence are incompatible with the exercise and enjoyment of political power by Papists in a Protestant country. We are quite ready to prove to those who look simply at secondary causes, and the working of natural principles, that what is wrong in Christian principle, must be dangerous in political practice; that what is wrong on religious grounds, must be so, even on the lower ground of political expediency. As there are many who doubt the veracity of this most important statement, we will just exhibit its correctness with respect to the granting political power to Popery; a deed which was never sought to be justified (as its advocates knew well it could not be), on religious principles, but purely on the dictates and requirements of political expediency.

We will begin with enumerating a principle, which no one, we think, possessed of common sense, or conversant with the rudiments of national law and government, can for a moment question or deny:—“*That to entrust with political power, and especially with any legislative authority, the subjects and vassals of a foreign and hostile potentate, is irreconcilably at variance and thoroughly incompatible with national security and independence.*” Now, it is an easy thing to prove that Papists are the vassals of an hostile potentate; and, being such, it inevitably follows, if our above-stated axiom be correct, that it is diametrically opposed to the fundamental principles of national policy, right, and justice, to consign to them political power or authority in this Protestant country. There are three things which incontrovertibly prove the vassalage and abject subjection of Papists to a foreign power: first, the oath taken by every Roman Catholic Bishop; secondly, the oath taken by every Roman Catholic Priest; and thirdly, the condition of the laity and their thorough subjection to their priests. The oath taken by the Romish Bishops is as follows :

“I will be faithful and obedient to St. Peter, the Apostle, and to the Holy Roman Church, and to our Lord, the Lord N. Pope N. and to his successors canonically coming in. I will neither advise, consent, or do any thing that they may lose life or member; or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall intrust me withall by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice—I will help them to defend and keep the Roman Papacy, *and the Royalties of St.*

Peter,* saving my order, against all men. The rights, honours, privileges, and authority of the Holy Roman Church of our Lord the Pope, and his foresaid successors, I will endeavour to preserve, defend, increase, and advance.”

This, as our readers must be aware, is nothing more or less than an *oath of feudal fealty*. It binds the men who take it, hand and foot, body and soul, to a foreign potentate, and permits them to be the subjects of a Protestant sovereign; just so far only as he is pleased to permit.

The oath taken by every Roman Catholic priest, which is generally called the Creed of Pope Pius, contains the following clauses:—

“I acknowledge the Holy Catholic and Apostolic Church of Rome as the mother and mistress of all Churches; and I promise and swear true obedience to the Roman Pontiff, the successor of Peter and Vicar of Jesus Christ; and all things defined, delivered, and declared by the holy canons and general councils, and especially by the Council of Trent, I do unhesitatingly receive and confess; and likewise I condemn and reject all things contrary thereto. This is the true faith out of which there is no salvation: I will keep it firmly to my life’s end, and will take care that it be kept by my subjects, and those of whom I may have charge.”

In this oath, the Popish priest not only promises unlimited obedience to the Pope (as the Vicar of Christ), but likewise pledges himself to enforce obedience from those of whom he may have the spiritual charge. The celibacy of the Popish priesthood too, effectually severs the dear and hallowed ties which bind a man to his country, and render him a patriot for present and for future generations. He has no earthly cares or concerns but to maintain and advance the interests of his Church; no domestic sympathies or family endearments to interfere with his entire subjection to Rome. The epistle of Pope Benedict XIV. to Nicolas Lercari, proves that the priests are not considered by the Church of Rome to be the subjects of the state in which they live, in which this important principle is evidently expressed as a matter understood to be recognised by all.

With regard to the condition of the laity, it is only necessary that we give a brief analysis of the scheme of papal dominion: 1. The Pope claims to be the supreme feudal lord, wherever he has a hierarchy of Bishops or Vicars Apostolic. 2. All

* It is perhaps unnecessary to inform our readers that by the “Royalties of St. Peter,” the Popes understand their claims to particular countries as feudal lords paramount. Baronius labours to prove that every country in Europe is a province of these Royalties.

Bishops and Vicars Apostolic are feudal barons under him; they derive *titles of temporal dignity* directly from the Court of Rome, and are peers of the creation of the *sovereign Pontiff*. 3. The priesthood of a diocese, and the youth intended for holy orders, are called *subjects* of the Bishop. 4. The tenants of a see are called *vassals* of the Bishop, although the see lands may have been alienated by the civil power. 5. Heretics, schismatics, and all others who may reject the papal authority, are called "rebels to our lord the Pope."

"The Church retains its right over heretics and schismatics, as a general retains the right of punishing deserters, although their names may not be on the muster-roll of his army." "By one of the Trent canons, every member of the Church of Rome is bound to believe that all baptized persons are liable to be compelled, by *punishment*, to be Christians; or, what is the same in the Roman Catholic divinity, spiritual subjects of the Pope."

The Pope indeed claims no temporal power, but he claims supreme power over all temporal things: and this is no mere nominal power, for in every reign, from Elizabeth to George III., he interfered to prevent the Roman Catholic laity from taking an oath of allegiance to the King of Great Britain; and it appears, that even now, without an indulgence from the Pope, they dare not take such an oath.

The Roman Catholic laity, therefore, are not free agents, but are compelled, under pain of excommunication, which they are taught to consider as synonymous with eternal damnation, to render a blind obedience to their priests, whom we have proved to be the sworn vassals of the Pope. The first principle of a free constitution requires that every voter should be free to give his vote as he pleases; but this the papist cannot do, he must give it as his priest directs. In reality, the whole Roman Catholic laity are in an abject and debased state of subjection to their priests, who exercise a spiritual despotism over them, to which no parallel can be found in history. Is it right, then, that the privileges and liberties of British Protestants should be trampled in the dust by the slaves of popish priests and the cringing vassals of the Court of Rome?

The political history of Popery is succinctly and clearly sketched in the present volume, and the entire historic narrative from its origin to the present moment, exhibits, in the most forcible and impressive manner, the fact, that the powerful influence wielded by the Church of Rome for so many centuries is to be attributed to her being far more a system of policy, adapting herself to the peculiar circumstances of every age and country, moulding her organization with every change in popu-

lar institutions, and framing her vast and complicated machinery so as to substantiate and carry into effect the claims of her Popes to spiritual and temporal supremacy, than to her being an institution for the propagation of any particular theological opinions. We shall not follow the author through his historical chapters, but content ourselves with stating, that he appears to have drawn his materials from the most authentic sources, and contrived to give an air of popularity and considerable interest to many periods of history, which too frequently furnish but few attractions to the general reader. The chapter to which we would most pointedly direct the attention of our readers is one on the "Condition of the Romish Church in Ireland." For, as the political influence of Popery has always been most disastrously employed for the country in which she has contrived to establish her supremacy, we look upon every symptom of political resuscitation, and every fresh concession made to her political claims in this country, with the greatest concern and alarm. The alliance between popery and democracy, and the turbulent interference of the Romish priests at elections, are dismal tokens for the prosperity of the sister island. The wanton encouragement given to popery of late years by the British Government is a very painful and bitter source of anxiety to the true patriot. Let us briefly enumerate a few of the recent national acts of prodigal maintenance and patronage of Popery. In 1829 that most disastrous and criminal of all Anti-Protestant measures was passed, the so-called Roman Catholic Relief Bill. That fatal act certainly greatly impaired, if it did not entirely destroy, the Protestant character of the British Constitution; and ever since the period when the nation formed this unhappy alliance with an idolatrous and apostate church, the divine blessing has evidently been withdrawn from the land, the councils of the empire have been paralysed, and our revered institutions, both in Church and State, have been shaken to their very base.

In 1831, Government support was withdrawn from a society in which the Scriptures were made the basis of education, and transferred to a new Board of National Education, which has mutilated the Word of God, and practically gives the control over public instruction to the Roman Catholic priests! In the room of the inspired Volume, the conductors of these schools have substituted a compilation of extracts, not unfrequently taken from the Romish version, and accompanied with notes, which often palliate, if they do not actually defend, the errors of the Church of Rome. For the maintenance of this unhallowed system, a vote of 40,000*l.* and upwards has been annually made by the House of Commons. In the year 1833, chiefly through

Popish influence, ten Protestant Bishoprics in Ireland were suppressed; and in 1835 an attempt was made not only to annihilate the Protestant Establishment in a large number of parishes in that country, by depriving them of resident Clergy, but also to alienate part of the revenues of the Church by the notorious appropriation clause. Through the divine blessing, these attempts were defeated by the firmness of the House of Lords.

It is likewise calculated that nearly half a million of the public money has been expended upon the College of Maynooth, an institution which teaches systematically principles of disaffection, immorality, and false religion, and annually sends forth a class of men who have made themselves notorious as political agitators and the chief disturbers of the peace and tranquillity of the country. On the subject of Maynooth, the author before us has the following graphic and judicious remarks:

“A great change has been wrought in the character of the Irish priesthood, since the establishment of the Romish College at Maynooth; one of the most dangerous institutions ever sanctioned by a government. Previous to the French Revolution, the Irish Romanists were obliged to seek for education on the continent; travelling, and the habits of mixing with foreign society, removed many of their superstitions, softened their manners, and abated those prejudices against English rule, which were fostered by local traditions.

“Many persons now alive can remember the time when the Romish priest was a welcome guest at the Protestant table—when he was the friend of the landlord as well as the tenant—and when experience of foreign despotism taught him to value the blessings of British institutions. But the state of the continent, towards the close of the last century, induced the British minister to devise a plan for the domestic education of the Irish priesthood, and, in an evil hour, he adopted Dr. Hussey’s plan for the establishment of Maynooth. The actual effect of the education at Maynooth will be best understood by the following sketch of the ordinary history of an Irish priest:—

“Candidates for the priesthood are usually found in the lower grade of the middle class; they are the sons of petty shopkeepers, and humble farmers. When a boy of such a family displays any aptitude for learning, he is at once placed in a new situation, and marked out from his brothers and sisters, as one destined for the sacred orders. The reverence shown him by his companions exalts his spiritual pride and rivets every prejudice firmly in his mind. Protestants of the same rank refuse to join in the homage paid to the young aspirant, and hence his self-opinion is wounded, so that from the very starting-post, he acquires a dislike of them and their religion.

“His education is rigidly exclusive; he learns a little Latin and a great deal of bigotry; he must submit implicitly to the dictates of the order to which he will hereafter belong—for recommendations to Maynooth can only be obtained by a tried submission and attachment to the ordinances and observances of the Romish Church. By the time that

the young aspirant has completed his preparatory course, he has been trained to regard the priesthood as the highest dignity attainable by human ambition, and he has learned that his future interests will be best promoted by maintaining and propagating such an opinion.

“At Maynooth he is subjected to a system of monastic discipline which it is scarcely credible could exist in the nineteenth century. The students are not allowed to converse, meet together, or enjoy any relaxation, without the permission of a superior, which is rarely asked, and still more rarely accorded; lectures are read to them during their meals, and they are compelled to give proof of attention to them; no books or papers are allowed to be read that have not previously been sanctioned by the collegiate authorities; dress, diet, and even sleep, are subject to minute regulations, which are all strictly enforced. The course of study in classics and science is very mean, and there is good reason to believe that in this department omission is not only tolerated but encouraged. Dogmatic theology is the main object of study, and the chief intellectual discipline is to brandish the weapons of scholastic logic. Such is the mechanical drill to which the spiritual militia of the Romish Church in Ireland is subjected, and it must be confessed that human ingenuity could scarcely have devised better means for making it effective.

“The priest quits college with all the prejudices of his youth strengthened, and darkened besides by the superstitious gloom which such a course of education necessarily produces. He is sent to take charge of a flock at a distance from his native place, in order that the remembered meanness of his origin should not weaken his sacerdotal authority, and he enters on his charge with a hatred of Protestantism which every circumstance of his life tends to increase. Ignorance of the usages of polite society excludes him from mixing with the higher ranks, and pride limits his intercourse with the inferior classes. To exalt his order necessarily becomes the chief object of his ambition; his whole energies are directed to acquire spiritual sway and political power.”* †

* Whilst on the subject of Maynooth we cannot refrain from quoting an author who is not very likely to give too stern a description of its abominations. The Hon. and Rev. Baptiste Noel, in his *Notes of a Short Tour*, &c. 1836, says,

“As I departed from the college, grateful for the polite attention of Dr. Montague, I could not but reflect with melancholy interest on the prodigious moral power lodged within the walls of that mean, rough-cast, white-washed range of buildings, standing without one architectural recommendation on that dark and gloomy flat. What a vomiting of fiery zeal for worthless ceremonies and fatal errors! Thence how the priestly deluge, issuing like an infant sea, or, rather, like a fiery flood, from its roaring crater, pours over the parishes of Ireland to repress all spiritual improvement by their anti-Protestant enmities and their cumbrous rites!

“For those poor youths themselves, many of them with ingenuous countenances, I felt a deeper pity still. There, before they know it, to be drilled and practised for their hopeless warfare against the king-

But it is not merely in the British Isles that our present Anti-Protestant Government exhibit the proofs of the Popish tenure by which they hold their places. We might, with ease, enumerate the most glaring acts of official encouragement to Popery, perpetrated at the very time that the Protestant Church is depressed and weakened in almost every dependency of Great Britain.† Such paragraphs as the following are daily appearing in the public press, and one-quarter of these reprehensible proceedings do not find their way to the public—

“*Ministerial Patronage of Popery.*—At the Cape of Good Hope there is a Popish Bishop, to whom is assigned one of the military barracks, till Government shall have built a palace for his Lordship.”

We have a work before us of considerable information with respect to the increasingly important colony of New South Wales,§ from which we shall here give one or two extracts.—

“The Roman Catholics possess one large and handsome Church in Sydney not yet completed : in aid of its construction, donations, amounting in all, to 1,200*l.*, have been, at different times, granted by this Government.”

One thousand two hundred pounds granted by the local government of a dependency of Protestant Britain, towards the erection of *one* Popish mass-house ! Well may there be an

dom of Christ—there to imbibe endless prejudices, fatal to themselves and others—there to be sworn upon the altars of superstition to an interminable hatred of what they call heresy, which is indeed pure and undefiled religion ; to have prejudice blackened into malice against those who love God ; to have all their worldly interests thenceforth identified with priest-craft ; to settle down, perhaps, after a fearful struggle between interest and conscience, into Epicurean scepticism ; perhaps, in some instances, to teach the people to adore what they know to be a bit of bread ; to curse them from the altar, for what they themselves believe to be right and a duty—the perusal of the Word of God ; and, lastly, to despise them for trembling at the impotent malediction.”

† We are glad to see the iniquitous annual grant to this college occupy public attention to the extent it does. Last session forty-one petitions were presented against it, and we believe from what we hear of the matter that the number will be vastly increased next session.

‡ We beg to refer our readers to a valuable tract, entitled *The Progress of Popery in the British Dominions and elsewhere*, published by the Protestant Association.

§ *New South Wales*, its present state and future prospects ; being a statement, with documentary evidence, submitted in support of *Petitions* to His Majesty and Parliament. Svo. pp. 644. 1837.

alarming increase of crime and misery in that extensively progressing colony, when its domestic Legislature exhibits so much readiness and liberality in endowing the Church of Rome, and contributing towards the building of Popish chapels, from which will be poured forth, as from volcanic craters, a deluge of demoralizing and desolating lava.

“By the estimate for Church Establishments, for the year 1837, it appears, that there are at present one Bishop and eighteen Chaplains of the Church of England, and that six additional Chaplains are expected from England in the course of the year; that there are also eight Ministers of the Established Church of Scotland; and seven of the Roman Catholic Church, including the Bishop and Vicar-General;* six additional Clergymen of this persuasion also being expected to arrive in the Colony in the course of the year. The estimated charges of each establishment are as follows:—

Church of England.....	£14,827	10	0
Presbyterian Clergy	1,300	0	0
Roman Catholic Clergy	3,040	0	0

The compilers of this work have told us that the Roman Catholics do not form one-fourth part of the population; and yet, while they have seven Clergy, and the Church of England, comprising nearly three-fourths of the population, have nineteen, seven additional Popish Priests are sent out, and their passage paid by the Government, just because Dr. Polding, the Roman Catholic Bishop of Australia, informs them “that six additional Catholic Chaplains are required to render the Catholic a permanently resident and efficient Clergy—besides one to be stationed at Norfolk Island.” When will Lord Glenelg and the Colonial Government ever exhibit so much alacrity and precision in attending to the suggestions and requisitions of the Bishops and Clergy of the Church of England?

We find from this extract, that Popery receives an ecclesiastical endowment of at least three thousand a year, exclusive of continual donations, of the nature and extent of which we may give a tolerably good guess from the specimen recorded above, from its own Government: and we may add to this, that there are numerous schoolmasters of the Romish persuasion, paid by Government, throughout the length and breadth of the Colony. We may, likewise, just allude to a fact, illustrative of the favouritism shown towards Popery by the Noble Lord who is at present Secretary of State for the Colonies. It is customary to

* Though the compilers of this work mention only six, yet we happen to know, from Parliamentary papers in our possession, that *seven* Popish Priests were actually sent out to Australia, by the Government, in the year 1837.

allow Clergymen of the Church of England, who have received Government appointments in Australia, the sum of 150*l.*, for the purpose of defraying their passage out, provided they be *single*; and 200*l.*, in the event of their being *married*. The Popish Priests who were sent out in 1837, received, each of them, *the larger sum* from the treasury; so that, in fact, an addition of five-and-twenty per cent. was made by Lord Glenelg in their favour!

In speaking of Sydney, the Popish Dr. Spalding says, in his letter to Sir Richard Bourke—

“Since the month of October (1835), each Sunday, Ecclesiastical students have read prayers and instructions selected by the (Romish) Bishop, to the prisoners in the Carter’s Barracks, at the tread-mill, in the gaol, and recently to those employed at the new gaol.”

Every encouragement, in truth, is given to Popery: she is permitted to increase and proselytize, to poison the entire current of society, and revel as she pleases in the enjoyment of her despotic sway over the minds and bodies of her deluded votaries.

We will now bid adieu to the Author whose work heads this Article, and devote the remainder of it to the consideration of a work which we highly recommended to the notice of our readers in our last number; but which we feel, upon a more careful perusal than we were then able to give it, to be of too much importance to be hastily passed over. It is a small volume, which may almost be described as a continuation of the *History of Popery*, carrying us through the political history of Popery from the first dawn of the Reformation to the fatal measure of 1829. It is not so much a profound view of the changes which have taken place in the relative positions of the Papal and Reformed Churches, and analysis of the secret springs and hidden currents that have produced those changes, as a clear and practical development of the subtle workings of Popery, and continuous delineations of the distortions and colossal heavings of the hydra-headed monster.

We allude to the *State of Popery and Jesuitism in England*, by the Rev. Thomas Lathbury; and, as our former remarks tended to show that the chief dangers to be apprehended from the Church of Rome were from her political character and influence, so, in our future, we will endeavour to point out the measures most loudly called for, and most likely to be successful, in opposing her encroachments.

And, indeed, at a time when Popery is advancing her monstrous claims with unprecedented boldness, and taking rapid and alarming strides towards the attainment of her long-lost supre-

macy within these realms, we cannot do otherwise than hail with peculiar satisfaction, any indication of the revival of that pure Protestant feeling which we are persuaded has existed in the English breast ever since the Reformation, and still exists, though it may be in a latent and suppressed degree, notwithstanding the lamentable apathy, insufferable indolence, and unjustifiable neglect, which have obtained to so melancholy an extent of late years; we are rejoiced, we say, at the appearance of any symptom of the return of health and elasticity in the Protestantism of the country; and among other evidences of the resuscitation of its former vigour, we know none so exhilarating, or so truly cheering to the religious mind, as the increased activity and zeal of the Clergy of the Church of England in the discharge of their important duties as the spiritual watchmen of our Zion, and the cheerful alacrity and eagerness with which they have thrown themselves forward in the contest with the resuscitated powers of the Church of Rome, at the present ominous and most important juncture.

Mr. Lathbury is not altogether unknown to the public as an undaunted champion of the Church of England, and an able and indefatigable antagonist of the Church of Rome. His erudite and valuable History of the English Episcopacy, drew down upon its writer not only the anathemas of the Vatican, but the less innocuous thunders and vituperations of the great organ of all that is creedless in religion, democratic in politics, and unsettled in morality, the *Edinburgh Review*. Mr. Lathbury is well able to refute the baseless charges and envenomed assertions contained in that *Review*; and as he promises as much in the preface to his present volume, it would be equally an anticipation of what he might with most propriety advance, and a digression irrelevant to the subject matter of our critique, to enter upon any further discussion of the subject.

Mr. Lathbury's volume is an attempt, and a successful one, to trace the state of Popery in England, from its first overthrow, in the time of Henry VIII. to the passing of the so called Emancipation Bill; dwelling at most length upon those periods of our history, when this relentless foe to the human race rallied her forces, and endeavoured to re-establish herself again as the religion of Great Britain: pointing out, with faithfulness and considerable accuracy, the manner in which her advances were checked and her attacks repelled, and detailing the various weapons with which our forefathers successfully maintained the contest with the man of sin; under the expectation and prayer that we may be encouraged, from their example, to hope that similar success will attend our exertions in drawing our materials

of warfare from the same armoury, and adopting the same un-deviating line of conduct :

“As a man,” says Mr. Lathbury, “ who is involved in difficulties, of whatever kind, is delighted with meeting an individual who has been extricated from similar trials to those which now surround his own path, because he hopes to be made acquainted with the means by which his friend was delivered ; so we, in the present times of peril, may gather experience from the past history of our country ; we may consult its records, with the assurance of discovering the means to which our fathers resorted in their distress, and which were so abundantly blessed.”

Perceiving, with much pain and alarm, as every pious mind necessarily must, the zeal and activity of the Papists, in propagating their errors and endeavouring to make proselytes to their Church, and the apathy and indifference of modern (nominally Protestant) Dissenters, as well as their culpable proceedings in connecting and identifying themselves with Papists, for political purposes, Mr. Lathbury was anxious to render some assistance to the cause of truth, and has accordingly favoured the religious world with his present interesting volume, in order to expose the principles and practices of the Papists, to warn Dissenters of their inconsistency and criminality in leaguering with the avowed enemies of “ pure and undefiled religion,” and pointing out to the truly Protestant reader the means most likely to prove efficacious and be attended with the divine blessing in combating the efforts of Popery to enchain the British people again in the galling fetters of her rank and poisonous superstitions. But as every desert has its Oasis, so are there some Dissenters of whom we may write better things :

“ Of course (says Mr. Lathbury) all the Dissenters are not included in my censures. My remarks apply only to that portion of the Dissenting community who act in agreement with the Papists. There are many Dissenters, some of whom I could mention, who, so far from approving of the measures so eagerly pursued by their brethren, do not hesitate to condemn them in the most decided terms. These are the true representatives of the principles of the Dissenters of the last century. They are the successors of such men as Watts and Doddridge, and Henry, and others of a kindred spirit ; men who would be horror-struck at the unseemly unions which often are witnessed, on political questions, between the Papists and the Dissenters of the nineteenth century.”

All we can wish, which we do from our very heart's-core, is, that the whole body of modern Dissenters may be inoculated, and become thoroughly saturated with the principles which would lead them to behold their anomalous connexion with the beast of Rome, with the same horror and dismay that would have filled

the hearts of Watts or Doddridge at so melancholy and hateful a sight.

To speak in laudatory terms of the work before us is an easy and a pleasing task, but we wish rather to bring before our readers something that may be practically beneficial with regard to the duties rendered binding upon every Christian by the rapid and progressive encroachments of Popery, than to give them an eulogistic commentary upon Mr. Lathbury's work, or a synopsis of any treatise upon the various phases of Popery since the Reformation.

That Popery has exerted herself, and that unremittingly and with unwearied assiduity, to regain her pre-eminence and again lord it over God's heritage in this country, we think no one who is conversant in the slightest degree with England's history can for one moment doubt. Whether we contemplate the attempts of the foreign enemies and disaffected subjects of Elizabeth—the plots and treasons which ensued upon her accession to the throne—the multifarious efforts of the Jesuits to divide and sow the seeds of discord among Protestants—their assumption of every character in society for the purpose of creating differences among Churchmen—their intrigues in the Parliament's army—their part in the death of the first Charles—their influencing the non-conformists in their views of toleration—their instigation of the Bishops to enforce the penal laws—their gigantic and well nigh successful exertions under the second James—their intrigues and plots upon the settlement of the Protestant succession—the rebellions of 1715, 1745, &c. and their more recent Agitation! Agitation! Agitation! pregnant as it has been, and, if God prevents not, still will be, with degradation, and disaster, and woe to the British Empire; whatever point of English history we view, to whatever period of the existence of the Reformed Church we direct our gaze, we invariably find the Papist sowing the elements of confusion and sedition, of anarchy and rebellion, among the subjects of a Protestant monarch, and endeavouring to introduce into the very frame-work of society principles calculated to scatter its every atom of durability and firmness to the four winds of heaven, and convulse the body politic till the last death struggle of its attenuated existence shall open the way for the re-establishment of the despotic power of Rome over the minds and consciences of the British people. We believe firmly that Rome would exult with her very loftiest note of triumph, that her belfries would peal forth the most jubilant and ecstatic *Te Deum* to-morrow, were Great Britain precipitated from the high elevation to which she has been exalted among the nations of the earth, and debased to the

very dust. Many Popish writers have actually put their lips to the trumpet already, and sang in high strains of gratulation the predicted decay of her strength and the prostration of her energies. Popery ever has been, Popery ever will be the same; the same in hostility to the Word of God;—the same in inveterate hatred of liberty of conscience, the free use and exercise of any of the moral attributes of man; the same in disregard to the mandate of the Almighty, exalting herself above all that is called God; the same in disregard to the peace and happiness, the temporal and eternal welfare of man; the same in her lust for the blood of the saints; the same in her lying vanities, and uttering lies in hypocrisy; the same in unblushing effrontery, in cruel and relentless persecution, in tyranny and blasphemy, in intolerance and in vice. She will never rest satisfied with the amplest toleration: *aut Cæsar aut nullus*—either mistress of the world or nothing, is inscribed on each cycle of her history; undisputed and undisturbed domination over the bodies and souls of the whole human race, from the emperor to the beggar, is the modest claim engraven upon her brow; and to imagine that she will cease to be restless or cease the agitation and enforcement of her execrable pretensions because concession after concession is made to the avidity with which she urges her suit, is as diagnostic of combined ignorance and madness as to suppose it possible to wean a drunkard from his wine by consigning to him the key of your cellar.

That Popery was not completely annihilated at the Reformation, but suffered still to exist, to annoy, and perplex the Church of Christ, is a part of the inscrutable workings of His providence who is too wise to err, and too good to permit anything but for the ultimate advancement of his own glory and the best interests of his Church on earth. We may, however, find something like a parallel case in the Canaanites being still permitted to dwell in the land to the detriment and annoyance of the children of Israel after they had obtained the promised inheritance. Mr. Lathbury notices this parallel in the following practical remarks:

“While it is our duty to trace the footsteps of Providence in the accomplishment of that event by which the Papacy was laid prostrate in England, it is equally incumbent on us to watch the enemy, who though overthrown at the Reformation, was not completely destroyed. When the Israelites were planted in the land of promise by the strong arm of Jehovah, the nations of Canaan were not utterly rooted out, but were left in an enfeebled state, not sufficiently powerful to overthrow their conquerors and re-establish themselves in their territories, but still strong enough to harass the Jews, and to prove as thorns in their sides, for the purpose of proving them and of reminding them that it

was not by their own might, but by the good hand of their God, that they were established in Canaan: so at the period of the Reformation, Popery received a deadly blow, but it was not extinguished; it was permitted to maintain an existence, and at certain seasons it has appeared more vigorous than at others; nay, there have been periods, since the Reformation, when Popery appeared likely to regain its ascendancy. That it was permitted to remain in the land as a trial of Protestantism there can be no question. By its existence Protestants are reminded of the thralldom in which their fathers were involved, and from which we are happily and mercifully delivered. At the present period the Papacy appears to be gaining strength; at all events, it is putting forth all its energies; and, as in the case of Israel, when they became lukewarm and indifferent, the Canaanitish nations were permitted to obtain certain advantages, and in some instances even to oppress the people; so we may rest assured, that, if we forget our privileges, or lightly esteem our deliverance from Popery, the same wise Being will act in a similar manner towards us, and permit our enemy to make advances, and perhaps to assume a threatening attitude."

The Church of England is exposed to the attacks of Popery in the present day, to a far greater extent than ever were the children of Israel to the assaults of the unexterminated Canaanites. Ever since the calamitous act of 1829, which admitted into the central citadel of our Constitution a band of men sworn by the most solemn oaths to demolish her foundations and raze the entire fabric to the ground, the Church of England has had to contend with the man of sin face to face, to repel attack upon attack, resist and counteract sap and assault of every description; whilst the brazen hoof of Popery has been again and again lifted to crush her to the dust. To use the glowing and indignant words of a Clergyman who writes with a pen of fire:*

"The Bill of that year replaced the Roman Catholic in the Parliament from which he had been expelled a century before, by the united necessities of religion, freedom, and national safety: the whole experience of our Protestant history had pronounced that evil must follow. And it has followed. From that hour all has been changed: British legislation has lost its stability; England has lost alike her pre-eminence abroad, and her confidence at home; every great Institution of the State has tottered; her Governments have risen and passed away like shadows; the Church in Ireland, bound hand and foot, has been flung into the furnace, and is disappearing from the eye; the Church in England is haughtily threatened with her share of the fiery trial; every remonstrance of the nation is insolently answered by pointing to rebellion, ready to seize its arms in Ireland; Democracy is openly proclaimed as a principle of the State; Popery is triumphantly pre-

* Vide *England the Fortress of Christianity.* By the Rev. George Croly, LL.D. 8vo. pp. 8.

dicted as the universal Religion. To guide and embody all :—a new shape of power has started up in the legislature ; a new element, at once of control and confusion ; a central faction which has both sides at its mercy ; holding the country in contempt, while it fixes its heel on a Cabinet trembling for existence ; possessing all the influence of office, without its responsibility ; and employing unlimited patronage for the purposes of unlimited domination. Yet these may be but the beginning of sorrows !”

There could not have been found deadlier foes to the prosperity of Great Britain and the religion and liberty of her people, than the subjects of the Roman Pontiff ; and we are equally convinced, that when found, no more effective or destructive weapon could have been put within their grasp for the dismemberment of the empire, the destruction of her Christianity, and the annihilation of her civil and religious liberty. Political power has emboldened the Papists beyond measure in pressing their unhallowed claims, and increased the repulsive effrontery with which they have ever conducted their assaults upon the bulwarks of our faith, to an all but rebellious height of arrogant and haughty menace. If we look for the place from whence have emanated the heaviest blows and most serious discouragements to our Ecclesiastical establishments, we find it has been from the British Legislature, a body expressly called together for the defence of the Church established within these realms ; and a body, moreover, which had been rendered by the piety and wisdom of our forefathers, an impregnable buttress to the Church, until its entrance was abandoned by its natural guardians, in an hour of base expediency and unpardonable madness, to the enemies and certain subverters of every Protestant institution. It is to the British Parliament we must look for the development of the designs of the Papacy. Almost the last act of the Papists during the last session, was one which was well calculated to fill the mind of every Protestant with the deepest alarm. It was the introduction of a clause in the New Prisons Bill for England, for appointing and paying Roman Catholic Chaplains in English prisons ; “introduced,” as the *Catholic Magazine* informs us, “into it, in the House of Commons, by the penetrating activity of the Hon. Mr. Langdale.”

Mr. Langdale, our readers will doubtless recollect as the President of the newly-formed (Roman) Catholic Institute. The unconstititutional and dangerous attempt was happily defeated in the House of Lords, and Mr. Langdale threatens, we perceive, to bring it forward next session, in even an aggravated form. This is only one specimen of the “penetrating activity” with which Papists make use of their political power to under-

mine, to subvert, and to destroy, the Protestant Establishment. Must not every one see that such a measure, if adopted, would most seriously compromise the principles on which the constitution of Great Britain is founded; that it would be a virtual denial of the great principle of a National Church: and by removing individuals from under his instruction, materially weaken the influence and interfere with the liberty of the Church of England Clergyman in the discharge of his office; thus contributing, and that in no slight degree, to the ultimate utter rejection, on the part of the State, of the services of the Church happily established amongst us. We, however, on this and many other matters, call to remembrance the consoling fact, that we still have a House of Lords, and “we thank God, and take courage.”*

Popery, however, though emboldened and enabled, by the attainment of political power, and a voice in the legislature of the country, she wished most to regather beneath the sway of the triple crown and crosier, to push her political conquests to the utmost, by no means confines her exertions to the limits of the political hemisphere. Wherever in the literary, social, or commercial world, she can obtain a footing, there she is labouring with the same unwearied zeal, the same “penetrating activity,” as in the British senate, to reap a harvest of proselytes and promote her interests; to strengthen her stakes and lengthen her cords to their utmost stretch of tension.

We know, upon good authority, that there are, at the moment we write, an incalculable number of Jesuits, under assumed garbs and characters of every variety of description, scattered over the length and breadth of the land, propagating the tenets of the Papacy, and sowing discord and contention wherever they can, straining every nerve to widen the differences existing between different sects of Christians; agitating dissenters against tithes and church-rates; and, in the character of members of the Church of England, broaching doctrines and opinions at direct variance with the spirit of the Gospel and the fundamental principles of the English Church, thereby bringing an unmerited disgrace upon

* His Grace the Duke of Newcastle, in a letter to the writer of this Article, at the time when the Prisons Bill was brought before the House of Lords, speaks of it in a manner worthy of His Grace’s uniformly consistent maintenance and advocacy of Protestant principles in that House. His Grace says, “this is another of those dangerous innovations which, little by little, are sapping the foundations of our Establishments and the old Constitution in Church and State.” Would that the pure spirit of Protestantism which animates the breast of that distinguished nobleman were diffused throughout the entire mass of our legislative aristocracy!

the Protestant Establishment, and putting weapons into the hands of the ignorant or bigotted schismatic or dissenter, with which to attack the great bulwark of National Christianity. We could narrate many startling anecdotes, which have been communicated to us by friends who have known the parties concerned in the transactions, illustrative of the various plots and intrigues of the Jesuits of the present day, in their assumption of different characters in society, from the Protestant Clergyman down to the bricklayer's labourer, which would fill our hearers with astonishment and no little indignation. They prove, incontestably, as must everybody's experience who have watched the workings of Popery narrowly, or been at all connected with the private or public exertions that are being made to stem the torrent of Popish leaven which is now deluging the land, that what Popery and Jesuitism ever have been throughout the entire period of their being, such are they now; they employ the same carnal weapons, use the same unsanctified means to the attainment of their end, and answer as literally and as truly to every feature in the graphic delineation of Popery sketched by the pen of inspiration, as they did at any former period of their hateful and pestilential existence.

Amongst other artifices and ungodly manœuvres of the Jesuits, there is none, perhaps, to which they have so constant reference, and of which they appear so fond, as the casting calumny and misrepresentation of every kind upon everything Protestant. It is useless to refute their base and groundless aspersions; they reiterate, a thousand times, statements and assertions repeatedly refuted in the most triumphant manner, and appear to imagine, that by incessant repetition, they will at least tire the patience of Protestants, and deter them from again exposing the fallacy of what has been so frequently proved to be false; and that thus falsehood and calumny will obtain entrance into the public mind, and settle down as undisputed and long-established truth in the creed of the unsuspecting and uninquiring million. The book before us exemplifies this trait in the character of Jesuitry, or rather, this characteristic of her unholy warfare in no small degree; and for a further and very palpable proof of the identity of Jesuitism in the present day with that of former times, we would refer our readers to a very valuable and triumphant refutation of the calumnies heaped by modern Jesuits (and Dr. Wiseman in particular) upon Protestant Missions, by the Rev. James Hough, for some time Chaplain to the East India Company, at Madras, and now officiating as Perpetual Curate of Ham, in Surry.

The following description of a Jesuit is as graphic and true

to nature now, as it was when first penned by the most elegant of Christian Poets—

“The Jesuit,” writes Cowper, in the sixth book of his *Task*,
 “has shot his bolts away,
 Till his exhausted quiver yielding none,
 He gleans the blunted shafts that have recoiled,
 And aims them at the shield of Truth again.”

We will just illustrate this position, with regard to the Jesuits, by another recent fact, which, though of no very great moment, excepting to the parties concerned, yet is emblematic of the total disregard to truth and dishonest repetition of oft-repeated misrepresentations so common among Jesuits. On the 20th of July, this year, a lady of the name of Agnew was received as a recent convert to the Roman Catholic faith into the religious community of the Sisters of Mercy, at Cork; and the Popish organs, at the time, blazoned abroad the fact, with no slight indications of rejoicing, at having entangled in the meshes of their web so “distinguished a convert;” proclaiming to the world at large, that a near relative of Sir Andrew Agnew had abjured the religion of John Knox, and become a postulant for Papal reclusion from the world. A report thus confidently asserted and industriously circulated by the Roman Catholic Press in Ireland, found ready credence with the multitude, and became the topic of conversation, to a considerable extent, both in the Sister Island and in Scotland, occasioning much annoyance and serious uneasiness to the family and connections of Sir Andrew Agnew, who lost no time in wiping off the stigma thus sought to be cast upon his family, and refuting the calumny so shamefully set adrift by the members of the Church of Rome. Sir Andrew’s denial that *any member* of his family had abjured the Protestant faith, and disclaiming the slightest connection, or even knowledge, of the Miss Agnew of Cork, appeared in all the leading papers of Ireland, Scotland, and London: but do the Roman Catholic authorities retract their slander, and confess their wilful error? By no means. The lie is too good a one to be lost—tells too practically to be abandoned by them. Their periodicals repeat the assertion, without taking the least notice of Sir Andrew’s indignant denial of its truth; the *Catholic Magazine* for the month of September, for instance, devotes a column to “*Miss Agnew, a near relative of Sir Andrew Agnew!*”

Akin to this, and of a far more important character and more dangerous in its effects, is the continual pollution of the fountain of English History by Popish historians. Mr. Lathbury

has the following remarks on this impudent and infamous mode of warfare:—

“Most of my readers are aware of the attempts of Popish historians to palliate, if not to justify, the cruelties exercised against the Protestants during this bloody reign. Dr. Lingard gravely assures his readers, that the severities were revived by the excesses of the Gospellers, and by a new conspiracy.*

And, elsewhere, he adds—

“If anything could be urged in extenuation, it must have been the provocation given by the Reformers.†

“He insinuates that the grossest insults were offered to the Queen, and to the priests: but when he comes to proofs he can only adduce a few facts of a few individuals, and these forsooth are to be regarded as evidences of the general disaffection of her Protestant subjects.‡ It would have been strange if the people had not manifested their disappointment at the breach of those promises made by the faithless Queen to the men of Kent (who seated her on the throne), that they should not be disturbed in the profession of their religion. As to outrages, however, there were none. But supposing some of the Protestants had been implicated in rebellion, why were they put to death as heretics, and not as traitors? The truth is, the Papists of the present day would gladly turn away the eyes of Protestants from the cruelties of this inglorious reign; but it behoves us, as Churchmen, to look back upon this period, in order that we may discover the true character of Popery. In the present day, it is restrained from committing excesses; but as its principles are unchanged, we have no reason to believe that its practices would be different, if the restrictions of law and public opinion were removed. At all events Popery cannot be trusted. Its promises may be specious, but what single principle or tenet have the Papists renounced? How, indeed, can they, so long as

* Lingard, Vol. VII. 266.

† Lingard, Vol. VII. 285. Mr. Hallam remarks, “Dr. Lingard has softened and suppressed, till this Queen appears honest and even amiable. A man of sense should be ashamed of such partiality to his sect.”—*Hallam* I. 144.

‡ We quote the following just remark in reference to Dr. Lingard's defence of Queen Mary: “But those who would diminish this aversion, will do better by avoiding, for the future, such panegyrics on Mary or her advisers, or such insidious extenuations of her persecution as we have lately read, and which do not raise a favourable impression of their sincerity in the principles of toleration to which they profess to have been converted.”—*Hallam*, I. 145.

they retain the monstrous doctrine of infallibility? It is the decision of their church, that all Protestants are heretics, and the doom of heretics is death; can we, then, with the utmost stretch of charity, believe that the flames of Smithfield would not be rekindled, if power was again possessed by the Papacy. As we have seen the fruit of their doctrines in past times, and as from the nature of things their tenets cannot be changed, they surely cannot deem us unreasonable or uncharitable in our belief, that the same principles would lead to the same results, if unrestrained by the authority of law or the force of public opinion.

“As the Princess Elizabeth was known to be attached to the Protestant faith, and as she was the hope of the Protestant party, several attempts were made by her enemies to remove her out of the way. Her preservation amid so many dangers was truly wonderful. At one time the Papists had resolved on her destruction, in order that the hopes of the Protestants might be extinguished: the warrant for her execution was actually signed by many members of the council, and the signature of the Queen was alone wanting to give effect to the document. From some cause or other, Mary relented, and Elizabeth was spared. After the death of the Queen, Philip confessed that he had been instrumental in preserving Elizabeth’s life, against the repeated solicitations of the crafty Gardiner: his interposition, however, did not spring from pity, but from motives of policy, for he hoped in the event of Mary’s death, to secure his position in England by marrying Elizabeth. When Dr. Lingard arrives at this period of our history, he endeavours to make the merit of Philip more conspicuous, by telling his readers, that Elizabeth was concerned in a conspiracy against her sister, and that Philip spared her life in the hope of marrying her afterwards. That her life was spared at the intercession of Philip is certain; but that she was engaged in any conspiracy is false, and that Dr. Lingard should assert the contrary is surprising. Elizabeth’s danger arose not from her politics, but from her religion. Elsewhere, the Romish historian observes that the emperor urged the execution of the princess, and that she was saved by the interference of Gardiner; but there is abundant evidence to prove, that the prelate was one of her bitterest enemies, and that he was closely connected with those plots whose aim was her destruction. Amidst all these dangers, Elizabeth was spared; she was under the Divine protection, and not a hair of her head was injured. Great and glorious deeds were to be accomplished, and Elizabeth was the destined instrument in their execution. In her case the words of Holy Writ were verified: ‘He disappointeth the devices

the crafty, so that their hands cannot perform their enterprise.' Her enemies were placed under restraint; and though they were daily plotting her ruin, yet they were not permitted to injure her person."

Take the following brief sketch of Mary's reign in connection with the above:—

"Mary's reign was short, inglorious, and bloody. It is a dark spot in our history, and furnishes a black page in our annals: yet it is a period pregnant with instruction. To it may the Protestant revert for evidence of the persecuting nature of Popery; and whatever may be alleged by spurious liberalism in proof that Popery is changed, or against the injustice of condemning the principles of Popery for the practices of three centuries ago, let not Protestants lose sight of one single fact, namely, that the Papists themselves have never asserted that their views on the subject of heresy and persecution have undergone any change. It is stated, and there appears to be no reason for questioning the statement, that Mary's last days were rendered miserable by the recollection of the blood that had been shed during her short reign. She had been taught by Gardiner and Bonner to believe that by putting heretics to death, she was doing God service; but when death appeared near, she began to view her actions in their proper light; and the remorse which she experienced was undoubtedly deepened by the review of those events which will cast a shade on her memory to the latest posterity."

Well may Popery long to pervert and nullify the concurrent testimony of every nation's history. Well may she employ her most exalted powers, and pay her ablest men, to weaken or destroy the indelible blot fastened upon her escutcheon by the enormities of far-back ages; well may she strain every energy and descend to every mean and dishonest and contemptible trick, to erase from the tablet of time the damning proofs of her identity with the denounced and execrable *Babylon* of the Scriptures of inspiration. And mad beyond all computation should we be, if, even in the midst of the present restless and feverish anxiety for novelty, no matter of what kind—grossly insane should we be, if we believed for one instant, the monstrous dogma now sought to be promulgated amongst us by the emissaries of Rome, that the much-vaunted liberalism of the day has produced a change in the spirit of Rome. The liberalism of the day must indeed be possessed of gigantic influence, nay of power equal to omnipotence, if, as we are repeatedly told, she has actually effected a mutation for the better in that which ever was and still remains "infallible." Mad, and worse than mad, must the people of England be, if, with the broad blown banner of haughty Rome flaunting to their gaze, with the blood-dyed inscription "*semper eadem*" burning in characters of flame upon it, the

conviction of the solemn truth flashes not across their mind with irresistible energy; that the same measure she meted out in the plenitude of her power to our martyred forefathers, will she measure out to us, should we, by our lethargy or impiety, suffer her again to establish her despotic sway in these highly-favoured islands. If there is one truth more constantly developed than another in the history of England, it is this, that just as Popish influence prevailed or declined in the councils of the empire, did the kingdom sink or rise in the scale of nations; that exactly in proportion as Protestant principles were acknowledged or denied and compromised by the legislature of the country, did greatness or disaster, glory or defeat, weakness or power, characterise her policy, attend her arms, and inscribe its hieroglyphic on the records of her existence.

We say again, and we wish that every syllable we utter could break in a voice of thunder upon the ear of every drowsy and sleepy native of Great Britain, that the people of England are mad, and worse than mad, if they tamely sit still and see Popery progress with the colossal strides she is now making towards the subjection of our justly loved country to the triple crown and crosier of Rome; if they are willing to barter away a nation's welfare for the luxury of their own personal ease and quiet, sacrifice the temporal and eternal well-being of their countrymen, for the effeminate indulgence of their slothful propensities and morbid unwillingness to disturb the death slumber in which society is wrapped, and to immolate the cause of truth, of national greatness, and of civil and religious freedom, upon the altars of their own egotistical and insensate ambition. But we hope better things of our countrymen—we entertain sanguine expectations that they will not fold their arms and permit the deadly soporific of modern liberalism to steal away their senses, and bind up their faculties in death-like torpor, when they are called upon by every consideration that is manly and dignified, by every sentiment at all connected with the greatness of a country and the happiness and liberties of her people, by every emotion of benevolence, by every dictate of a pure and lofty patriotism, and above all by every feeling of philanthropy that exists in the human breast, and by every breath of gratitude and every pulse of piety that beats and throbs in the pious heart, to be up and doing, to gird up the loins of their minds with alacrity and zeal, and contend earnestly for the faith once delivered to the saints. "Curse ye Meroz," are the memorable words of the Deity himself; "Curse ye Meroz," said the angel of the Lord; "curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Let us solemnly consider the obligations we are under to defend that pure scriptural faith from whence we have derived both nationally and individually so many and so great privileges and blessings, and contrasting the difference between our own peaceful condition and the tempestuous and fiery trial-time of persecution and martyrdom through which our forefathers passed into glory, let us with gratitude and thanksgiving willingly and unreluctantly give ourselves seriously to the same task of beating back the advancing hosts of the aliens, and contesting every inch of ground with the hostile and mighty advocates of a corrupt and persecuting creed. We have received from our sainted ancestry a holy and thrice-hallowed legacy—a gift, for the preservation of which, and the handing it down to us, they willingly passed to the stake, accounting cruelty and torment, nay death itself, welcome, could they by their sufferings but bequeath to us unimpaired so invaluable an heir-loom. What they were martyred to cherish, what they poured out their blood like water to preserve, that let us not hold common or cheap. Posterity as well as the present generation, call upon us to hold fast that we have, to retain, even at the expence of our life's blood, the precious blessings of a pure creed, an open Bible, and liberty of conscience. Let us then pledge ourselves upon a holier altar than that by which the youthful Hannibal was sworn, to have no peace with the impious system which tramples in the dust alike the honour of God and the happiness of man—which spreads its net only to catch men's souls and plunge them in everlasting perdition—which exalts itself above all that is called God, and thirsts for the blood of the martyrs of Jesus. *Nulla pax cum Roma*, be this our motto, and in the name of the God of truth let us prepare for the battle, nothing doubting that in the severe and searching struggle fast approaching, we shall be enabled to quit ourselves like men, and, David-like, prevail with the sling and the stone of scriptural truth against all the sophistry and deceitful craft of the Goliaths of the Papacy.

But Mr. Lathbury's work is not only valuable from its being a condensed and authentic description of the workings of Popery and the means that in former times have been used successfully to stay her advances, but as containing, at the end, a very excellent chapter devoted to the substantiating the charge of novelty, heresy, and schism against the Church of Rome. This is an important labour, and the properly effecting which is calculated to produce an immensity of good in the present day, when thousands of the unwary and those who have not laid the foundations of their faith very deeply, are being deluded and hoodwinked by the effrontery with which Papists are continually alleging the

antiquity and the unity of their own Church, and the distraction and divisions among Protestants. If unity of opinion on any subject carries weight with it, let us remind the Papist that there is no one sentiment in holding which Protestants of every denomination and shade of difference so cordially and unanimously agree, as that the Church of Rome is the Apostate Church denounced with so fearful and terrific a condemnation in the Word of God:

“The Popish boast of unity may, however (writes Mr. Lathbury), be easily disposed of. It consists in nothing more than the bare recognition of the authority of the Pope, by all parties in the Church, while at the same time they are permitted to follow the particular rules, and to adopt the particular opinions, of their respective orders. How can it be shown that the adoption of one single point—the supremacy of the Pope, constitutes a centre of union more binding than that which is adopted by Protestants, namely, the recognition of the Sacred Volume.”

In recommending the study of the primitive fathers, not for the purpose of establishing any doctrine, but to unmask the Papists in their shallow pretence of antiquity, Mr. Lathbury says—

“The Papists have committed two crimes, with respect to the fathers, of no slight enormity. They have corrupted the text of the genuine fathers; and they have fabricated spurious treatises, and published them as their genuine works. To these nefarious practices have they resorted, for the purpose of propping up a sinking cause; and it would be strange indeed if, with so many shifts, they could not make a show of defence when the edifice of Popery is in danger. It has been incontrovertibly established by James, in his learned work on the Corruptions of the Fathers, that no less than one hundred and eighty-seven treatises have been forged by the Papists, and attempted to be palmed upon the world as the genuine works of ancient writers. The same learned writer points out fifty passages in the acknowledged works of the fathers, which have been corrupted, mangled, or interpolated. The celebrated ‘*Decretal Epistles*,’ as is well known, were fabricated for the purpose of supporting the spiritual authority of the Pope; while the treatise called the ‘*Donation of Constantine*’ was intended to uphold the Pontiff’s temporal power. Both were notorious forgeries.”

One more extract and we have done—

“In all their attempts, the emissaries of Rome aimed at the destruction of the Church of England. Why? because they dreaded her influence over the people; because she was the chief bulwark in the reign of Elizabeth and the four Stuarts against the re-establishment of Popery. When the Church of England was voted down, in the time of Charles I. by the long Parliament, there were great rejoicings in the Popish councils at Rome. They hoped that the removal of the Church would lead to endless divisions among Protestants, and that

the people would eventually take refuge in Popery. There is not a single sentence in Holy Writ more regarded by Papists than this: 'A house divided against itself cannot stand.' Upon this maxim they have ever acted; nor did they conceive that any more effectual method of dividing Protestants could be resorted to than the destruction of the National Church, and the prevention of Nonconformists from uniting with its members As in the days of Elizabeth, James, and Charles, the Papists did not dread the Puritans, so neither in the present day do they entertain any apprehensions from the Dissenters; but as during the period alluded to they were alarmed at the influence of the Church of England, so now their fears arise from the very same quarter. Their efforts are consequently, as in time past, all directed against the Church of England; and were their exertions to be successful they would reap an abundant harvest from those endless divisions, which would be consequent on the destruction of the Church, and which would lead many to shelter themselves under the wing of Popery. The Papacy is making rapid advances in England in the present day; but how much more rapid would they be, were it not for the existence and the efforts of the Church of England. In every town and in every village of the land, notwithstanding the unfaithfulness of some of her ministers, and the carelessness and indifference of others, the Church still, in her liturgy, her articles, and services, raises a bulwark against Popery, which all their efforts are unable to shake. The Dissenters of the present day may not probably see any cause for apprehending danger from the destruction of the Established Church. They may perhaps imagine that they should unite in one common bond against Popery. In this expectation they would undoubtedly be deceived. The Jesuits are sagacious men, and they would easily succeed in creating divisions sufficient to occupy their undivided attention. There are in the very principles of Dissent the elements of discord; and the Jesuits would speedily find the means of managing those elements so as to effect the destruction of Dissenters. I have pointed out some of those methods resorted to by our ancestors to counteract the machinations of the Papists. The pulpit was one chief means of awakening the people to a sense of their danger; let the same engine be still employed, both by Churchmen and Dissenters. We may attack the errors of Popery while we feel the greatest tenderness towards the persons of the Papists. While the pulpit is employed on the one hand, the press may be used with great effect on the other. The present is a reading age—not indeed a thinking one—nor are the people generally disposed to read abstruse and profound treatises on any subject; but still certain works must be produced to satisfy the appetite that has been created. It is an age for cheap publications, and a wide and very important field is open to Protestants. We may rest assured that, unless we occupy the ground, it will be occupied by the emissaries of evil. If we do not sow the good seed, the enemy will sow tares. Hence the necessity of making use of the press to counteract the machinations of the Papists, and to make the people acquainted with Protestant principles. Tracts and cheap periodicals

would find buyers and readers, if well informed Protestants would take the trouble, in their respective spheres, to direct the attention of the people to them."

Let the members of the Church of England only maintain the integrity of their churchmanship, and by unity of effort concentrate their vast power into one effective and impenetrable phalanx, and they will render her impregnable alike to the open and combined attacks of infidelity, neology, and dissent, and the more subtle approach by, sap and excavation, of the crafty Jesuit. The Church of England is alike the fortress of our liberties, the ark of our scriptural faith, and the repository of our form of sound doctrine; let her members only prove true and valiant in resisting the encroachments of her foes, in combatting the open assault, and exposing the clandestine and subtle means adopted for her overthrow, and she need quail at no battle cry of her assailants, fear no rude alarm from without, nor tremble at the multiplied banners that are raised against her; but in simple and operative reliance upon His aid who never failed her yet, doubt not but that she shall still go forth conquering and to conquer, till the last dark storm-cloud shall have rolled away from her horizon, the last enemy shall have been put to flight, the last battle won, and the final triumph of the principles of righteousness over the black and discordant elements of evil shall be eternally consummated. Her foundations are laid deep in the rock of ages, her pillars are apostolic, her walls cemented with the blood of countless martyrs, and her battlements adorned with much that is venerable in antiquity for piety and renown; and, to crown all, and supply the most consoling element in that just confidence which enables us to throw to the winds our fears for her safety and hurl to her enemies our proud and emphatic defiance, the arm which supports her is Almighty, and the shield with which she is encompassed is that of the Omnipotent. In concluding this notice of the "History of Popery" and Mr. Lathbury's useful work, which has grown under our hands to a far greater length than we originally intended, we can only again commend them to the attentive perusal of our readers, with the fervent prayer that they may stimulate the lukewarm, awaken the careless, serve as a nutritious aliment to the Protestantism of the zealous, and convey to the minds of every reader the solemn conviction of the importance and imperative necessity for combined and unceasing activity and exertion among the members of our Protestant Establishment. The same danger with which our forefathers have been threatened from the movements of the Church of Rome, are clearly shewn by Mr. Lathbury to be now threatening us; and if, as we believe

he very convincingly demonstrates, this be the alarming truth, surely no Protestant can withhold his mite of exertion in contributing to the conservation of all that is dear to us in time and priceless in eternity. With the example of that noble cloud of witnesses, the illustrious martyrs of our country, before us, let us buckle on our armour with alacrity, thank God for the success with which he crowned former efforts for the emancipation of England from the thralldom of Papal Rome, and the preservation of her Protestant charter, and taking courage from the survey of their experience, and the glowing records of the triumphs, be dauntless and unwavering in our opposition to the same haughty power.

ART. III.—*The Revival of Diocesan Synods: a Charge, delivered to the Clergy of the Archdeaconry of Rockester, in April, 1838.* By WALTER KING, M.A., Archdeacon of Rochester. Printed at the Request of the Clergy. Svo. London: Rivingtons. 1838.

AMONG the numerous subjects connected with the Church, to which the notice of the public has been directed for some years past, there is one, which we consider to possess peculiar importance, and which has nevertheless attracted a far inferior degree of attention to that which it merits. The subject to which we allude is the convocation of the clergy. It is true, the clergy, during the last few years, have begun, in a few instances, to turn their attention towards this matter. In some dioceses, petitions have been addressed to the crown by the clerical body; and some of the archdeacons, in their charges, have spoken at greater or lesser length upon this point. If we are not misinformed, the clergy of the archdeaconry of Dorset have petitioned her Majesty upon the subject of the convocation, and the Archdeacon of Dorset (whose excellent charge, delivered in 1837, we had the pleasure of reviewing in a former number) has treated of the provincial synods of the clergy in his charge delivered during the past summer, but which has not yet been published. The venerable author of the pamphlet before us has also discussed the subject of diocesan synods. But we are not aware that any person has treated at length, and in a detailed manner, of the origin, nature, and successive history of the different public assemblies of the clergy.

It is, therefore, our intention, in the present Article, to present our readers with some account of the different assemblies of the clergy in this country from an early period.

Assemblies of the clergy appear to have been held very frequently from the beginning of Christianity: and under heathen emperors, as we are informed by Eusebius, Cyprian, and Tertullian. The necessity for such assemblies, even in the earliest periods of the Church, is self-evident. During the lifetime of the Apostles, when the Church was governed by holy men, who spake under the immediate inspiration of God, we find questions of discipline arising among the disciples of Christianity, which required for their decision the assembling of themselves together. How much more frequently then, would such questions occur at an after period, when the extraordinary gifts of the Spirit had departed? The earliest assemblies of the clergy were composed of the bishops and presbyters who were seated, and of the deacons and people who stood before them, and who were little more than witnesses of what passed in the synod. The presbyters, indeed, in every city, formed a necessary standing council to their respective bishop, and together with the bishop, formed a diocesan synod, in which they met to give their advice and consent upon all important matters. This was the practice of the primitive Church, and the same custom was preserved in England after it had declined elsewhere. Some remains of this ancient ecclesiastical discipline are still observable in the capitular bodies attached to our Cathedral Churches, which were originally intended to act as a select body of priests for the assistance of the bishop in the management of the affairs of his diocese. The assembly next in degree to the diocesan synod, was the provincial assembly or council of the province, which comprehended within its limits several dioceses. These assemblies were originally held as often as twice in each year, but afterwards, from various reasons, they were held only once, during the same period. The persons of whom these assemblies were composed, appear to have varied at different times. By an account given of one of them held in this country in the year 1129, it would seem, that the following persons were summoned to it, viz: bishops, abbots, archdeacons, all the priors, monks, and canons who were in the religious houses in England, and finally all who had the care of religion committed to them, by which last description it is understood, that the parochial clergy were designated, the words in the Latin translation of the chronicle are, "*omnes denique quorum Curæ Religio erat commissa.*" At a later period, when synods were more frequently held, and the expense and trouble of attendance had become burthensome to the clergy, it was often the custom for the dean or prior of the chapter or convent, to bring up instruments of proxy to the synod, which empowered him to act for his chapter or con-

vent, and for the archdeacons also in the same manner to represent the diocesan clergy. But in the Council of Reading, which took place in the seventh year of the reign of Edward I., it was ordered, that the clergy of each diocese should appear by two proctors chosen from their own body, which has been the practice ever since. The inferior clergy, who were members of these assemblies, possessed an equal power with all the other members of deliberating upon and assenting to those matters which were brought before them, which appears not only from the words of the constitution of the Council of Reading, to which we have referred, and which run thus :

“Item præcipimus, ut veniant duo Electi ad minús a Clero Episcopatum singulorum, qui auctoritatem habeant una nobiscum tractare de his quæ Ecclesiæ communi utilitati expediunt Anglicanæ.”

but also from the ancient forms of the archbishop's summonitory letters, which ran, “ad tractandum una nobiscum.”

The constitutions passed in those synods always ran in the name, and were stated to be passed with the consent and approbation of, the inferior clergy, even when they were only represented by the archdeacons to whom they had given procuratorial instruments. Thus in the Council of Merton, 42. H. 3. the constitutions which were there made, are stated to have passed, “de unanimi assensu et consilio Prælatorum Religiosorum, et totius Cleri Ecclesiæ;” and towards the end, the same form is repeated in a still more clear and detailed manner: “Archiepiscopi et episcopi de consensu et approbatione inferiorum prælatorum, capitulorum, cathedralium, et conventualium, nec non universitatis totius cleri Angliæ hæc prædicta communiter et concorditer providerunt.”

This privilege appears to have been possessed by the inferior clergy, not only at a later period, but even in the Saxon times, for we find that simple presbyters frequently subscribed their names to the constitutions passed by councils, and often in great numbers. At the Synod of Cloveshoe, held in 803, we find, besides twenty-six abbotts who were present, that nearly forty simple presbyters attended, who were ranked under the several bishops from whose dioceses they came, and also a few of the clergy of a lower order. In the preface to the Canons passed in an earlier synod, held at the same place in the year 747, we meet with these words:

“Sacri ordinis præsules, cum plurimis sacerdotibus domini, et minoribus quoque ecclesiastici gradus dignitatibus, ad locum synodalem, cum venerabili Archiepiscopo Cudberto convenerunt, et de unitate ecclesiæ, et concordia pacis troetanda, confirmanda—que pariter considerunt.”

Archbishop Chichelev also, in his letters mandatory to the

Bishop of London, expressly recognizes this privilege by the language which he employs, and makes it very evident that it was of long established usage; in one place his words are, “De fratrum nostrorum et cleri in eadem convocatione præsentium voluntatibus consilio, et assensu.” In another, “De nostrorum fratrum ac cleri Provinciæ consilio et assensu.” In another, “De venerabilium confratrum nostrorum aliorum que prælatorum, et cleri provinciæ consensu puriter et assensu.” To shew how firmly established was the right of the inferior clergy, not only to deliberate, but also to decide in synods, we find it laid down in a paper drawn up in the reign of Henry VIII. and signed by four bishops: “In all the ancient councils of the Church, in matters of faith and interpretation of Scripture, no man made definitive subscription, but bishops and priests; forasmuch as the declaration of the Word of God pertaineth unto them.” But although the consent of the inferior clergy, together with that of the higher, was necessary, in order for any measure to pass through the provincial synod, yet the archbishop was said to decree and ordain, and the provincial constitutions were published on the last day of the synod by the archbishop. It was not necessary to obtain permission from the sovereign, or, whilst the domination of Rome endured in this country, from the Bishop of Rome, for the purpose of holding one of these assemblies, nor does the authority of either the one or the other appear to have been requisite previously to the time of Henry VIII., in order to make canons. It was only necessary for the clergy to take care not to exceed their proper limits, either in the matter or manner of their decrees, and that they should make such constitutions only as would not be revoked or annulled by the sovereign. The metropolitans were obliged, by the canons, to call these synods together once in each year. But there was no more necessity for them to ask leave to summon these assemblies, than there is in the present day for a bishop to do so previously to his citation of the clergy of his diocese, and the officers of the church to a visitation. The archbishop, it is true, sometimes convened these assemblies together at the instance of the sovereign, which was signified to him by a royal writ, but even in that case, so clearly recognized was his right to summon his clergy, that he called them together by his own authority. And whether the assembly was convened at the instance of the sovereign or not, it appears that the archbishop always dissolved it.

A very remarkable instance of the power of dissolving these assemblies, possessed by the archbishop, occurred in the last convocation, in the reign of Henry IV., which, although called

at the instance of the sovereign, signified to the archbishop by a royal writ, was so much considered to be held under the authority of the archbishop, that it is recorded to have continued its sittings for nearly two months under the king's successor, Henry V. without a dissolution.

Until the time of Archbishop Chicheley, convocations were frequently held, even whilst the Parliament was sitting, without any other writ from the king but what was contained in the bishop's summons, with the clause *Præmunientes* inserted. After the eighth year of Henry VI. the clergy, if they met by the king's letter, enjoyed the benefit of the Act of Parliament of that year, and, therefore, it is to be supposed usually desired it in order to gain the parliamentary protection.

When these assemblies met, writs were often sent to them by the king, forbidding them to attempt any thing against his crown and dignity, and these prohibitions are considered to have been tacit permissions of such assemblies on the part of the sovereign. It certainly appears that the right of the clergy to assemble in these synods was fully recognised on the part of the crown, for otherwise the sovereign would most probably have forbidden them to meet and sit at all, instead of only forbidding them to attempt any thing against his crown and dignity. But this appears very seldom to have been done.

The king had also his proctors or commissioners occasionally in these assemblies, who proposed, protested, and appealed in his behalf, but they were always persons in holy orders. Lay persons, indeed, frequently carried the royal commands to these assemblies, but the only individuals who at any time remained to act for the sovereign were clergymen. It is a remarkable circumstance, that amongst the different grievances which were brought forward, we never find any mention made of a want of convocations. The clergy, on the contrary, sometimes complained of being called together too frequently, and of being kept sitting for too long a time, and, therefore, requested a dismissal, and we also find the archbishop frequently excusing himself on this head in his letter of summons.

We have hitherto considered the assemblies of the clergy as provincial synods, held under the authority of the law ecclesiastical. But there is another point of view under which they may be considered, which is, as attendant upon the Parliament of England.

It appears that during the Saxon times, the clergy, both the bishops and parochial clergy, attended at, and formed a component part of, the general assembly of the nation. The Norman conquest made no change in this respect, for William the

First continued to summon the clergy to the assembly of the nation together with the laity. The lands which the bishops, the abbots, and many of the inferior clergy enjoyed, in right of their benefices, were now held by the feudal tenure, and their possessors consequently were obliged to be present at the assemblies of the states of the realm, together with the other crown tenants. After a certain period it seems that the clergy became unwilling to meet in the same assembly with the laity, and in the reign of Henry II. as is most probable, a separation began between the spiritual and temporal part of the community, which continued to increase during the reigns of his successors. The clergy now appear to have declined to render obedience to the lay-summons, with the exception only of those who were obliged to attend the great councils of the realm, in virtue of their offices or tenures, so that in the sixth year of King John, when the king was desirous to have all the abbots and priors present in Parliament, he was forced to cite them through the bishops of the respective dioceses, and not by an immediate summons. One of the causes which led to this separation was, the dispute which had arisen between the two metropolitanical sees of Canterbury and York, in consequence of the latter refusing to be under subjection to the former, and which ended in it being solemnly determined that the Archbishop of York and his clergy should attend the conciliary meetings and summons of the Archbishop of Canterbury. This rule was, however, broken through after some years, and the clergy of the two provinces of Canterbury and York came to meet in two separate provincial assemblies.

Edward I., however, finding the clergy thus divided from the laity and from one another, resolved to restore the old custom, and to bring them nationally to Parliament. The mode which he adopted for effecting this purpose was, by inserting into the bishop's writ that clause which begins with the word "Præmunientes," and summoning, by means of it, all the secular clergy who were under the rank of bishops, either in person or else by their proxies, and also those religious persons who composed the chapters attached to cathedral churches. The monks and the other regular clergy, who professed to be entirely separated from worldly affairs, were allowed the privilege of being left out of this summons, the crown being contented with directing particular writs to all the great abbots and priors, whether holding by tenure of barony or not, without requiring the attendance of their convents.

The numbers of the lower clergy who had been cited by the archbishop to the convocation had always borne some proportion to those of the lower laity, who were at the same time called

to Parliament, and the summons by the clause "Præmunientes" when first put in force by Edward I. continued the practice. Under its authority, some of the clergy were ordered to appear for each diocese (the county Christian), and some for the cathedral clergy of those cities which sent members to Parliament. The deans and archdeacons also were comprised in the same writ of summons. Not only were the numbers of the clergy in some degree proportionable to those of the lay members of the Parliament, but the powers with which they came were also originally the same. Their first writs of summons ran equally, "ad tractandum, ordinandum, et faciendum;" and when the one class were summoned, "ad ordinandum" only, or "ad faciendum et consentiendum," it appears that the other were summoned in a simular manner.

The clergy, however, appear to have considered the clause "Præmunientes" under which they were summoned, as a burthen imposed upon them, and as an inroad upon their privileges. They consequently exerted themselves to evade its authority, but without success, at least during the reign of Edward I. for we find in the records of the last Parliament of his reign, an entry of the proxies of every bishop, abbot, prior, dean, and archdeacon who did not appear personally in Parliament, and also of the clergy of every chapter and diocese. They prevailed, however, so far with Edward II. that he made use of the power of the archbishop, together with his own, in convening them, and the practice in his reign was, when the bishop's writ with the clause "Præmunientes" went out, to send out two other writs to the two metropolitans, directing them to cite those persons in their respective provinces, who were summoned severally by the bishop's writ. A still further accommodation was afterwards granted to the clergy, and it was arranged, that although the clause "Præmunientes" should still summon them to meet parliamentarily, yet it would be understood that sufficient obedience would be rendered to it, if the clergy should meet provincially, although not at the same place with the Parliament, yet about the same time, and for the same purpose, to be ready to hear what should be proposed by the king. The clause "Præmunientes," however, was not rendered useless or insignificant by this mode of acting, for the bishop, when he received his summons to Parliament, still transmitted it to those of the lower clergy who were concerned, and they continued to make their returns to it; those of them who were not to attend in person, empowering their proctors to appear and consent for them in Parliament, according to the tenor of the bishop's writ, although these proctors sat afterwards and acted

in convocation. An instance of such a procuratorial power occurs as low as 1507, and another of an execution of the *præmunientes* by the bishop, lower still in the reign of Edward the Sixth. In this manner the forms were kept up, and the king's right of summoning the clergy was asserted and acknowledged, and provided that they were assembled, which was the object which the crown had in view, they were permitted to carry this into effect in the manner most conformable to ecclesiastical usage, and to attend the Parliament, not in one body as they were summoned, but in two provincial assemblies. This was at first done by the connivance of the crown; the archbishop, of his own accord, sending out a provincial citation concurrently with the bishop's writ of summons; in consequence of which, and of these provincial meetings being tacitly accepted in place of the clergy's resort to the Parliament, it became necessary for the king to employ his authority also in convening them, since otherwise it would have been left at the discretion of the archbishop whether there should be any meeting or not. This gave origin to the custom of issuing out two convocation writs when a new Parliament was to be chosen, which settled into an established rule during the reign of Edward III. The clergy, therefore, were summoned by the archbishop, at the king's order or letter of request, as it was then deemed and styled, although it ran in these words, "*Rogando mandamus,*" and although the time and place of the assembling of the clergy were peremptorily fixed by it. The Archbishop of York also received a writ for his province, in the same manner as the Archbishop of Canterbury did for the one under his jurisdiction, but with this difference, that he was to convene the clergy of his province a fortnight later than the meeting of the other province. The convocation of the province of Canterbury also originally met about a week later than the Parliament, in order probably that the bishops and parliamentary abbots might have time to attend both assemblies. This practice continued throughout the reigns of Edward III. and Richard II., until the reign of Henry IV. in and after which time the clergy held their assemblies during and near the session of Parliament, but not thoroughly concurrent with it. But from the beginning of the reign of Edward VI. the clergy were in the habit of meeting and departing within a day of the Parliament. From the time of William III. the two assemblies have both met on the same day.

The clergy, therefore, continued still to attend the Parliament in two provincial assemblies or convocations, which appear to have kept to the same forms, rules, and manner of sitting and acting as those practised in Parliament. Amongst other resem-

blances, the instruments which empowered the proctors of the clergy to act for the several dioceses, were drawn up almost in the same form with those for the knights of the shires; they also received wages for their attendance, and their wages were laid on the dioceses, with the same allowances of exemption as those which were laid on the counties. A curious incidental proof, that the convocation of the clergy formed a part of the Parliament, occurs in the fact, that these proctors are expressly stated in the records of the time to be entitled to these wages on account of their services *in parliament*, although, strictly speaking, they only sat in a convocation held concurrently with it. In the reign of Edward III. the abbot of Leicester obtained a discharge from personal attendance on the Parliament on condition, as the patent declares, “*Quod dictus abbas et successores sui in procuratores ad hujus modi Parliamentia et concilia per clerum mittendos consentiant, et, ut moris est, expensis contribuant eorundem.*” Another instance occurs in a writ in Fitz-Herbert, forbidding the archdeacon to compel the king’s clerks in chancery attending his Parliaments, although beneficed in the diocese, “*ad contribuendum ratione beneficiorum suorum Expensis Procuratorum qui ad dictum Parliamentum pro clero dictæ diœces. venerunt, seu aliorum procuratorum, quos ad alia Parliamentia, &c. per nos nunc tenenda venire continget.*” This writ issued by authority of Parliament.

The proctors of the clergy enjoyed in one circumstance a privilege not possessed by the representatives of the laity, for they were allowed upon occasion to appoint other proxies to act in their stead, if their instruments of appointment ran in a particular form. The members of convocation also enjoyed Parliamentary privileges, which, although previously possessed by them, were solemnly settled upon them in the eighth year of Henry VI. The lower House of Convocation frequently joined with the House of Commons in the same parliamentary requests, and it appears that in these requests and on other occasions also, they were reputed and called a part of the community of the realm. A parliamentary petition of the 7th and 8th of Henry IV. begins thus, “The Commons of your realm, as well spiritual as temporal, most humbly pray.” And to come down as low as the 35th of Henry VIII. a proclamation of the same year, recites that, “The nobles and commons, both spirytual and temporal, assembled in our court of Parlianente, have upon goode, lawful, and virtuous groundes, and for the publike weale of this our realme, by one hole assente graunted, and annexed, knytte and unyed to the crowne imperyall of the same the title, digni-

tye, and style of Supreme Heade in erthe, ymmmediately under God, of the Church of England.”

Numberless instances might be adduced to prove the intimate connexion between Convocation and the Parliament, but we will content ourselves with a few only. In the 10th of Edward III. a writ was issued to the Archbishop of York, reciting that the clergy of the province of Canterbury had given the king a tenth *in Parlamento nostro Westminster*, and exciting him and his clergy to follow their example. In the 43rd year of the same reign, we find a writ commencing thus:—

“Rex Archiepiscopo Cant, salutem, qualiter negotia nostra tam nos et Statum Regni nostri quam necessariam defensionem ejusdem concernentia ac onera nobis per hoc incumbentia vobis et alus in ultimo Parlamento nostro existentibus plenius exposuimus vos non latet. Ad quorum onerum supportationem absque adjutorio fidelium nostrorum non sufficimus, sicut scitis; propter quod aliquod subsidium congruum in supportationem tantorum onerum a vobis et alijs de clero diœceseos et provinciæ vestrarum in dieto Parlamento tunc existentibus nobis concedi petivimus,” &c.

The great deed of entail in the 8th year of Henry IV. by which the crown was settled on his heirs male, and which was witnessed by the great men and by Sir J. Typtot, the speaker, in behalf of the whole body of the Commons, recites, “Quod in Parlamento nostro apud Westminster, 7^o die Julii, anno Regni nostri 7^o per nos de consensu et avisamento omnium prælatorum Magnatum et Procerum ac Cleri et communitatis regni nostri Angliæ fuerit statutum et ordinatum;” and proceeds to make void what had been so ordained in these words, “Nos igitur—ad instantem petitionem eorundem Prælatorum Magnatum Procerum, Cleri et Communitatis supradictæ, et de eorum omnium et singulorum voluntate et assensu expressis, necnon nostrâ et præsentis Parliamenti nostri auctoritate statutum et ordinationem prædictam cassamus et adnullamus—Nec non ad eorundem Prælatorum Magnatum, Procerum, Cleri et Communitatis prædictæ petitionem et rogatum ac de eorum consensu concordii et auctoritate,” &c.

These parliamentary meetings of the clergy were at first *congregationes*, or *convocationes cleri*, but were not, therefore, *concilia provincialia*, which last were extraordinary assemblies for transacting ecclesiastical affairs alone, whilst the former were originally held for civil purposes, and for the common business of the state. When Archbishop Stratford called a council of his province, the preamble of his letters summonitory acknowledged both the obligation he was under by the canons to

assemble this council yearly, and also that he had omitted so to do for the last eight years, although doubtless, during the same period, he had often convened the clergy of his province to Parliament. But this distinction did not last long. The business of provincial councils in the course of time came to be transacted in the ordinary congregations of the clergy, and both the one and the other were styled convocations, until at last provincial councils, properly so called, ceased altogether, and parliamentary convocations succeeded in their place; the frequency and regular occurrence of which afforded the clergy an opportunity of transacting all those matters which had been done in the provincial synods. When Archbishop Warham, in 1509, called together a synod by his own authority, for the redress of abuses and reformation of manners, his mandate warned it to meet a few days after the Parliament, and styled it, not a provincial council, but a convocation of the clergy, and this term appears afterwards to have been strictly applied to signify the parliamentary meetings of the clergy. Camden describes this assembly thus:—"Synodus que Convocatio Cleri Dicitur, et semper simul cum Parlamento habetur." And to shew the customary nature of this assembly, we need only refer to the words in which the warrant to the keeper of the great seal for issuing out writs for Parliament was expressed in the time of James I. "Whereas we are resolved to have a Parliament at ———. These are to will and require you forthwith, upon receipt hereof, to issue forth our writs of summons to all the peers of our kingdom; and also all other usual writs for the electing of such knights, citizens, and burgesses, as are to serve therein; and withal to issue out all usual writs for the summoning of the clergy of both provinces in their Houses of Convocation."

Thus it appears, according to Bishop Atterbury—

"That, as far back as we have any memoirs of the civil or ecclesiastical affairs of this kingdom, it appears that the clergy and laity met together in the great councils of the realm: that this they did, in the Saxon times, and for some reigns after the conquest, nationally; joining closely with the laity in civil debates, and taking their sanction along with them in all ecclesiastical acts and ordinances; that they divided afterwards from the laity, and from one another, and attended the Parliament, not in one body, but in two provincial synods, held under their several archbishops. That though it does not clearly appear when this practice first had its rise, yet sure we are, that it is between four and five hundred years old, and has for so long at least regularly obtained; excepting only the interruption that was given to it by the premunitory clause, inserted into the bishop's writs; which once again warned, and brought the clergy nationally to Parliament: that a strict compliance with this clause was at first exacted by the crown, and paid by the clergy; but

that they soon found ways of being released from the rigor of it, and prevailed upon the king to accept of their former manner of assembling with the Parliament in two provincial synods, in lieu of that closer attendance which the *præmunientes* challenged; the forms, however, being still kept up, by which the king's right of summoning them immediately to Parliament was declared all along, and their obligation to obey his summons in the way it prescribed, was duly acknowledged. That these provincial assemblies, though held apart from the Parliament, yet belonged to it; met by the parliamentary, no less than the provincial writ, and were state-meetings as well as church synods: in them parliamentary matters were transacted, and parliamentary forms and methods observed; the members of them were entitled to parliamentary wages, and enjoyed parliamentary privileges. That the inferior clergy, though divided in place from the lower laity, yet joined with them often in the same acts and petitions, and were still esteemed and called the *commons spiritual* of the realm; and what they and the prelates in convocation did, was long after the separation spoken of in our records, as done in Parliament. That these parliamentary conventions of the clergy were held at first near the time at which the laity met; afterwards with a latitude: but that this irregularity was reformed before the Reformation of religion, and their meeting and departing fixed within a day of the assembling and dismissal of the Parliament, and that this custom has now for above an age and a half continued: that for so long, therefore (not to say how much longer), the convocation has been a word of art, which signifies a meeting of the clergy in time of Parliament: that such meetings have by all that understood our constitution been held *necessary*.

“The result of all is this, that, if some hundred years custom can make a law, then may we, without offence, affirm it to be law, that the convocation should sit with every new Parliament; if the true notion of a convocation be, that it is an assembly of the clergy always attending the Parliament, then is it no presumption to say, that we have the same law for the sitting of a convocation as we have for that of a Parliament.”

Such was the condition in which the convocation stood until the reign of Henry VIII. During which, in consequence of the clergy having submitted to Cardinal Wolsey, in his legatine character, they incurred the displeasure of the sovereign to such a degree, that they were all involved in a *premunire*, and were not pardoned for their offence until they had paid a large sum to the crown, and had further acknowledged, in convocation, that the convocations of the clergy “are, always have been, and ought to be, assembled by the king's writ,” and “promised in *verbo sacerdotil*,” that they would not from henceforth make canons without the royal assent and license. This submission was embodied in an Act of Parliament passed in the 25th year of Henry VIII. But although the clergy were restrained by this act from making canons without the consent of the crown, it

appears that full liberty was left to them, to deliberate in convocation upon other matters connected with the church, to petition the crown with respect to alleged grievances, and even to petition that new canons might be made, and to suggest the manner in which these might be framed, and also to examine and censure heretical writings.

Perhaps it may be asked, why, if this assembly possesses such powers and privileges, does it remain at the present day scarcely more than a dead letter? We will endeavour to explain the reason, after first stating the mode in which the convocation is now summoned, and of whom it consists. The convocation, as our readers are perhaps aware, is still summoned with every new Parliament, and this is done in the following mode: the king's writ is directed to the archbishop of each province, requiring him to summon all bishops, deans, archdeacons, cathedral and collegiate churches, &c. upon which the archbishop directs his mandate to his dean provincial, first citing him peremptorily, then willing him in like manner, to cite all the bishops, deans, &c. and all the clergy of his province, but directing at the same time, that one proctor sent from each cathedral and collegiate church, and two from the body of the inferior clergy of each diocese, may suffice. The upper house in the province of Canterbury consists of the bishops of the province, with the archbishop as president, who prorogues and dissolves the convocation by mandate from the crown. The lower house consists (at least before the late alterations in the dioceses, and we are not aware that any change has been made by them) of twenty-two deans, fifty-four archdeacons, twenty-four proctors from the chapters, and forty-four proctors representing the parochial clergy. Each house has a prolocutor, chosen from among themselves. All members of both houses possess the same privilege of freedom from arrest as members of parliament, by 8th of Henry VI. In the province of York the convocation consists only of one house, and each archdeaconry elects two proctors.

The convocation continued not only to meet, but also to deliberate, so late as the year 1717. In that year the proceedings of this assembly turned upon two works by Bishop Hoadley, one of which was entitled *A Preservative against the Principles and Practices of the Non-jurors*; and the other, a sermon, called, *The Nature of the Kingdom of Christ*. The convocation appointed a committee to examine these two performances, and thus commenced the celebrated Bangorian controversy, in the course of which William Law published his justly famous three Letters to Hoadley, which should be read and studied by every churchman. The convocation drew up a representation, in which

the "Preservative" and the "Sermon" were censured, as tending to subvert all government and discipline in the Church of Christ, to reduce his kingdom to a state of anarchy and confusion, to impugn and impeach the royal supremacy in causes ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by civil sanctions. Before, however, this representation could be brought into the upper house, the whole assembly was prorogued by a special order from the king. From that period to the present, the convocation has never transacted any business, but after meeting with each new Parliament, and going through certain forms, has adjourned *sine die*.

That the party at present in power in this country should not wish this assembly to sit and deliberate, is not perhaps surprising, when we observe them on every occasion so desirous to lower the persons of whom this assembly would consist in the estimation of the public, to deprive them of their rights and privileges, to harass and annoy them by vexatious measures, and to insult their feelings and sympathies as a class, through the medium of their organs of the press. But that, in the period intervening from the time when this assembly last transacted business until the present day, during which that sound and constitutional party which is at once friendly to the rights and authority of the crown and the privileges of the Church has been so frequently in power, the convocation should never have been encouraged to act in its proper character as the representative of the Church, we own, does excite some astonishment in our minds. However, we are not to suppose that this conduct proceeded from any unfriendly feelings. It was caused most probably by an ignorance or misapprehension of the real nature and powers of such an assembly, by an unconsciousness of the wants and necessities of the Church requiring its sitting, or else perhaps by an expectation, that those who were most interested ought to be the first to urge such a subject. Meanwhile, the Church has suffered, and is still suffering, from the want of such a public organ for the expression of its opinion on matters of faith and discipline, and on those questions where its temporal possessions and privileges are at issue. Deprived continually of some right or immunity, hemmed in by harrassing and vexatious restrictions invented only to gratify the malice of her foes, she has no persons immediately interested in pleading her cause and in guarding her welfare, except her prelates; whilst those of the laity, who, when they need her aid, scruple not to court her ministers, and to overwhelm them with professions of zeal and veneration for her cause, when the hour of trial arrives, either stand by with

a cold and heartless indifference, when matters involving her institutions in the most imminent hazard are being agitated; or else, to their shame be it spoken, are not unwilling to lend their aid to her enemies for reasons of expediency forsooth! As if expediency—that most pernicious of all rules of human action—should be the standard by which those who profess a regard for religion should permit themselves to be guided! Yes! it is very lamentable, but not the less true, we fear, that certain men, who are eager to avow their friendship for the Church on many occasions, consider her, at least if we are to judge by their conduct, as a mere engine of state policy, a sort of political shuttlecock, which is to be bandied about by them exactly in that manner which may best promote their own interests.

ART. IV.—*The Works of Bishop Hall.* Oxford: Talboys.

SIR JAMES MACKINTOSH distinguished three great periods and divisions in the character and history of English style: the first extending from Sir Thomas More to Lord Clarendon; the second from the restoration to the middle of the eighteenth century; the third, which he called the Rhetorical, and which has derived a peculiar physiognomy, from the prevalence of the Johnsonian school of writers. An uncertainty and variety of opinion has long prevailed, respecting the formation and progress of our Prose, which has never attached to the history of our Poetry. Every eye turns, without hesitation, to the morning star of Chaucer; the luminous genius of Shakespeare; the richly-coloured visions of Beaumont or of Marlowe; and the resplendent learning of Milton. These names are the lights that guide the critic's footsteps through the paths of our earlier literature. He beholds the torch of allegory transmitted, in succession, from the hand of Spenser to Fletcher and Henry More: sees it rekindled by the breath of Thomson and Beattie. The advance of the Drama is marked in his investigations by circumstances of equal precision, the rude Morality or Miracle Play glimmers, by faint degrees, into the dawn of legitimate invention; and the Castle of Perseverance and the Cradle of Security* brighten at length into *The Merry Wives of Windsor*, or *Romeo and Juliet*.

Burnet pronounced Bacon the first correct writer of our language, "and considered him our best author;" even after the

* See Collier's History of Dramatic Poetry.

appearance of the prefaces of Dryden and the essays of Cowley; Hume, on the contrary, attributed the earliest specimen of polite prose to Swift, and discovered in Bacon, Milton, and Harrington, only stiffness and pedantry. If style be understood to express merely the flow and modulation of sentences, to bear the same relation to prose which rhyme bears to poetry, Bacon cannot be called a correct writer. The sweet falling of the clauses, to borrow a phrase of his own, seems never to have engaged his attention; and his metrical attempts in psalmody, display a perfect ignorance of musical adaptations. But the mind of Bacon was essentially poetical, and, like Sir Thomas Browne, to whom he had some intellectual resemblance, his imagination often speaks, as it were unconsciously, in a voice of melody. He loved the harmony of soft instruments, and the perfume of flowers, and the song of birds; Philosophy always appeared to him, like Citherea, attired by the graces, and carrying the Paphian girdle in her bosom. Ben Jonson, in his Discoveries, has some valuable remarks upon the progress of eloquence in *England*:

“We have had (he writes) many, and in their several ages, ‘to take in but the former *seculum* ;’ Sir Thomas More, the elder Wiat, Henry Earl of Surrey, Chaloner, Smith, Eliot, B. Gardiner, were for their times admirable; and the more, because they began eloquence with us. Sir Nicholas Bacon was singular, and almost alone, in the beginning of Queen Elizabeth’s time; Sir Phillip Sydney and Mr. Hooker (in different matter) grew great masters of wit and language, and in whom all vigour of invention and strength of judgment met. The Earl of Essex, noble and high, and Sir Walter Raleigh, not to be contemned, either for judgment or style; Sir Henry Saville, grave and truly lettered; Sir Edwin Sandys excellent in both; Lord Egerton, the Chancellor, a grave and great orator, and best when he was provoked. But his learned and able (though unfortunate) successor, is he who hath filled up all numbers, and performed that in our tongue which may be compared or preferred either to insolent Greece or haughty Rome; in short, within his view, and about his times, were all the wits born that could honour a language or help study. Now things daily fall, wits grow downward, and eloquence grows backward, so that he may be named and stand as the mark and ἀκμή of our language.”

The unfortunate successor of Egerton, we need hardly say, was Lord Bacon. The formation of language, viewed in relation to the general refinement of European literature, has been treated by Mr. Hare with a skill and elegance which will excuse the length of the quotation—

“There are three genial and generative periods in the history of language.

“The first, and far the most important, is that in which the great

elementary processes are gone through ; when the laws and forms of the language are determined, and the body of the national thoughts, whether arising out of the depths of its own character, or awakened by the objects around it, fashion and find their appropriate utterance. This is a period of which little notice can be preserved. We are seldom able to watch the processes while they are working. In a primitive homogeneous language, that working is over before it comes forward in a substantial permanent shape, and takes its seat in the halls of literature : and even in a composite language, like our own, arising out of the confluence and fusion of two, we have scanty means for observing their mutual action upon each other. We see them flowing for a while side by side : then both vanish, like the Rhine at Laufenburg : and anon the mingled streams start into sight again, though perhaps not quite thoroughly blended, but each in a manner preserving a distinct current for a time, as the Rhine and Saone do at their junction. In this stage, a language is rich in expressions for outward objects, and for simple feelings and actions, but contains few abstract terms, and not many compound words, except such as denote obvious combinations of frequent occurrence. The laws and principles of such compositions, however, are already established : and here and there instances are found of the simplest abstract terms ; after the analogy of which others are subsequently framed, according to the growing demands of reflection. Such is the state of our own language, in the age of Chaucer : such is that of the German, in the *Nibelungen-Lay* ; and that of the Greek in Hesiod and in Homer ; in the latter of whom, however, we already hear the snorting of the horses that are drawing on the car of Apollo, and see the sparks that flash up beneath their feet as they rush along the pavement of heaven.

“ Thus far a language has very little that is arbitrary in it—very little betokening the conscious power and action of man. It owes its origin, not to the thoughts and the wills of individuals, but to an instinct actuating a whole people : it expresses what is common to them all ; it has grown out of their universal wants, and lives in their hearts. But after a while an intellectual aristocracy spring up, and frame a new language of their own. The princes and lords of thought shoot forth their winged words into regions beyond the scan of the people. They require a gold coinage, in addition to the common currency. The imagination, finding out its powers and its office, and feeling its freedom, begins to fashion, and mould, and combine things according to its own laws. It is no longer content to reflect the outward world and its forms just as it has received them, with such modifications and associations alone as have been bestowed on them in the national mythology : it seizes the elements, both of outward nature and of human, and mixes them up in its crucible, and bakes them anew in its furnace : it discerns within itself, that there are other shapes and visions of grandeur and beauty, besides those that roll before the eyes—that there are other sympathies and deeper harmonies and discord ; and for this its new creation it endeavours to devise fitting symbols in words. †

“ This is the age of genial power in poetry, and of a luxuriant richness in language : the age of Eschylus and Aristophanes ; the age of

Ennius and Lucretius, who, however, must be measured by the Roman scale; the age of Shakespeare and Milton. It may be termed the heroic age of language, coming after its golden age, during which, from the unbroken unity of life, there was no call or room for heroes. Custom has not yet marked out the limits within which the plastic powers of the language must be restrained: and they who feel their own strength, and that of their weapon, fancy there is nothing they may not achieve with it. Of the new words formed in this age, many find an echo long after amid the heights of literature: some are so peculiar, they can fit no place except the one they were made for: many fall to the ground and are forgotten when the scythe of summer mows off the rich bloom of spring.

“The third great period in the history of a language, is the period of its development as an instrument of reason and reflection. This is the age of verbal substantives and of abstract derivatives from adjectives, formed in a homogeneous language, after the analogy of earlier examples, but multiplied far beyond what had sufficed for a simpler, less speculative generation. The dawn of this age we see struggling through the darkness in Thucydides; the difficulties of whose style arise, in great measure, from his efforts to express thoughts so profound and far-stretching in a language scarcely adapted as yet to such purposes. For, though, potentially, it had an indefinite wealth in general terms, that wealth was still lying for the most part in the mind: and the simple—epical accumulations of sentences, by means of connective particles, was only beginning to give way to a compacter, more logical structure, by the particles of casuality and modality. In England, as indeed throughout the whole of modern Europe, the order assigned by nature for the successive unfolding of the various intellectual powers, in nations as well as individuals,—an order which, unless disturbed by extraneous causes, would needs be much more perceptible, as all general laws are more aggregate than in a single unit,—was, in some degree, altered by the influx of the traditional knowledge amass by former ages.

“That knowledge, acting more powerfully, and with more certain benefit, on the reasoning faculties than on the imaginative, accelerated the growth of the former, and brought them to an earlier maturity; a result owing mainly to the existence of a large class, who, being the chief depositaries of knowledge, were especially led by their profession, and by the critical and striving circumstances of the times, to a diligent pursuit of all studies concerning the moral and spiritual nature of man. Hence the philosophical cultivation of our own language coincided with its poetical cultivation: and this prematurity was the more easily attainable, in as much as the mass of our philosophical words were not of home growth, but imported ready grown from abroad; so that, like oranges, they might be in season along with primroses and violets. Yet the natural order was so far upheld, that while the great age of our own poetry is comprised in the last quarter of the sixteenth and the first quarter of the seventeenth century, the great age of our philosophy and theology reaches down till near the close of the latter. Milton stands alone, and forms a link between the two.”

Lowth, in the preface to his Grammar, expresses an opinion that in correctness, propriety, and purity, Hooker has never been surpassed, or even equalled by any of his contemporaries—a decision, which Dugald Stewart, as we think, justly considered to be unsupported in all its extent. Hooker enriched our language, but he had the cumbrous gait and the rough aspect of a pioneer. But to praise Hooker for his style, is like commending an orator for the softness of his tones. It is in the dignity of his subjects, the weight of his matter, the rigid accuracy of his inductions, the profound simplicity of his opinions, and the general skill of his analytical powers, that his true and distinguishing merits reside. Taylor left him at an immeasurable distance in all the charms of imagination; and Barrow, in the illuminating decorations of argument; and Hall, in the sweetness and colour of his thoughts; and Hammond, in the seraphical ardour of his spiritual aspirations. But Hooker equalled, perhaps he excelled, them all, in the muscular energy with which he worked his way through the entanglement of an investigation. It was his lot to be engaged during a considerable portion of his life in asserting and defending his own opinions. To his controversy with Travers, we owe the Ecclesiastical Polity. His path lay over the most perilous precipices, in which he had often to cut a place for his feet, violent and courageous adversaries constantly hanging upon his steps, and ready to avail themselves of the slightest error to accomplish his overthrow and destruction. The sense of his danger quickened his caution: he appears, to continue the metaphor, never to advance an inch without being satisfied of the safety of his position—he never leaps by a sudden and exhausting effort to some elevated point, and then abandons the enterprise; but leaning upon that staff of divine faith which scripture supplies, and shod with the preparation of the gospel, and strengthened and supported by the most extensive erudition and the deepest meditation, he proceeds upon his course triumphantly. He has the ease and tranquillity of conscious strength. James the First gave him the appellation of “venerable and judicious Hooker,” by which posterity has delighted to honour him. The student of our sacred literature turns to his works as to some mighty and ponderous rampart, against which the audacity of the scorner and the pride of infidelity have been dashed in pieces, like the affrighted enemy before some massy and frowning castle of our warlike ancestors.

Mr. Crowe, in his treatise on *English Versification*, discovers a resemblance to the figure of alliteration in our modern writers; in those sentences, for example, where the words of one part have their correspondent words in the other, both in sense and

order, as in the following passage in Johnson's *Life of Gray*, where he speaks of "a zeal of admiration, which cannot be expected from the neutrality of a stranger, or the coldness of a critic;" a construction regarded by Crowe as very far removed from a dignified simplicity: the words (he says) would have been arranged differently two hundred years ago: the words neutrality and stranger, coldness and critic, would not have been set opposite each other in such formal order: he adduces an instance from Hooker's Sermon on Pride—"all which tends to beat down pride, whether it be advertisement from men, or chastisement from God himself." These are the words, but not the arrangement of Hooker, who wrote "whether it be advertisement from men, or from God himself chastisement;" so that the correspondent phrases from men, from God himself, occupy different places in the two parts of the sentence; and by that collocation, in the opinion of Crowe, impart a variety and communicate a more agreeable turn to the period. But Hooker sometimes adopted this artificial arrangement with success, as in the admirable description of Law, which has attracted the notice of many who are perfectly ignorant of the works of Hooker: it occurs in the fifth book of the *Ecclesiastical Polity*. "Of Law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do pay her homage; the very least as feeling her care, and the greatest as not exempt from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy." Upon which Bishop Jebb has remarked, "Hooker's view, which I admired (before I knew better) without bound, may have some foundation; but it is something better than Law, whose voice is the harmony of the world." It was perhaps in a similar spirit, that Coleridge ventured, as he said with some hesitation, to think that Hooker had been a little over credited for his judgment. But the learned Bishop of Limerick seems to have misapprehended the meaning of Hooker. Language, was the saying of a great master of the art, most shows a man: speak that I may see thee. It springs out of the most retired and innermost parts of us, and is the image of the parent of it—the mind. No glass renders a man's form or likeness so true as his speech—nay, he continues, it is likened to a man: and as we consider feature and composition in a man, so words in language; in the greatness, aptness, sound structure, and harmony of it. The remark is peculiarly applicable to Hooker, whose calm and majestic intellect is reflected in its just proportions, through his unadorned

and homely style. Sometimes he rises to a higher view, and then his diction rolls with the solemn music of Milton, as in the following illustration of the law which natural agents observe, and their necessary manner of keeping it :

“ This world’s first creation, and the preservation since of things created, what is it but only so far forth a manifestation by execution what the eternal law of God is concerning things natural ? And as it cometh to pass in a kingdom rightly ordered, that after a law is once published it presently takes effect far and wide, all states framing themselves thereunto ; even so let us think it fareth in the natural course of the world : since the time that God did first proclaim the edicts of his law upon it, heaven and earth have hearkened unto his voice, and their labour hath been to do his will : He “ made a law for the rain ”—(Job. xxviii. 26). He gave his “ decree ” unto the sea, that the water should not pass his commandment—(Jerem. v. 22.) Now if nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws ; if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which now they have ; if the frame of that heavenly arch erected over our heads should loosen and dissolve itself ; if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way as it might happen ; if the Prince of the lights of heaven, which now, as a giant doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand and to rest himself ; if the moon should wander from her beaten way, the times and seasons of the year blend themselves by disordered and confused mixture, the winds breathe out their last gasp, the clouds yield no rain, the earth be defeated of heavenly influence, the fruits of the earth pine away as children at the withered breasts of their mother, no longer able to yield them relief : what would become of man himself, whom these things now do all serve ? See we not plainly that obedience of creatures unto the law of nature is the stay of the whole world ? ”*

It does not come within the scope of this Article to analyze or characterize the Ecclesiastical Polity—that work has been performed by Mr. Keble. But it will not be uninteresting to introduce an *account* of that polemical contest which was so instrumental in occasioning its composition. A very full and interesting narrative of Hooker’s controversy with Travers has been given by Fuller, a writer, we may venture to affirm, unparalleled in the literature of the world, for capacity and acuteness of intellect, for variety and quickness of fancy, for the combination of pathos and humour, of learning and bon-mots, of simplicity and sagacity. A separation of endowments so opposed to each other might have made a complete writer, but their union composes a

* Keble’s Edition vol. i. page 257.

more extraordinary genius. Sometimes fantastic as the most volatile dreamer; sometimes vehement as the most enthusiastic orator; now laughing with the abandonment of Farce—now weeping the tenderest tears of Elegy; at one moment breathing the soul of Christian consolation, at another stringing the pearls of oriental metaphor. Some of his expressions are actual synonyms to phrases in eastern poetry, and fulfilled his own admirable definition of fancy, which he affirmed to be an inward sense of the soul, retaining and examining whatever was brought in by the common sense. It digs, he said, without spade, sails without ship, flies without wings, builds without charge, fights without bloodshed; striding in a moment from the centre to the circumference of the world, and creating and annihilating things by the motion of its magical wand. This fancy—walking the whole circle of the sciences and the arts, never weary, never asleep—belonged to Fuller. He, who had bestowed upon him so ample a genius, accompanied it with the faculty of memory to an extent enjoyed by few in any age of society. Pages passed from his eye or his ear into his mind, there to be laid up for future service. Every one has heard of his bringing home a sermon verbatim, and of his marvellous enumeration of the names and signs in Cheapside. But an anecdote more characteristic and interesting has been related of him: Happening to visit the Committee of Sequestrators, sitting at Waltham, in Essex, they began to commend his surprising memory. “’Tis true, gentlemen, replied Fuller, “that fame has given me the report of a memorist, and if you please, I will give you an experiment of it.” The Committee readily assented. “Gentlemen,” resumed Fuller, “I will give you an instance of my memory in the particular instance in which you are employed. Your worships have thought fit to sequester an honest but poor cavalier parson, my neighbour, from his living, and committed him to prison; he has a large family of children, and his circumstances are indifferent; if you will please to release him out of prison, and restore him to his living, I will never forget the kindness while I live:”

“A. D. 1591. A. R. *Eliz.* 34.

“Now began the heat and height, of the sad contest betwixt Mr. Richard Hooker, Master, and Mr. Walter Travers, Lecturer, of the Temple. We will be the larger in the relating thereof, because we behold their actions not as the deeds of private persons, but the public champions of their party. Now as an army is but a champion diffused, so a champion may be said to be an army contracted. The Prelatical party wrought to the height in and for Hooker, nor was the Presbyterian power less active in assisting Mr. Travers; both sides being glad

they had gotten two such eminent leaders with whom they might engage with such credit to their cause.

“Hooker, was born in Devonshire, bred in Oxford, fellow of Corpus Christi College; one of a solid judgment and great reading; yea, such the depth of his learning, that his pen was a better bucket than his tongue to draw it out. A great defender, both by preaching and writing, of the discipline of the Church of England, yet never got (nor cared to get) any eminent dignity therein, conscience, not covetousness, engaging him in the controversy. Spotless was his conversation, and though some dirt was cast, none could stick on his reputation. Mr. Travers was brought up in Trinity College, in Cambridge; and because much of Church matters depends upon him, I give the reader the larger account of his carriage.

“Travers, meeting with some discontents in the College, after the death of Dr. Beomond (in whose time he was elected fellow), took occasion to travail beyond seas, and coming to Geneva, contracted familiarity with Mr. Beza and other foreign divines, with whom he by letters continued correspondency till the day of his death. Then returned he and commenced Batchelor of Divinity in Cambridge, and after that went beyond sea again, and at Antwerp was ordained Minister of the Presbytery there. * * * * *

“Thus put in orders by the Presbytery of a foreign nation, he continued there some years, preached (with Mr. Cartwright) unto the English factory of Merchants at Antwerp, until at last he came over into England, and for seven years together became Lecturer in the Temple (refusing all presentative preferment to decline subscription), and lived domestic chaplain in the house of the Lord Treasurer Cecil, being tutor for a time to Robert his son, afterwards Earl of Sarisbury. And although there was much heaving and shuffling at him (as one disaffected to the discipline), yet God’s goodness, his friend’s greatness, and his own honesty, kept him (but with much difficulty) in his ministerial employment.

“Yea now so great grew the credit and reputation of Mr. Travers, that (by the advice of Mr. Andrew Melvin) he and Mr. Cartwright were solemnly sent for to be Divinity Professors in the University of St. Andrew’s.

“This proffer both jointly refused, with return of their most affectionate thanks, and such who know least are most bold in their conjectures to adventure at the reasons of their refusal; as that they would not leave the sun on their backs, and remove so far north, or they were discouraged with the slenderness of the salary assigned unto them. In plain truth, they were loath to leave, and their friends loath to be left by them, conceiving their pains might as well be bestowed in their native country; and Travers quietly continued Lecturer at the Temple till Mr. Hooker became the Master thereof.

“Mr. Hooker, his voice was low, stature little, gesture none at all, standing stone still in the pulpit, as if the posture of his body were the emblem of his mind, unmoveable in his opinions; where his eye was left fixed at the beginning, it was found fixed at the end of his sermon: in a word, the doctrine he delivered, had nothing but itself to

garnish it. His style was long and pithy, driving on a whole flock of several clauses before he came to the close of a sentence; so that when the copiousness of his style met not with proportionable capacity in his auditors, it was unjustly censured for perplex, tedious, and obscure. His sermons followed the inclination of his studies, and were for the most part on controversy and deep points of school divinity.

“Mr. Travers, his utterance was graceful, gesture plausible, matter profitable, method plain, and his style carried in it *indolem pietatis*, a genius of grace flowing from his sanctified heart. Some say that the congregation in the Temple ebbed in the forenoon and flowed in the afternoon, and that the auditory of Mr. Travers was far the more numerous, the first occasion of emulation betwixt them; but such as knew Mr. Hooker, knew him to be too wise to take exceptions at such trifles, the rather because the most judicious is always the least part in all auditories.

“Here might one on Sundays have seen almost as many writers as hearers; not only young students, but even the gravest benchers (such as Sir Edward Cook and Sir James Altham then were) were not more exact in taking instructions from their clients, than in writing notes from the mouths of their ministers. The worst was, these two preachers, through joined in affinity (their nearest kindred being married together), acted with different principles, and clashed one against another; so that what Mr. Hooker delivered in the forenoon, Mr. Travers confuted in the afternoon. At the building of Solomon’s Temple, I. Kings vi. 7, *neither hammer, nor axe, nor tool of iron was heard therein*. Whereas, alas! in this *Temple*, not only much knocking was heard, but (which was the worst) the nails and pins which one master builder drove in were driven out by the other, to pass by lesser differences betwixt them about predestination.”

“HOOKER MAINTAINED.

““The Church of Rome, though not a pure and perfect, yet is a true Church, so that such who live upon and die therein, (being weak, ignorant, and seduced, Fuller says in the margin), their repentance of all their sins of ignorance, may be saved.”

“TRAVERS DEFENDED.

““The Church of Rome is no true Church at all, so that such who live and die therein, holding justification in part by works, cannot be said, by the Scriptures, to be saved.”

“Thus much disturbance was caused to the disquieting of people’s consciences, the disgrace of the ordinance, the advantage of the common enemy, and the dishonour of God himself.

“Here Archbishop Whitgift interposed his power, and silenced Travers from preaching either in the Temple or any where else. It was laid to his charge: 1. That he was no lawful ordained minister according to the Church of England. 2. That he preached here without license. 3. That he had broken the order (made in the seventh year of her Majesty’s reign) wherein it was provided, that erroneous doctrine, if it came to be publicly taught, should not be publicly refuted, but that notice thereof should be given to the Ordinary, to hear and determine such causes, to prevent public disturbance.

“As for Travers, his siler eing many which were well pleased with

the deed done, were offended at the manner of doing it. For all the congregation on a Sabbath in the afternoon were assembled together, their attention prepared, their cloth (as I may say) and napkins were laid, yea the guests set, and their knives drawn for their spiritual repast, when suddenly as Mr. Travers was going up into the pulpit, a sorry fellow served him with a letter, prohibiting him to preach any more. In obedience to authority (the mild and constant submission whereunto won him respect with his adversaries), Mr. Travers calmly signified the same to the congregation, and requested them quietly to depart to their chambers. Thus was our good *Zaccheus struck dumb in the temple*, but not for infidelity! impartial people accounting his fault at most but indiscretion. Meantime, his auditory (pained that their pregnant expectation to hear him preach, should so publicly prove abortive, and sent sermonless home) manifested in their variety of passion, some grieving, some frowning, some murmuring, and the wisest sort, who held their tempers, shook their heads, as disliking the managing of the matter.

“Travers addressed himself, by petition, to the Lords of the Privie Councill (where his strength lay, as Hooker’s in the Archbishop of Canterbury and high Commission), grievously complained that he was punished before he was heard, silenced (by him apprehended the heaviest penalty) before sent for, contrary to equity and reason. *The law condemning none before it hear him and know what he hath done.* (John vii, 51.)

“1. To the exception against the lawfulness of his ministry, he pleaded that the communion of saints allows ordination legal in any Christian Church, orders herein are like degrees, and a doctor graduated in any university hath his title and place granted him in all Christendom.

“2. For want of licence to preach, he pleaded that he was recommended to this place of the Temple by two letters of the Bishop of London, the diocesan thereof.

“3. His anti-preaching in the afternoon against what was delivered before; he endeavoured to excuse by the example of St. Paul, *who gave not place to Peter, no not an hour, that the truth of the Gospel might continue amongst them.*—(Gal ii. 5.)

“But we are too tedious herein, especially seeing his petition is publicly extant in print, with Mr. Hooker his answer thereunto, whither we refer the reader for his more ample satisfaction.

“By the way, it must not be forgotten, that in the very midst of the paroxism betwixt Hooker and Travers, the latter still bare (and none can challenge the other to the contrary) a reverend esteem of his adversary. And when an unworthy aspersion (some years after) was cast on Hooker, (if Christ was dasht, shall Christians escape clean in their journey to heaven), Mr. Travers, being asked of a private friend, what he thought of the truth of that accusation? *In truth*, said he, *I take Mr. Hooker to be a holy man.* A speech which, coming from an adversary, sounds no less to the commendation of his charity who spake it, than to the praise of his piety of whom it was spoken.

“The council-table was much divided about Travers, his petition,

All Whitgift's foes were *ipso facto* made Travers favourers, besides he had a large stock of friends on his own account. But Whitgift, however, moved more in Church matters than all the hands of the privy counsellors besides, and he was content to suffer others to be believed (and perchance to believe themselves) great actors in Church-government, whilst he knew he could and did do all things himself therein. No favour must be afforded Travers on any terms. 1. Dangerous was his person, a Cartwright junior, none in England, either more loving Geneva, or more loved by it. 2. Dangerous the place, the Temple being one of the inns (therefore a publick) of court (therefore a principal) place, and to suffer one opposite to the English discipline to continue lecturer there, what was it but in effect to retain half the lawyers of England to be of council against the ecclesiastical government thereof. 3. Dangerous the precedent, this leading case would be presumed on for others to follow, and a *rank's breaking, may be an army's ruining.*"—*Ch. Hist. B. ix. p. 218. folio edit. 1655.*

In his *Worthies*, Fuller gives a similar account of Hooker's preaching:—

"His style was prolix, but not tedious, and such who would patiently attend and give him credit, all the reading or hearing of his sentences, had their expectation, were paid at the close thereof. He may be said to have made good music with his fiddle and stick alone, without any rosin, having neither pronunciation nor gesture to grace his matter."

Bishop Gauden also records his "still voice and silent gesture," enforced, however, with what he justly calls the greatest virtue and efficaciousness of a preacher—"potent demonstrations of Scripture and reason"—Walton paints him very happily, as seeming "to study as he spake." James very acutely and excellently defined the eloquence of Hooker to be devoid of all affectation, and to consist of a grave, comprehensive, and clear manifestation of reason. No criticism can be more succinct and accurate. We have already admitted his inferiority to some of his most illustrious successors; but his genius was admirably adapted to the object to which, by the will of Providence, he devoted it. It was his office to build up and repair the edifice of Christian doctrine; not to array or to embellish it. Not oft

"before his infant eyes would run
Such forms as glitter in the muse's ray,
With orient hues unborrow'd of the sun."

Like Taylor, he was a controversialist; but there was no external resemblance between these mighty soldiers of the Cross. One descended into the arena in the costliest panoply of erudition, glittering with the gathered ornaments of time, and beautifully terrible with the weapons of reason and the blaze of imagination, not less than in the armour of truth, and with the helmet of salvation; the other advanced to meet the ad-

versary, arrayed in the homeliest and simplest apparel—but the giant trembled before this shepherd of Israel, coming forth to battle with a sling and with a stone. The sermons of Hooker are strictly argumentative; they prove, rather than exhort; and confirm, rather than illustrate. His famous discourse upon Justification has, probably, no complete parallel in our theological literature, for vigour, depth, tranquillity, and compression. He presents the most abstruse problems to the sight and understanding of the reader in terms at once the most luminous and the most conclusive. Take the following specimen:—

“Christ hath merited righteousness for as many as are found in Him. In Him, God findeth us, if we be faithful; for by faith we are incorporated into Him. Then, although, in ourselves, we be altogether sinful and unrighteous, yet, even the man which is in himself impious, full of iniquity, full of sin, him being found in Christ through faith, and leaving his sin in hatred through repentance, him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous as if he had fulfilled all that is commanded him in the law: shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say: but the Apostle saith, ‘God made Him which knew no sin, to be sin for us, that we might be made the righteousness of God in Him.’ Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or phrensy, or fury, or whatsoever, it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made himself the sin of man, and that men are made the righteousness of God.”

And again, upon the same great doctrine:—

“The enemy that waiteth for all occasions to work our ruin hath ever found it harder to overthrow an humble sinner than a proud saint. There is no man’s case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, ‘we are not guilty of anything at all in our consciences, (we know ourselves far from this innocency! we cannot say, we know nothing by ourselves, but if we could), should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before him: if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those doings which we do to please men or to

satisfy our own liking, those things which we do with any by-respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered. We are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we shew to the grand majesty of that God unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercies do we feel! Are we not as unwilling, many times, to begin, and as glad to make an end; as if God, in saying ‘call upon me,’ had set us a very burdensome task?

“It will seem somewhat extreme which I will speak; therefore, let every one judge of it, even as his own heart shall tell him, and no otherwise; I will but only make a demand. If God should yield to us, not as unto Abraham, if fifty, forty, thirty, twenty, yea, or if ten good persons could be found in a city, for their sakes, that city should not be destroyed; but if God should make us an offer thus large, search all the generations of men since the fall of your father, Adam, find one man which hath done one action which hath past from him pure, without any stain or blemish at all, and for that one man’s only action, neither man nor angel shall feel the torments which are prepared for both: do you think that this ransom, to deliver men and angels, would be found among the sons of men? The best things we do have somewhat in them to be pardoned. How then can we do anything meritorious and worthy to be rewarded? Indeed, God doth liberally promise whatsoever appertaineth to a blessed life, unto as many as sincerely keep his law, though they be not exactly able to keep it. Wherefore we acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well we utterly renounce. We know how far we are from the perfect righteousness of the law; the little fruit we have in holiness, it is, God knoweth, corrupt and unsound: we put no confidence at all in it, we challenge nothing in the world for it, we dare not call God to a reckoning, as if we had him in our debt-books: our continual suit to him is, and must be, to bear with our infirmities, to pardon our offences!”

His sermon on the Certainty and Perpetuity of Faith in the Elect, is animated by a spirit of glowing devotion and lofty enthusiasm. The preacher’s heart kindles as he speaks:

“It was not the meaning of our Lord and Saviour, in saying, ‘Father, keep them in thy name,’ that we should be careless to keep ourselves. To our own safety, our own sedulity is required: and then blessed for ever be that mother’s child whose faith hath made him the child of God. The earth may shake, the pillars of the world may tremble under us, the countenance of the heavens may be appalled, the sun may lose his light, the moon her beauty, the stars their glory, but concerning the man that trusteth in God, if the fire once proclaimed itself unable as much to singe a hair of his head; if lions, beasts ravenous by nature and keen with hunger, being set to devour,

have, as it were, religiously adored the very flesh of the faithful man; what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? 'Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?' No. 'I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature,' shall ever prevail so far over me. 'I know in whom I have believed:' I am not ignorant whose precious blood hath been shed for me; I have a Shepherd, full of kindness, full of care, and full of power: unto Him I commit myself; His own finger hath engraven this sentence in the tables of my heart, 'Satan hath desired to winnow thee as wheat, but I have prayed that thy faith fail not;' therefore the assurance of my hope I will labour to keep as a jewel, unto the end; and by labour, through the gracious mediation of His prayer, I shall keep it."

The influence of Hooker was visible not only upon the popular mind, and upon the character of our theological literature, but far more powerfully, and with infinitely greater advantage upon the rising school of divines. It is not as the purifier of our language, as the spring from which Raleigh drew some of his genuine and forcible diction, that we delight to contemplate the author of the *Ecclesiastical Polity*, so much as the nursing father of a Hammond and a Sanderson. Mr. Keble has observed, that Hooker had his full share in training up that admirable society of men—for their minds seem to have been bound to each other by a mutual relationship—by whose learning and piety, the pillars and foundations of the Church of England, under the grace of God, have been cemented and strengthened. The character of Hammond shines with uncommon loveliness. Burnet said that his death was an unspeakable loss to the Church. The extent of his learning, the moderation of his character, the steadfastness of his principles—all contributed to fit him for that elevated station for which he was designed. Dr. Fell declared that his closet was his library, and that he studied most upon his knees. Charles the First called him the most natural orator he had ever heard. It is amusing to find such a writer rapidly characterised by Mr. Croker, in a note to his edition of *Boswell's Life of Johnson*, as a voluminous author, chiefly remembered for his commentary on the New Testament. But the fame of this admirable scholar and Christian lives in his sermons, which may be looked upon as undisguised revelations of his inmost feelings. The style of Hammond, like that of Cowley, has a charm of its own—an air of sincerity and meek-

ness pervades all he wrote. His religion had the strictness of the ascetic, without his gloom: and the passion of the enthusiast, without his blindness—while he was fervent, he was temperate; when his piety was the most glowing, then his judgment was the most severe. He recommended to others the duty, and practiced it himself, of obtaining some friendly supervision of our conduct; and when many days passed by without a reproof, he began to apprehend too much tenderness on the part of his monitor:

“He that is overtaken in a fault (he said), if there be not some good Samaritan near, to have pity on him, to pour soft but healing oil into his wounds, and so to bind up and restore him again, may unhappily lie so long in his sin, that there be no more life in him; the repulsed grace of Christ, in this case, constantly withdrawing itself, and not ordinarily returning again to those noisome dwellings which once so grieved and banished him out of their coasts.”

The placidity of his temper breathed a beauty, beyond the reach of art, over his compositions. His mind, to borrow an image from Ben Jonson, was always in tune, and his elocution does not jar.

The conclusion of his sermon, *The New Creature*, is admirable in spirit, poetical in illustration, and exquisite in expression:

“And then, if thou wilt not live heartless for ever, if ever thou meanest to move, or walk, or do any thing, you must pray to that Creator of spirits and lover of souls, and never leave soliciting till he hath breathed another breath into your nostrils, another soul into your soul: you must lay yourself at his feet, and with all the violence, and rhetoric, and humility, that these wants will prompt thee to, and woo and importune the Holy Spirit to overshadow thee, to conceive all holy graces spiritually in thee; and if thou canst not suddenly receive a gracious answer, that the Holy Ghost will come in unto thee, and lodge with thee this night, yet learn so much patience from thy beggarly estate as not to challenge him at thy own times, but comfortably to wait his leisure. There is employment enough for thee in the while to prepare the room against his coming, to make use of all his common graces to cleanse and reform thy foul corruptions, that when the Spirit comes it may find thee swept and garnished. All the outward means which God hath afforded thee, he commands thee to make use of, and will require it at thy hands in the best measure, even before thou art regenerate. Though thou sin in all thy unregenerate performances, for want of inward sanctity, yet it is better to have obeyed imperfectly than not at all: the first is weakness, the other desperate presumption: the first partial obedience, the second total disobedience. Yet whilst thou art preparing, give not over praying, they are acts very compatible; thou mayest do them both together. Whilst thou art fortifying these little kingdoms within thee, send these ambassadors abroad for help,

that thou mayest be capable of it when it comes. But above all things be circumspect, watch and observe the Spirit, and be perpetually ready to receive its blasts. Let it never have breathed on thee in vain; let thine ear be for ever open to its whisperings: if it should pass by thee either not heard, or not understood, it were a loss that all the treasures upon earth could not repair, and for the most part you know it comes not in the thunder. Christ seldom speaks so loud now-a-days as he did to Saul. It is in a soft still voice; and I will not promise you that men that dwell in a mill, that are perpetually engaged in worldly loud employments, or that men asleep, shall ever come to hear of it.

“The sum of all my exhortations is after examination, to cleanse, and pray, and watch; carefully to cleanse thyself, incessantly to pray, and diligently to watch for the Sun of Righteousness, when he shall begin to dawn, and rise and shine in thy heart by grace. And do thou, O Holy Lord, work this whole work in us, prepare us by thy outward, perfect us by thy inward graces: awaken us out of the darkness of death, and plant a new seed of holy light and life in us: infuse into heathen hearts a Christian habit of sanctity, that we may perform all spiritual duties of holiness, that we may glorify thee here by thy Spirit, and be glorified with thee by thy Christ hereafter.”—(1 Acts ix.)

If we were to compare Hammond to any of our divines, it would be to Archbishop Leighton, whom Coleridge was accustomed to place immediately after the inspired writers, and whom Burnet called an apostolical and an angelical man, unto whom, during many years, he had looked up as a father and a guide. His theological learning, and, above all, his deep intimacy with the spiritual meaning of Scripture, are familiar to every one acquainted with the Commentary upon St. Peter. The gentleness and patience of his character approach the standard of primitive piety; during an intimacy of twenty-two years, Burnet observed only one outbreak of passion; the solemn and benignant gravity of his manner became one who was said to be in a constant meditation. His preaching, we are informed by Burnet, had a sublimity, both of thought and expression in it; and he adds that such was the grace of his pronunciation, and the majesty and beauty of his style, that after a lapse of thirty years, his sermons continued vividly impressed upon his memory.* The death of this master in Israel corresponded to the purity and simplicity of his life: age had laid so light a hand upon him, that when Burnet saw him shortly before his final illness, his hair was still black and his motions lively; his mind retained its vivacity; his memory its strength; and his devotion its ardour. The beautiful passage out of Cicero, which Burke applied to Johnson, illustrates with equal felicity, the old age of Leighton. *Intentum nam animum quasi arcum habebat nec languescens suc-*

* History of his own Times, fol. 134.

cumbebat senectuti. Swift said, in his bitter way, that Burnet killed him by bringing him up to London. It was at the request of that prelate that Leighton visited the metropolis to see Lord Perth; looking so fresh and vigorous, that time, it was remarked, seemed to stand still with him. But the next day speech and sense deserted him, and he continued, we are told, panting twelve hours, and then expired without a struggle. He went to his reward in the full vigour of his powers.

The busy day, the peaceful night,
Unfelt, uncounted, glided by;
His frame was firm, his powers were bright,
Though now his eightieth year was nigh.

A singular circumstance is related of his death: he had been often heard to remark, that if he were to choose a place to die in, it should be an inn; because it looked like a pilgrim going home, in whose eyes the world resembled an inn, and who was weary of the noise and confusion in it; he also considered the attendance and solicitude of friends an entanglement upon the dying man. His closing hours seemed to realize his desire; he died at the Bell Inn, Warwick-lane.* It might have been wished that Burnet had fulfilled the intention he once entertained, of writing the life of his illustrious friend; of such a man nothing should be lost; every crumb from his table ought to be gathered up. Burnet thought that the style of his discourses was rather too fine; but an inexpressible sweetness and fragrant rise from the thoughts. His imagination was "like a field which the sun has blessed." Many of his most beautiful sentiments have been transplanted by Coleridge into his *Aids to Reflection*, of which they form the principal ornament.

Should any modern Plutarch embody Mr. D'Israeli's conception of a series of Literary Parallels, we would recommend him to devote a chapter to Hammond, Leighton, and South. The mild and melting countenances of the two first, contrasted with the stern and angry physiognomy of the third, would compose an admirable example of light and shade. In Leighton and Hammond anger always seems melting into tears and compassion; in South it breaks forth with all the virulence of the political satirist. His hatred of the Puritans was intense and unremitting; Johnson, who professed to admire a good hater, must have loved him for the enthusiasm of his abhorrence. Many of

* Leighton, as we learn from Burnet, thought the great and fatal error of the Reformation, consisted in the neglect to preserve more religious houses, free from the entanglements of vows and other mixtures, for men of mortified tempers to retire to.

his sermons were directly aimed against their tenets and characters, and scarcely any one is entirely free from attack; he steps aside from the most momentous arguments to launch an arrow against these zealots for mortification, a fervent elevation of the eye, and a devout rage against the sins of other men. Genius could not mollify his wrath, nor successful daring crush it, nor misfortune soften it into pity. Milton is the blind adder who spit venom on the king's person; Cromwell is "Baal," "a bankrupt beggarly fellow, who entered the Parliament-house with a threadbare torn coat, a greasy hat, perhaps, neither of them paid for." Sir Harry Vane is "that worthy knight who was executed on Tower-hill." He never paints a Papist or Independent except in the blackest colours, and in the most hideous attitudes of moral deformity; if he sometimes lets in a gleam of light, it is only to throw into stronger relief the repulsive features of the portrait. The prayers of the fanatics, the audacity of their expression, the twang of their delivery, the endless torrent of their phraseology, are successively uplifted to scorn and contempt. A passage, peculiarly illustrative of his caustic manner, occurs in his admirable Discourse upon 1 Cor. xii. 4: "Now there are diversities of gifts, but the same Spirit." He has been speaking of the asserted opposition of Learning to Grace:

"Among those (he says) of the late reforming age, all learning was utterly cried down. So that with them the best preachers were such as could not read, and the ablest divines such as could not write. In all their preachments, they so highly pretended to the Spirit, that they could hardly so much as spell the letter. To be blind was with them the proper qualification of a spiritual guide; and to be book-learned (as they called it) and to be irreligious, were almost terms convertible. None were thought fit for the ministry but tradesmen and mechanics, because none else were allowed to have the Spirit. Those only were accounted like St. Paul who could work with their hands, and in a literal sense, drive the nail home, and make a pulpit before they preached in it."

In dwelling, in a former article, upon the pictorial character of Jeremy Taylor, and endeavouring to exemplify his felicitous art of representing vividly to the reader's apprehension the object described, and of illuminating by a single epithet the entire representation, we were only illustrating the peculiar characteristic of the highest order of Imaginative Genius—in all ages of literature. Every one upon whom the Muses have breathed the purple light of their undying youth, has been eminently distinguished by this faculty—whether we go back to that poet who wandered along the sounding beach of Scio; or to him who has consecrated to fame the name of Mantua; or to the festive lyrist of the Sabine farm, or to the liveliest painter of Mythology. Whether we prefer to linger among the solemn visions

of Sir Thomas Brown, or to sun our fancy, so to speak, in the rich gardens of Bacon's quaint, but glowing inventions, our investigation will be rewarded, and our minds refreshed, in a similar manner; above all, our poets have enriched the language with an abundant store of exquisite epithets; Shakespeare showered them, as Titian rained the brilliant colours from his life-giving pencil. The "silver-sanded" shore, and the "myrrh-breathing zephyr" of Drayton; the "opal-coloured morn" of Sylvester; the beautiful and countless figures in Milton; and in the poetical school of the Elizabethan age will arise to every memory. Spenser, in particular, glows all over with this raiment of the fancy. Pope pronounced the compound words of Homer to be supernumerary pictures of the persons or things to which they are united; whether the plume of Hector tosses in *κορυθιαλος*, or the trees upon Mount Neritus wave in *εινοσιφονλλος*. His criticism of the Iliad may be transferred to the Fairy Queen, for whose embellishment and delight all the chambers of the imagination seem to have been exhausted. But to return to the more immediate subject of our present inquiry. The names of Taylor and Hall have been associated in the history of sacred eloquence, as those of Homer and Virgil in the History of Poetry; but, as Chateaubriand observes of Tasso, that his ideas were not of so beautiful a family as those of Virgil, so we may say of Hall, that he shines with a lustre far inferior to his illustrious contemporary. His divine colloquies seem to have inspired equal awe and solemnity in his heart, but to have diffused a fainter glory over his countenance. He occupies, in some respects, the same situation with respect to Taylor, as that in which we viewed Cowley in relation to Spenser. In extending and enforcing this comparison, we are driven into a definition of imagination and fancy. Mr. Nelson Coleridge, in his very agreeable Introduction to the study of the Classic Poets, has endeavoured to illustrate the distinction between these qualities of the invention, by contrasting a passage from *Romeo and Juliet* with another from the tragedy of *Lear*; and as the settlement of the question has been justly considered important in a metaphysical, not less than in a poetical sense, we will place his argument before the reader:—

O, then, I see Queen Mab has
been with you.
She is the fairies' midwife; and she
comes
In shape no bigger than an agate-
stone
On the fore-finger of an alderman,
Drawn with a team of little atomies

Kent. Will you lie down and rest
upon the cushions?

Lear. I'll see their trial first.
Bring in the evidence. [place,
Thou robed man of justice take my
And thou, his yoke-fellow of equity
Bench by his side. You are of the
commission.

Athwart men's noses as they lie
 asleep ;
 Her waggon-spokes made of long
 spinners' legs ;
 The cover, of the wings of grass-
 hoppers ;
 The traces, of the smallest spider's-
 web ;
 The collars, of the moonshine's
 wat'ry beams ;
 Her whip, of cricket's bone ; the
 lash, of film ;
 Her waggoner, a small gray-coated
 gnat,
 Not half so big as a round little
 worm
 Prick'd from the lazy finger of a
 maid ;
 Her chariot is an empty hazel-nut,
 Made by the joiner squirrel, or old
 grub,
 Time out of mind the fairies'
 coachmakers.

Rom. and Jul. act i. scene 4.

Sit you too.

Edgar. Let us deal justly.

Lear. Arraign her first ; 'tis Go-
 neril ; I here take my oath before
 this honourable assembly, she
 kicked the poor king, her father.

Fool. Come hither, Mistress ; is
 your name Goneril ?

Lear. She cannot deny it.

Fool. Cry your mercy ; I took
 you for a joint-stool.

Lear. And here's another, whose
 warped looks proclaim

What store her heart is made of.
 Stop her there !

Arms, arms, sword, fire : corrup-
 tion in the place !

False justice, why hast thou let
 her'scape ?

Edgar. Bless thy fire wits !

Lear. The little dogs and all,
 Tray, Blanch, and Sweetheart, see,
 they bark at me.

Edgar. Tom will throw his head
 to them.

Lear. Then let them anatomise
 Regan :

See what bread's about her heart !
 Is there any cause in nature that
 makes these hard hearts ? You,
 Sir,

I entertain you for one of my hun-
 dred ;

Only I do not like the fashion of
 your garments :

You will say they are Persian
 Attire ; but let them be changed.

Lear, act iii. scene 6.

In the first of the passages, the critic supposes the images taken from objects of nature or art, to be presented *as they are* ; neither modified, nor associated, and resembling "shows passed through a magic lantern," at which we gaze without either feeling *for* or *with* them. In the second, he discovers a modification both of colour and shape, together with the quickening and pervading power of one predominant passion. "The first," he says, "is Fancy ; the last is Imagination. The one aggregates, the other associates ; that presents a spectacle, and presents it only ; this projects the man into the object, or attracts it to the

man, with a vivifying, harmonizing, impersonating energy. In a word, Fancy collects materials from the visible world, and arranges them for exhibition; but it imparts to them no touch of human interest: Imagination takes and moulds the objects of nature at the same moment; it makes them all speak the language of man, and renders them instinct with the inspired breath of human passion. In a scale of intellectual power Fancy is, indeed, a lower faculty than the Imagination, but it is also a different one from it—as different as juxtaposition is from combination—as accumulation is from union.” We shall presently return to this position, which, however ingeniously taken, is not impregnable. Hurd, in a note to one of his sermons at Lincoln’s Inn, alludes to the difficulty sometimes occasioned in Scripture by a vivacity of imagination in the pursuit and application of metaphors, by the sudden transit of the writer, from one idea to another, nearly or remotely allied to it—relinquishing the primary for a secondary sense. These numerous reflected lights, he says, eagerly caught at by the mind in its train of thinking, perplex the attention of a modern reader. Now this is precisely the difficulty experienced in the study of many of our elder divines. The nimbleness of their fancy and the rapidity of their apprehension confuse by the complication and variety of their evolutions and metamorphoses, and the eye is continually dazzled and frequently bewildered, by the dancing lights which start up suddenly in opposite quarters. Bishop Hall is especially open to the observation: with a richer vein of poetry than Cowley, he has much of his fantastic ingenuity, and loves to turn an image in every direction, so as to draw out every colour in the sunshine. A principal source of this perplexing fertility may be found in his intimate familiarity with all the works and all the opinions of antique literature and fiction, which he wove with infinite skill into his compositions. In that admirable letter, addressed to Lord Denny, in which he details with interesting minuteness, the employments of the day, he describes himself “meditating and winding up for future use.” The following passage from his sermon upon the Estate of a Christian (Rom. xii. 2.), will give an idea of his ingenious adaptations of ancient fables to the purposes of religious illustration and instruction. The reader who may be familiar with the picturesque and stately eloquence of Bacon will remember many passages of a kindred spirit; as in the following characteristic comparison which happens to be in our memory: “As the fable,” says Lord Bacon, “goes of the basilisk, that if he sees a man first, the man dies, but if the man see him first, the basilisk dies: so it is with frauds, impostures, and evil arts—if a man discover

them first, they lose their power of doing hurt ; but if they are not seen, they are dangerous.”

Let us now go to Bishop Hall.

“ Our mythologists tell us of many strange metamorphoses, of men turned into beasts, birds, trees ; wherein, doubtless, they had moral allusions. Let me tell you of a metamorphosis as strange as theirs, and as true as theirs is fabulous. They tell us of men turned into swine by vice ; I tell you of swine turned into men ; when drunkards and obscene persons turn sober and well-governed. They tell you of men turned into stones, and of stones turned into men immediately upon their deluge ; I tell you, that of very stones sons are raised up to Abraham. They tell us of a Lycaon turned into a wolf ; I tell you of a wolf turned into a man ; when a ravenous oppressor turns merciful. They tell us of men turned into oaks and rocks ; I tell you of the oaky, rocky, flinty hearts of men turned into flesh, as Ezekiel speaks. They tell us of an Actæon turned into the beast which he loved to hunt, and devoured of those beasts wherewith he was wont to hunt ; I tell you of a voluptuous beast abandoning those pleasures which had wont to spend him. They tell us of a self-loving man turned into a flower ; I tell you of a fading transitory creature changed into the image of the Son of God. They tell us of a Proteus turned into all forms ; I tell you of a man of all religions, turned into a constant Confessor and Martyr for the name of Christ.”

Coleridge once remarked that the present is not a logical age, and that while in the political writings of the times of Charles I. and Oliver Cromwell, the premises were frequently wrong, but the deductions generally legitimate—so in the productions of our own day, we are usually obliged to admit the soundness of the premises and the falsehood of the conclusions. And upon another occasion he observed that “ the collocation of words is so artificial in Shakespeare and Milton, that you may as well think of pushing a brick out of a wall with your fore-finger as attempt to remove a word out of any of their finished passages.” These observations, and especially the last, are peculiarly applicable to the theology of the seventeenth century. The severest habits of thought and analysis were combined with the most brilliant acquirements in rhetoric ; and the mind was hardened into a Spartan vigor by a bracing and vigorous discipline. The writings of Taylor, of Hall, of Barrow, and of Donne, are essentially argumentative and demonstrative. A logical precision marks every page. A specimen of this manner may be seen in a quotation from Bishop Hall’s admirable discourse (sermon xxxii.) upon St. John.—“ God is light”—where the logician is inflamed by the poet, and the poet restrained by the logician :—

“ Away then with all dull and darksome imaginations, when we

address ourselves to the Throne of Grace ; and let us adore an Infinite Spirit, dwelling in an unaccessible light, attended with millions of angels of light and glorified spirits of his saints, in a light unspeakable and glorious. This shall be the first glimpse of our enlightened understanding, when we would comfortably appear before God. In which regard I fear many of us Christians are much defective in our holy devotions ; speaking unto God, and thinking of Him sullenly and sadly ; as shut up in some remote and unknown darkness on the other side of the world ; or, at least, without the lively apprehension of that wonderful radiance of glory wherewith he is invested ; misconceiving mercies of that Deity whom we implore, who hath revealed himself unto us by the name of light ; and surely as none but an eagle can look upon the light of the sun, so none but the confirmed eyes of our illuminated Christians can behold God in this notion of his celestial splendour, which we must so labour to attain unto and settle in our minds, as that we should no more think of the blessed Deity without the conceit of an infinite resplendency, than we can open our eyes at noon-day, without an incurrance or admission of outward light. But this, however, requisite to be conceived and done, is not the main drift of the Apostle, who goes not about here, so much to make any description of God, or prescription of the ways of our understanding, or representation of his glorions presence, as to lay the grounds of our holy disposition, and pure and heavenly carriage before him. For, so is the light here affirmed of God, as the darkness is disavowed of him, and both of them are mentioned, with an intention of drawing in an exhortation to that purity, which we should affect, and the avoidance of all the state and works of spiritual darkness which we should abhor. God then is light, as in himself ; so in relation to us : and this production of light seems to infer our conformity to God in this behalf. It is not for us, therefore, to inquire so much into those absolute terms wherein God stands with himself, as what he is in pattern unto us. Thus is he light, either qualitively or causatively. The light hath a quality (for it matters not to search into the essence of it, and, indeed, it is more than we can do to find it out) of clearness, of purity ; of clearness, for the use of manifestation ; of purity and untaintedness, in respect of any mixture of corruption. In both these is God light. Causatively, in that he is the author of all light ; communicating it to his creatures, in what kind soever ; not without reference to the diffusive quality of light in the illuminating of this vast body, and dilating itself to all the world in an instant. In these regards, therefore, is God light here : 1. Of absolute clearness, in his infinite knowledge and wisdom. 2. Of exact purity in the perfect rectitude of his will. 3. Of gracious diffusion, in the communicating of himself to his creatures and to us in special ; so, as to enlighten us with competent knowledge in our understanding, and sincere disposition of our will and affection, and, because God is thus Light, all that will claim to partake of him, must be, in their measure, clear in understanding, pure in will and affections, diffusive of their knowlege and graces to others."

Not the least curious of the many wonderful circumstances

attending the most admirable productions of the seventeenth century, is the tumult and agitation in which they were composed. It was not within the quiet gardens of a college that Taylor or Hall constructed those enduring monuments of piety and genius which they have bequeathed to the love and veneration of posterity; but when the sky was over-cast with thick darkness, and the roar of popular fury, like the rushing of a conflagration, rolled fearfully through every corner of the land; when the ear was agitated by wars and rumours of wars; when the eye was afflicted by the dissolution of the tenderest charities of life; when every man's hand was against his neighbour; when the father glared in hatred upon the son, and the son upon the father; and the "smooth shaven greens" of our hamlets were defiled with the blood of the innocent. During this stormy and tempestuous night, peace continued to sit by the hearth of these mighty masters in the faith; and a light, that deceived not, shone through their holy habitations to guide the footsteps of the wanderer amid all the desolation of that elemental warfare. That power, which belongs essentially to genius, of retiring from the world into its own reflections, and of clouding itself over with the workmanship of its own industry, protected them under all the visitations of an evil fortune; abiding, as they did, beneath the shadow of a sleepless and beneficent Providence. No enchanter in Arabian fable ever dwelt within the crystal walls of his magical palace with a serener tranquillity, than these eminent men within their sacred contemplations. Gate of pearl, or column of jasper, or chamber radiant with the gold of Ophir, never lighted up the gloom of an idolatrous temple with a richer splendour than streamed upon the souls of Hall or of Taylor from the treasuries of Israel and the revelations of the Gospel. Whatever is magnificent in prophecy, or beautiful in a milder dispensation; whatever is picturesque in the pomp of ancient mythology, or charming in the notes of classic poetry—was all concentrated, like the rays of the sun, upon the great theme of their hallowed meditations.

The portrait of Taylor has been painted, and his peculiarities both of temper and of genius, as contrasted with Hall and Hooker, accurately delineated in Bishop Heber's excellent memoir prefixed to the complete edition of his works. Heber, indeed, could not have gazed long upon the moral and intellectual features of Taylor without being inspired with an affectionate reverence for one, who, in so many particulars, resembled himself. They were both endowed with the temperament of poetry, although Taylor surpassed Heber in the magnificence of his conceptions and the splendour of his imagery, as Heber, in turn,

surpassed Taylor in the graces of language, and the mechanism of verse. They were both irradiated with Scripture learning; and if Taylor's erudition was wider and deeper than that of any who have preceded or followed him, Heber possessed a liveliness and largeness of mind which enabled him to apprehend and appreciate it without labour or envy. In simplicity of manners, in amiability of life, in meekness under injury, in buoyancy of disposition, their characters harmonise; not less than in the glow of their devotion, the courage of their profession, and the ardour of their faith:

“Of Taylor's domestic habits and private character, much is not known, but all which is known is amiable. ‘Love’ as well as ‘admiration,’ is said to have waited on him in Oxford. In Wales, and amid the mutual irritation and violence of civil and religious hostility, we find him conciliating, when a prisoner, the favour of his keepers, at the same time that he preserved undiminished the confidence and esteem of his own party. Laud, in the height of his own power and full-blown dignity; Charles in his deepest reverses: Hatton, Vaughan, and Conway, amid the tumults of civil war; and Evelyn, in the tranquillity of his elegant retirement—seem alike to have cherished his friendship and coveted his society. The same genius which extorted the commendation of James, for the variety of its research and vigour of its argument, was also an object of interest and affection with the young, and rich, and beautiful Katharine Philips; and few writers who have expressed their opinions so strongly, and sometimes so unguardedly as he has done, have lived and died with so much praise and so little censure. Much of this felicity may be probably referred to an engaging appearance and a pleasing manner; but its cause must be sought, in a still greater degree, in the evident kindness of heart which, if the uniform tenour of a man's writings is any index to his character, must have distinguished him from most men living: in a temper to all appearance warm but easily conciliated, and in that which as it is one of the least common, is of all dispositions the most attractive, not merely in a neglect, but a total forgetfulness of all selfish feeling. It is this, indeed, which seems to have constituted the most striking feature of his character. Other men have been, to judge from their writings and their lives, to all appearance, as religious, as regular in their devotions, as diligent in the performance of all which the laws of God or man require from us; but with Taylor, his duty seems to have been a delight, his piety a passion. His faith was the more vivid in proportion as his fancy was more intensely vigorous; with him the objects of his hope and reverence were scarcely unseen or future; his imagination daily conducted him to ‘diet with Gods,’ and elevated him to the same height above the world, and the same nearness to ineffable things, which Milton ascribes to his allegorical ‘Cherub Contemplation.’ With a mind less accurately disciplined in the trammels and harness of the schools—less deeply imbued with ancient learning—less uniformly accustomed to compare his notions with

the dictates of elder saints and sages, and submit his novelties to the authority and censure of his superiors—such ardour of fancy might have led him into dangerous errors, or have estrayed him too far from the active duties, the practical wisdom of life, and its dull and painful realities : and, on the other hand, his logic and learning—his veneration for antiquity and precedent—and his monastic notions of obedience in matters of faith as well as doctrine—might have fettered the energies of a less ardent mind, and weighed him down into an intolerant opposer of all unaccustomed truths, and in his own practice a superstitious formalist. Happily, however, for himself and the world, Taylor was neither an enthusiast nor a bigot : and if there are some few of his doctrines from which our assent is withheld by the decisions of the Church and the language of Scripture,—even these (while in themselves they are almost altogether speculative, and such as could exercise no injurious influence on the essentials of faith or the obligations to holiness,) may be said to have a leaning to the side of piety, and to have their foundation in a love for the Deity, and a desire to vindicate his goodness, no less than to excite mankind to aspire after greater degrees of perfection.

“ In the lessons which flow from this chair, in the incense which flames on this altar, the sound of worldly polemics is hushed, the light of worldly fires become dim. We see a saint in his closet, a Christian Bishop in his ministry ; and we rise from the intercourse impressed and softened with a sense how much our own practice yet needs amendment, and how mighty has been that faith of which these are the fruits, that hope of which these are the pledges and prelibations. Of the broader and more general lines of Taylor’s literary character, a very few observations may be sufficient : the greatness of his attainments and the powers of his mind, are evident in all his writings, and to the least attentive of his readers. It is hard to point out a branch of learning or of scientific pursuit to which he does not occasionally allude : or any author of eminence, either ancient or modern, with whom he does not evince himself acquainted. And it is certain, that as very few other writers have had equal riches to display, so he is apt to display his stores with a lavish exuberance, which the severer taste of Hooker or of Barrow would have condemned as ostentatious, or rejected as cumbersome. Yet he is far from a mere reporter of other men’s arguments,—a textuary of fathers and schoolmen—who resigns his reason into the hands of his predecessors, and who employs no other instrument for convincing their readers than a lengthened string of authorities. His familiarity with the stores of ancient and modern literature is employed to illustrate more frequently than to establish his positions ; and may be traced, not so much in direct citation, (though of this too, there is, perhaps, more than sufficient,) as in the abundance of his allusions, the character of his imagery, and the frequent occurrence of terms of foreign derivation, or employed in a foreign and unusual meaning.

“ On the other hand, few circumstances can be named which so greatly contribute to the richness of his matter, the vivacity of his style, and the harmony of his language, as those copious drafts on all which

tongues ; and the very singularity and hazard of his phrases has not unfrequently a peculiar charm, which the observers of a tamer and more ordinary diction can never hope to inspire.

“It is on devotional and moral subjects, however, that the peculiar character of his mind is most, and most successfully, developed. To this service he devotes his most glowing language : to this his aptest illustrations : his thoughts and his words at once burst into a flame when touched by the coals of this altar ; and whether he describes the duties, or dangers, or hopes of man, or the mercy, power, and justice of the Most High ; whether he exhorts or instructs his brethren, or offers up his supplications in their behalf to the common Father of all—his conceptions and his expressions belong to the loftiest and most sacred description of poetry ; of which they only want what they cannot be said to need, the name and the metrical arrangement.

“It is this distinctive excellence, still more than the other qualifications of learning and logical acuteness, which has placed him, even in that age of gigantic talent, on an eminence superior to any of his immediate contemporaries, which has exempted him from the comparative neglect into which the dry and repulsive learning of Andrews and Sanderson has fallen ;—which has left behind the acuteness of Hales, and the imaginative and copious eloquence of Bishop Hall, at a distance hardly less than the cold elegance of Clark, and the dull good sense of Tillotson ; and has seated him, by the almost unanimous estimate of posterity, on the same lofty elevation with Hooker and with Barrow.

“Of such a triumvirate, who shall settle the precedence ? Yet it may, perhaps, be not far from the truth, to observe, that Hooker claims the foremost rank in sustained and classic dignity of style, in political and pragmatrical wisdom ; that to Barrow the praise must be assigned of the closest and clearest views, and of a taste the most controlled and chastened ; but that in imagination, in interest, in that which more properly and exclusively deserves the name of genius, Taylor is to be placed before either. The first awes most, the second convinces most, the third persuades and delights most : and (according to the decision of one whose own rank among the ornaments of English literature yet remains to be determined by posterity) Hooker is the object of our reverence, Barrow of our admiration, and Jeremy Taylor of our love.”

In our next Article, the eloquence of the 18th century will lead us into the consideration of the living Masters of Pulpit Oratory.

ART. V.—*Lives of Sacred Poets.* By ROBERT ARIS WILLMOTT, Esq., Trinity College, Cambridge. Published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge. Second Series. London : Parker. 1838.

HAVING, in a former volume, presented a Biographical and Critical View of English Sacred Poetry during the reigns of

present series, to complete his survey of this interesting portion of our Literature by an examination of the Poets of the latter part of the 17th, the 18th, and the beginning of the 19th centuries. The various paths, he observes, sometimes verdant and sunny, sometimes entangled and gloomy, through which the reader's footsteps have been conducted, seem to terminate before that magnificent structure which Milton consecrated to Poetry and Religion. The volume accordingly opens with a memoir of that great poet, in which the writer has given a clear and popular history of his conduct during one of the most eventful periods of our history, interspersed with running notes upon his literary productions, and illustrations of his political and poetical character. In the statement of circumstances so familiar to biography, much novelty could not be expected; but the remarks upon the writers of blank verse, who preceded Milton, seem to us ingenious and just.

If the poetry of Milton, is the observation of Johnson, be examined with regard to the pauses and flow of his verses into each other, it would appear that he has performed all that our language would admit; and the comparison of his numbers with those who have cultivated the same manner of writing, will show that he excelled as much in the lower as in the higher parts of his art, and that his skill in harmony was not less than his invention or his learning. Lord Byron, indeed, imagined that the "Paradise Lost" might have been "more nobly conveyed to posterity" in the stanza of Spenser or Tasso, or the terza-rima of Dante, and he regretted that the Seasons had not been written in rhyme. The author proceeds to review the refinement of our Poetry:

Neither Johnson, nor any other of the poet's biographers, has noticed the progress of English versification. Dr. Nott, in the dissertation prefixed to his edition of the "Remains of Surrey," seems to have established three points respecting our versification, as settled by Chaucer; first, that it was decasyllabic; secondly, that it was rhythmical; thirdly, that, like the old Alexandrine system, it admitted of redundant and defective lines. He carries his investigation rapidly over the intermediate productions of Hoccleve, Lydgate, Hawes, Barclay, and Skelton, to the appearance of the Earl of Surrey, to whom we owe the introduction of Heroick Blank Verse. Warton's conjecture, that he might have borrowed the invention from the *Italian Liberata* of Trissino, Dr. Nott refutes by an appeal to chronology. The translation of the second and fourth books of the *Æneid* are very pleasing specimens of poetic fancy, harmonizing and colouring the language. Nott quotes, with very high com-

mendation, Simon's Address to Priana, as remarkably beautiful in the artificial arrangement of the pauses, the disposition of the periods, and the pervading air of truth and innocence. The description of the Ghost of Creusa vanishing from the eyes of Æneas possesses equal merit. One or two shorter extracts will be sufficient for our purpose :

“So shalt thou reach at last Hesperian land,
Where Lydian Tiber, with his gentle stream,
Mildly doth flow along the fruitful fields.”—B. xi. l. 103.

And again in the portrait of the disconsolate and enamoured Dido :

..... “And when they all were gone,
And the dim moon doth oft withhold her light,
And sliding stars unto sweet sleep provoke,
Alone she mourns within her palace void,
And sits her down on her forsaken bed,
And absent him she hears.”—B. iv. l. 100.

Or in a bolder and more energetic strain :

“With this the young men's courage did increase :
And through the dark—like to the ravening wolves,
Whom raging fury of their hungry maws
Drives from their dens—leaving with hungry throats
Their whelps behind—among our foes we ran.”—B. ii. l. 455.

In these lines considerable skill and ingenuity are displayed. Surrey's invention, to follow and adopt the author's statement, did not languish ; other writers soon assisted in placing “our national poetry in the fairest and rightest way towards perfection.” Of these, Grimvald occupies the first place, in point of time, though not of merit. Nott speaks of him slightly ; but Crowe considers that to more flowing numbers than his predecessors, he joined the improvement of breaking the sentence at the end of a line. Grimvald was followed by Sackville, a writer whose powerful genius has obtained the applause of Sidney, of Pope, and of Gray. The tragedy of *Gorbuduc* appeared about five years after the publication of Surrey's Translations of Virgil. In the following passage, although far from being the most harmonious or beautiful in the drama, we see the structure of his versification :

“The silent night that brings the quiet pause
From painful travails of the weary day,
Prolongs my careful thoughts, and makes me blame
The slow Aurore, that so for love or shame
Doth long delay to show her blushing face ;
And how the day renews my grievous plaint.”

Crowe observes that the verses of Sackville are generally

separated from each other by a point or pause at the end of each. This is accomplished, he says, by taking two nouns substantive, and fitting such an adjective to each as the measure requires; these, with the necessary particles, complete the line.

The *Steel Glass* of Gascoigne, in 1576, continues the list of our early writers of blank verse. He resembled Surrey, in closing his lines with polysyllables; as in the concluding part of the picture of a good clergyman :

“O gracious God! I see now what they be!
These be thy priests divorced from the world,
And wedded yet to heaven and holiness;
Which are not proud, nor covet to be great,
Which go not gay nor covet to be rich,
Which envy not, nor know what malice means;
Which cannot feign, which hate hypocrisy;
Which never saw Sir Simony's deceits;
Which preach of peace, which carp contentions;
Which loiter not, but labour all the year.”

The tale of the Two Swans, continues Mr. Willmott, by W. Vallens, 1592, occupies the next place. But a finer spirit of music was beginning to manifest itself among the dramatic writers. Campbell was certainly unwarranted in asserting the David and Bethsabe of Peele to be the earliest fountain, either of pathos or harmony, in the poetry of our stage, but it undoubtedly contained passages of more polished elegance than had hitherto appeared. Two specimens from this graceful drama will show that Peel could write with ease and sweetness :

“May that sweet plain that bears her pleasant weight
Be still enamelled with discoloured flowers;
That precious fount bear sand of purest gold;
And, for the pebbles, let the silver streams,
That pierce earth's bowels, to maintain the source.
Play upon rubies, sapphires, chrysolites:
The brims let be embraced with golden curls
Of moss that sleeps with sound the waters make,
For joy to feed the fount with their recourse;
Let all the grass that beautifies her bower
Bear manna every morn instead of dew,
Or let the dew be sweeter far than that
That hangs, like chains of pearl, on Hermon-hill.”—*Act i, s. 5.*

“Come, gentle Zephyr, tricked in those perfumes
That erst in Eden sweeten'd Adam's love
And stroke my bosom with thy gentle fan.
This shade, sun-proof, is yet no proof for thee:
Thy body smoother than this waveless spring,
Can creep through that, his lances cannot pierce,
Thou and thy sister, soft and sacred air,

Goddess of life, and governess of health,
 Keep every fountain fresh, and garden sweet.
 No brazen gate her passage can repulse,
 No bushy thicket bar thy subtle breath,
 Then deck thee with thy loose delightful robes,
 And on thy wings bring delicate perfumes
 To play the wanton with me through the leaves."—*Art i. c. 1.*

"Blank verse," he concludes, "from its variety, its naturalness, and its reality, seems to be appropriated to the business and the pleasures of life; it is emphatically the dialect of the theatre. In the delightful facility of Massinger, the ever-changing music of Shakspeare, the gorgeous declamation of Marlowe or Beaumont, and the grave stateliness of Ben Jonson, its happy versatility is displayed: the smile of merriment, the sneer of ridicule, the start of passion, the gasp of sorrow, all find an adequate expression. The faintest play of feature in the tragic or the comic muse is preserved in this mask, when constructed by a skilful artist.

"Milton had studied deeply the works of Jonson, whose genius, in many respects, resembled his own; equal to it in muscular strength, inferior to it in flexibility and grace; not less familiar with antiquity, but employing it with unequal success. Jonson translated the ancients; Milton imitated them; the first, content with giving a view of Greek or Latin history from the pencil of Thucydides or Sallust; the second, presenting the outline with equal fidelity, but illuminated by a sunshine of his own. Jonson, whose ear was attuned to the majestic harmony of the Attic lyre, clothed his thoughts in a diction of corresponding elevation. He trampled upon vice with a golden cothurnus. Nott quotes a passage possessing, he thinks, all the majesty and dignity of Milton's style, combined with those peculiarities by which his versification is so broadly distinguished from all who have preceded or followed him:—

"Good morrow to the day! and next my gold!
 Open the shrine that I may see my saint.
 Hail the world's soul, and mine! more glad than is
 The teeming earth to see the long'd-for sun
 Look through the horns of the celestial ram,
 Am I to view thy splendour dark'ning his,
 That lying here amongst my other hoards,
 Show'st like a flame by night, or like the day
 Struck out of chaos, when all darkness fled
 Unto the centre."—*Jonson's Works*, Vol. ii. p. 276."

Milton is followed by Bishop Ken, a writer whose love of Cowley could not always deaden the tenderness and natural pathos of his fancy. Mr. Willmott has quoted his morning

hymn, of which only a few verses are sung in our Churches, but which breathes throughout a touching and simple fervor. The specimens of his sermons will also be read with interest; his prose style is animated, flowing, and forcible. The account of Watts is affectionately written; but we think that a severer anatomy of his hymns might have been desirable, and their doctrinal peculiarities would have admitted of comment. Watts possessed great command of language, considerable skill in versification, and a warm spirit of devotion. His characteristic merit is sincerity, and his pervading fault a negligent indifference to polish and refinement of expression. His hymns for children are the best of his poetical efforts. "You remember," wrote Mr. Wilberforce to his son, "I doubt not, the last sentence in Gibbon's Autobiography; I have engaged my young friend to write under it, Dr. Watts's beautiful hymn ending with the line,— 'Fortells a bright rising again;' this is one of the hymns for children, but surely it is for the children of God, for the heirs of glory; and when you compare it, either in point of good sense, or imagination, or sterling value, or sustaining hope, with the considerations and objects which feed the fancy, or exercise the understanding or affections of the most celebrated men who have engaged the attention or called forth the eulogiums of the literati of the last century, you are irresistibly forced to exclaim, in the spirit of my grand favourite,

"O happy hymnist, O unhappy bard!"*

Watts is succeeded by Young, upon whose life the writer of the present volume seems to have bestowed great labour and diligence. The subject presented considerable facilities to the biographer. With the exception of a memoir in the Aldine edition of his poems, no account of Young has been composed since Herbert Croft's contribution to Johnson's "Lives of the Poets." We are glad to find Mr. Willmott strenuously asserting the religious sincerity of Young, in opposition to the detracting criticism which has long sought to reduce the poet of the Night Thoughts to a mere courtier and man of the world; in this praiseworthy task, he has printed a delightful anecdote of Dr. Cotton's visit to Young, about a fortnight before his last illness, which Cowper communicated to his cousin, Lady Hesketh. The old man was then in perfect health, the antiquity of his person, the gravity of his utterance, and the earnestness with which he discoursed about religion, gave him, in the Doctor's eye, the appearance of a prophet.

* Mr. Wilberforce, writing to his Son in 1830; *Memoirs*, vol v, 289,

They had been delivering their sentiments upon Newton's "Book on the Prophecies," when Young closed the conference thus: "My friend, there are three considerations upon which my faith in Christ is built, as upon a rock; the fall of man, the redemption of man, and the resurrection of man; the three cardinal articles of our religion are such as no human ingenuity could have invented, therefore they must be divine. The other argument is this: if the prophecies have been fulfilled, of which there is abundant demonstration, the Scripture must be the Word of God; and if the Scripture is the Word of God, Christianity must be true."

Passing over the notices of Blair Blackmore, whom we are glad to find vindicated from the contempt of which he has been so long the victim; Parnell, Addison, and Gray, and the unfortunate Christopher Smart; we come to a long and copiously-illustrated memoir of Cowper, which, we are informed in the preface, although subsequently revised, had been delivered to the publisher before the appearance of the Laureate's edition. Dr. Southey brought to his work advantages which have been rarely enjoyed by previous biographers. Every channel of information was readily opened to his inquiries; manuscript letters were offered to his inspection: and his own intimate acquaintance with our poetical literature, combined with the purity of his taste and the sincerity of his admiration, enabled him to apply these aids in the most effective manner. Mr. Willmott and Dr. Southey have coincided in letting the poet, as far as possible, relate his own story in those beautiful letters which would preserve his memory, though all his verses were forgotten. One of the most interesting passages of Mr. Willmott's memoir is the account of descriptive painting among the classic writers, contrasted with the same faculty in Cowper. These remarks we shall quote, in the belief that the severest criticism will admit the beauty of the sentiment, and the elegance of the diction:

"The poetical character of Cowper ought always to be considered in relation to the condition of our poetry at his appearance. The harp of Thomson was silent; the picturesque fancy of Collins shone only for a brief season, and was extinguished with his reason; Gray had bequeathed his lyre to Mason; the rich and beautiful colours of Aken-side attracted few admirers; the classical paintings of Glover faded with the excitement of political fervour; and the splendid declamation of Johnson rolled faintly over the popular ear. Darwin and Hayley were the laureates of the age: the first, by the brilliancy of his picture-poetry, dazzling the eye with a succession of pageants; the second, by the polished elegance and skilful mechanism of his verse, dividing the applause of the literary public. One addressed himself to the eye, the

other to the ear, and neither to the heart. Darwin blazed into eminence, and, by the glitter of his fancy and the luxuriance of his versification, succeeded in charming into captivity the purest taste. Even Cowper, in some graceful lines, paid a tribute to the

“Sweet harmonist of Flora’s court.”

But though he praised his works, he did not imitate them. He at once crossed, it has been said, the enchanted circle, and by breaking through the barriers between poetry and truth, regained the natural liberty of invention. His admiration of his ancestor, Donne, did not embrace his rhymes. He loved simplicity, and all the unaffected graces of nature. Nothing was too humble for his song. He knew that the sweetest honey lay hidden in the bosom of the humblest flowers; and that from the shell, struck in an earlier age by a heedless foot, the hand of the master drew forth a strain of artful melody.

To Cowper belongs, pre-eminently, the author remarks, above any writer in our language, the title of the Poet of the Affections. Campbell compares the “Task” to a playful little fountain, which gathers beauty and magnitude as it proceeds. Cowper found the fountain in his heart. He has brought the muse, in her most attractive form, to sit down by our hearths; and has breathed a sanctity over the daily economy of our existence. “He builds up no magic castles; he conducts us into no enchanted gardens; no silver lutes sigh through his verse: no wings of faëry glisten over his page. Instead of wandering along the shores of old romance, he teaches us out of the book of life, and invests with a delightful charm the commonest offices of humanity.” A poem thus addressing itself to the hopes and sympathies of mankind, will be widely felt and universally understood. When the poet works in the circle of the affections, every one acknowledges the spell of the magician. In proportion, on the other hand, as a poem recedes from the familiar pleasures and affections of life, the reader’s attention begins to droop; and, like Cowper among the romantic scenes of Earham, he pines for the gentler scenery of home. He pauses with no delight upon the variegated fancy of Davenant, the serious sweetness of Spenser, or the resplendent visions of Milton; and joyfully exchanges the beautiful pomp of the attic mythology, for the dearer recollections of his native village; for the garden-gate over which he has often hung; the humming of the bees and the piping of the robin in his own apple-tree. Cowper, continues the writer, always associates the reader in his amusements and employments: whether we wander by his side along the banks of the Thames, feeding

“On scarlet hips, or stony haws;”

or gaze, with the dear companion of his walks, upon

“The distant plough, slow moving;”

or meditate under the roof—

—————“Moveable through all its length,
As the wind sways it;”

or listen to the stock-dove, that unalarmed,

“Sits cooing in the pine-tree, nor suspends
Her long love-ditty;”

or behold his shadow, in a winter morning—

“Walk along the plastered wall.”

His pictures of in-door life have similar attractions: we seat ourselves round the glowing hearth and watch the hares “frolic on the floor,” or the needle ply “its busy task,” or the parlour-twilight uplifting the “shadow to the ceiling;” or listen to the “story of the traveller,” or the “legend of the poet—

————— “By one
Made vocal for the amusement of the rest.”

The Winter Evening.

We weave nets to protect the “bird-alluring fruit,” or twine silken thread round ivory wheels, and close the evening “with a radish and an egg,” and “a pleasant song from Lady Austen.”

“A very ingenious critic of Aristotle,” proceeds Mr. Willmott, “supposes the Greek writers not to have described the scenery of nature in a picturesque manner, because they were unaccustomed to behold it with a painter’s eye. He thinks they had no Thomsons because they had no Claudes; and he particularly notices the absence, both in the Greek and Latin languages, of a single term accurately expressing what we understand by a prospect. The influence of painting upon poetry has, probably, been overrated. Hallam, in the Introduction to the History of Literature, alludes to the effect produced by Giotto and his followers, in reclaiming the popular taste from the extravagances of romance, to the chaster graces of a classic antiquity. Those (he says) were ready for the love of Virgil, who had formed their sense of beauty by the figures of Giotto and the visions of Dante. But the painter derives his life from the poet; Homer inspired Phidias. It will, indeed, be readily admitted, that neither Athens nor Rome possessed a school of writers essentially descriptive. The idea of a local poem, like Cooper’s Hill, or a beautiful panoramic survey, like that of Dyer or Crowe; or a narrative of the operations, the changes, and the characteristics of the seasons, like Thomson’s; or a series of scenical illustrations, like the pictures in the Task; never presented itself to a Greek or a Roman fancy: of all the attractive sites for poetical architecture, this was the only one which they suffered to descend unoccupied to posterity. Even the graceful and senti-

mental sonneteer was anticipated by the epigrammatist of the Anthology. In the more polished and refined age of Grecian literature, few traces of external nature are discovered; so it was in our own country, under the second Charles, and in the Augustan era of Anne; and in France, during the brilliant pageant that adorned the reign of Louis XIV. The writers of those times are often eloquent and energetic; almost always harmonious; frequently picturesque; but very rarely descriptive. Their colours come from books, not from nature; their rural scenes are compositions, not sketches taken on the spot. We have the fantastic ingenuity of Cowley, the musical epigrams of Pope, and the poignant satire of Boileau; but no "silver droppis" sparkle on their foliage, as upon the sunny trees of Chaucer; no gradual, dusky veil at even-tide creeps over the glimmering hamlet, like that drawn by the finger of Collins; no glades "open to the golden day," like the sylvan solitudes of Thomson. But the eye to observe, the taste to select and combine, the fancy to colour and illuminate, were undoubtedly not withheld from the genius of attic poetry. Homer has them all. His morning pictures shine with the dew and purple dawn. Bishop Copleston, indeed, supposes the faculty of depicting external objects, separated and detached from the affections and manners, to have been either wanted by him, or despised; but the learned and elegant Hurd has advocated a very different opinion, and has been supported and confirmed by more than one accomplished critic. Homer does not, certainly, paint a landscape with the elaborate finish of a school of design; but, like Gray, hastens from the picture to the story connected with it, or to the moral which it suggests. Twining has noticed the charming line in the nineteenth book of the Odyssey, where the song of the nightingale is described with remarkable beauty and precision:—

“*Ἦτε θαμθα τρωπῶσα χεει πολυηχεα φωνην.*”

“The pouring of her voice, its quick turns and inflections, and the ever-changing variety of tone, complete the description. His scene by moonlight is familiar to every reader of poetry. Hesiod possessed similar power, and his winter landscape may be compared with Thomson’s; he has, indeed, collected into a single view, images scattered by the poet of the Seasons over several pages. Hesiod’s old man, bent by the blast, may be contrasted with the way-faring stranger of Thomson climbing against the wind.

“Scarcely one of the Greek or Latin poets will be found entirely deficient in this essential element of poetical invention.

Pindar opens a view of the Fortunate Isles in his magnificent Odes; Æschylus, though chiefly distinguished by the vehemence and creative fire of his genius, in a very different kind of delineation, could sweep the solemn shadows and gloomy masses of cloud over his dramas with the savage blackness of Rosa. The softer hues of Sophocles are fresh in the memory; and the reader who has not enjoyed the brilliant scenery of the Bacchæ, is unacquainted with one of the most exquisite productions of Greek imagination.

“Descending among the Latin poets, we are struck by the presence of the same art. The Georgiis abound in sketches for the pencil. Virgil lets in the verdure of the country upon the pomp of an historical procession. Cowper could not have represented a corn field agitated by the wind in more vivid colours, than Silius Italicus; by the single epithet, *nitescit*, he makes the harvest wave, and rustle, and shine before our eyes. Statius could paint a landscape, with the dew upon it; and the colours of Horace are not less enduring than his reputation. Nor will the richly-glowing pictures of Ovid be forgotten by the student of that fascinating writer. But, however the ancients may have appreciated or pourtrayed the charms of nature, they wanted one lovely and ennobling feature. Their religion, it has been observed, is beautiful in fiction, but not in sentiment. It has revealed the most terrific and delightful agencies to poetry, without teaching it to contemplate nature as the image of Divine Benevolence, and her creatures as the objects of human sympathy. Paul planted, and Apollos watered, and the Grace of God descended upon the heart, before this intellectual garden blossomed like the rose. It was reserved for the poets of a later day, to find, in the common flower by the hedge-side, a theme of gratitude and meditation; and to uplift the eye, as it ranged over verdant fields, and waving woods, and glittering rivers, with a devout aspiration to heaven, “My Father made them all!”

James Hurdis appropriately follows his friend and master; but the “Village Curate” very faintly recalls the music of the “Task.” Hurdis was born at Bishopstone, in Sussex, 1763; and in 1780 went to Oxford, a commoner of St. Mary Hall, but was subsequently chosen a demy of Magdalen College, where he is said to have obtained the friendship of the president, Dr. Horne. Having taken his degree, in 1785, he retired to the curacy of Burwash, in his native county, where he resided six years. In 1793, he was made Poetry Professor, at Oxford; and expired after an innocent and tranquil life devoted to the cultivation of his mind and to the discharge of his pastoral duties, on the 13th

of December, 1808. The poetical character of Hurdis is not marked by any particular physiognomy. His sentiment continually sinks into affectation, and his simplicity often displeases by the familiarity of its allusions:—

Burwash will never rival the fame of the little village in Buckinghamshire. He describes, indeed, in very agreeable colours, the life of a country Clergyman, enlivening his leisure with books, music, and rural walks: but it may in truth be said of Hurdis, that he is strong only upon the ground. The conversational manner of Cowper dwindles, in his imitation, into imbecility: his satire is nerveless, and his remarks obvious, without being forcible. His poetical merit is to be sought for only in the truth of his descriptions of scenery and rustic employments. The following harvest-scene is worthy of a follower of Cowper:

“ Tell me, ye fair Aleanor, tell me, what
Is to the eye more cheerful, to the heart
More satisfactive, than to look abroad,
And from the window see the reaper stop,
Look round, and put his sickle to the wheat,
Or hear the early mower whet his scythe,
And see where he has cut his sounding way,
E’en to the utmost hedge of the brown field
Of oats or barley? What delights us more,
Than studiously to trace the vast effects
Of unabated labour? To observe
How soon the golden field stands thick with sheaves:
How soon the oat and bearded barley fall
In frequent lines before the hungry scythe?
The clattering team now comes, and the swarth hind
Leaps down, and throws his frock aside, and plies
The shining fork down to the stubble’s edge
The easy wain descends half-built, then turns
And labours up again. From pile to pile
With rustling steps the swain proceeds, and still
Bears to the groaning load the well-poised sheaf.”

Village Curate.

The memoir of Grahame affords some pleasing anecdotes of a very amiable and intelligent man, who was removed in his forty-seventh year, leaving behind him a name dear to every lover of genuine poetry and sincere piety. Sir Walter Scott paid a most affectionate tribute to his virtue:—

“ Poor Grahame, (he says, in a letter to Joanna Baillie), gentle, amiable, and enthusiastic, deserves all you say of him; his was really a hallowed harp, as he was himself an Israelite without guile. How often have I teased him, but never out of his good humour, by praising Dundee, and laughing at the covenanters. I think his works should

be collected and published, for the benefit of his family—surely the wife and orphans of such a man have a claim on the generosity of the public.”

Of his poems, “the Sabbath” is the best known, and deserves the widest popularity; it abounds in touches of fancy, and is every where pervaded by a spirit of beautiful benevolence and devotion. A memoir of Bishop Heber closes the volume. A more ample selection from the journal of this admirable prelate might have been desired, if the plan of the writer had not limited his views to the Bishop’s poetical character. “Palestine” is the only prize poem which has obtained and preserved a reputation beyond the walls of an University. The fancy of Heber was lively; his language picturesque, and his ear susceptible of every tone of music—his imagination, without much strength, possessed considerable elasticity and grace—and we cordially join in Mr. Willmott’s expression of regret that his proposed collection of Hymns was never completed.

In conclusion, and while pressing this volume, together with its predecessor, upon the attention of our readers, we will mention some suggestions that have occurred to us during the perusal, and which, we sincerely hope, a second edition will soon enable the author to take into consideration. We would particularly recommend the expansion of his preliminary essay, in the first series, so as to embrace a more comprehensive view of the moral songs of the sixteenth century.

Spenser may, at the same time, be advantageously brought more prominently forward; there is no author whose serious sweetness and pensive tenderness impart a livelier charm to the fancy. A memoir of Sir John Davies, the earliest writer of a philosophical poem in our language, ought also to be inserted. His *Nosce Teipsum* is a remarkable specimen of close argument and harmonious versification. From the following description of feeling, Pope borrowed one of his most celebrated couplets:—

“Much like a subtle spider which doth sit
 In middle of her web which spreadeth wide;
 If ought do touch the utmost thread of it,
 She feels it instantly on every side.”

The sketches of Silvester and of Heywood will also admit of enlargement; the Hierarchie of the Blessed Angels, by the last writer, is a very curious and valuable production. An abridgement of the History of Wither will furnish ample space for these alterations. And, with respect to the second volume of the *Lives of Sacred Poets*, now more immediately under examination, we think it would be desirable to introduce a few brief and

connecting notices of some of the minor contributors to our Religious Poetry, such as Ogilvie and Merrick, for example, whose names are still found in *Elegant Extracts*.

With these improvements, slight though they be, yet not, we venture to believe, unimportant, combined with those which the maturer reflection of the Author himself will introduce, these Lives may be safely put into the hand of the student, as the most satisfactory guides into a path of our Literature which has never been investigated with equal diligence, or success, by any other writer. What Warton performed for our verse in general, Mr. Willmott has accomplished for our Religious Poetry in particular. Higher praise cannot be desired.

ART. V.—*The Church of Rome's Traffic in Pardons, considered in Three Letters, addressed to the Rev. T. L. Green, Roman Catholic Priest of Tixall.* By GEORGE HODSON, M.A., Vicar of the adjoining Parish of Colwich, and Archdeacon of Stafford. London: Hamilton and Co.; Rugeley, J. T. Walters. 1838.

The Truth, the Whole Truth, and Nothing but the Truth. The Catholic Church Vindicated, in Two Letters, addressed to the Venerable George Hodson, M. A., Protestant Vicar of Colwich, Archdeacon of Stafford, Canon Residentiary of Lichfield, etc. In Reply to his Pamphlet, entitled, "The Church of Rome's Traffic in Pardons." By the Rev. T. L. GREEN, Catholic Clergyman of Tixall. Letter I. London: Jones, Booker and Co., Keating and Co., &c.; Rugeley, J. T. Walters. 1838.

THESE two pamphlets are of considerable importance at the present time, as, additionally to their subject, proving the kind of interference which the papal priesthood in this country are beginning to assume in the ministerial conduct of the legitimate Clergy in their neighbourhood. The Archdeacon of Stafford and Vicar of Colwich thinks that the circumstances of his cure call for the circulation of certain tracts in opposition to the claims and efforts of the Church of Rome; and a neighbouring priest of that church considers it as falling within his province to call the vicar to account for so doing. Mr. Green, who for any parochial connexion, may, like his superior, be a priest *in partibus infidelium*, takes offence at a particular passage in one of the distributed tracts, and desires an interview with the distributor, for the purpose of explaining or substantiating

that passage, as containing a charge against his church of such a diabolical description, that, if true, he professes it to be his duty to abjure that church, and that he is contented to "read publicly his recantation to that effect, on any of the three next following Sundays, from the pulpit of Colwich Church." The letter of Mr. Green proceeds:

"It appears to me but courtesy to add, that in the event of your declining this proposal, and not suggesting an equivalent one in its stead, I shall consider it a duty which I owe to the cause of truth, to adopt forthwith some decisive measure for exposing the incorrectness of your statement. And I shall consider myself at liberty to publish this letter, and any reply which you may think proper to send."

This letter stands the first in Mr. Hodson's publication; and the concluding passage just quoted should be borne in mind by the reader, for it will be of use. With respect to the proposal about abjuring his church, it may be observed, that this is rather a familiar figure in the controversial rhetoric of Romanists, as there is something magnificent in the phraseology, and as it is calculated to produce an impression of the writer's confidence in his own cause. This works successfully with the mass of his own communion. Our champion never fears—why should we?

The Archdeacon wisely declined the proposed personal meeting. He probably had in prospect the field which would thereby be opened to reports and representations, where a restless zeal, loquacity, leisure, and delight in such occupation would give the party opposed to him advantages, in which he could not hope to compete with them. He therefore selected the method which would avoid many of the obstructions to truth hardly separable from private conference, and confiding in the justice of his cause, confined himself to the pen and the press, appealing to the public for the decision. Mr. Green was thrown into palpable surprise and somewhat of apparent dismay, by the promptness with which the resolution of the Archdeacon was carried into effect. The aversion of the Vicar of Colwich to controversy was well and extensively known. It might be inferred, from that circumstance, and from the laborious and almost unintermitted engagements in the appropriate and most valuable duties of his ministry and office, that his studies would not be plentifully turned into the channels of contention, even for important truth; and, that, therefore, the last thing that would be anticipated in an Archdeacon Hodson, would be his public appearance in the character of a controvertist. It might accordingly be reckoned upon, as an almost certain result of the call made upon him, that he would quietly ac-

quies in the justice of the objection made to the offensive sentiment in the tract alluded to; and discontinue the circulation of it. Such amends as these would doubtless be very graciously received, and reported to both high and low of the Tixall flock, with great commendation of the candour and honour of the Archdeacon, the whole accompanied with an intelligible smile! But should the person attacked be less accommodating, and resolve upon maintaining his ground, there would even then remain very good hopes, with all the resources at command, of overwhelming the amiable lover of peace with so formidable a deluge of debate—and by simple accumulation of matter, pertinent and impertinent, it might be protracted to any limits, or rather beyond any—that the Archdeacon would feel disposed to give up the contest in despair, and resign to his indefatigable opponent a field which he could not dispute with any view of a termination, or without sacrificing to the duty of contending for the faith, other duties which, in his peculiar case, he judged most important and peremptory. Rome knows well enough how the conscientious performance of *these* duties by the Anglican Clergy of the *true* Church interfere with her own prospects; and, therefore, if she can do no more than embarrass and impede *them*, she and her priesthood gain an important point. Should Mr. Hodson feel compelled, by the considerations above mentioned, to leave the controversy where it stands, the Christian and Protestant public will indeed have cause to regret the necessity; although even then, little more will, in our judgment, be necessary to put the assailant in the predicament of a beaten foe than the reperusal of his pamphlet. Little more than such reperusal will be necessary to substantiate its main and most important facts and arguments. Whether the determination of Mr. Hodson may or may not be to discontinue the contest which he has so successfully begun, and has proved that he could well resume, it will be the duty of his Christian and Protestant brethren to see that the cause shall not suffer, and that neither the individual aggressor, his associates, nor his church generally considered, shall succeed in any one of the objects which they value, and which therefore they may be supposed to have in view in officious attacks, like that of the priest of Rome in Tixall.

The title of Mr. Green arrests attention. It is seldom that the most agitated writer does not recover or assume composure when he comes to the deliberate operation of fixing on the title of a proposed work. But every thing here betrays embarrassment and perturbation. What could suggest the first words cannot well be conceived, except it were the consciousness, that

at least "*the whole truth*" was not presented. "The Catholic Church vindicated," the author must know, involves a disgraceful *petitio principii*. But the designating Mr. Hodson as the "*Protestant Vicar of Colwich*," out-does all in imbecile puerility. Every body can understand the low artifice of the epithet. If a *Protestant Vicar*, then there is another Vicar, who is not Protestant, perhaps a *Popish Vicar*, perhaps Mr. Green himself. For, let him and his church repel the imputation, of wishing for the spiritualities and *temporalities* of the Establishment, and desiring themselves to become that Establishment, law-church, or whatever else they may call it, with all their might; we shall only believe it the more firmly, the more solemnly they deny it; and should they add an oath, we shall be certain. However, Archdeacon Hodson is, and is the *only*, Vicar of Colwich; and though not shrinking from, but glorying in, the title of a protestor against the aberrations and abominations of Popery in its proper place, at the present, and we trust for a long future, neither Mr. Green, nor any other worshipper of the great goddess, the vilified Mary, will be the Vicar of Colwich; and to call the Vicar, now being *Protestant*, in any of the implied or double meanings intended by Mr. Green, betrays something of the same ignorance which has made him, innocently enough, give the Archdeacon the title of "Very Reverend!" or himself, [as peculiar, that of "Catholic!"] It was not understood before, that the papal clergy were ashamed of the name of *Priest*, and coveted that of *Clergyman*. They have a full right to denominate themselves clergy of *their own* church—they are none of *ours* without public recantation.

But the self-appropriation of the title "Catholic" is the grand object of papal ambition. Mr. Green knows as well as any Protestant, that the *particular* Church of Rome is no more the Catholic Church, than the *county* of Stafford is *all* England. The only question which concerns his church, and himself as of it, is, whether it is Catholic *at all*—whether the infectious nature of the poison which it has infused into Christianity has not rendered the whole mass deleterious, unchristian, uncatholic: and whether, when we are so liberal towards her as to allow her a simple being, it is not that of a being in the last stage of mortal disease? Mr. Green may think and speak otherwise under penalty of a consciousness of falsehood; but if he, or any of his cloth, as some of them are not ashamed to do, tell the people of our church, that in respecting the Apostle's Creed, where the Catholic Church is mentioned, and in praying in our Liturgy for the Catholic Church, they recognize the Church of Rome as *the* Catholic Church, and the

and they must be informed, that they are guilty of an act in which the only question is, whether the want of knowledge or the want of integrity predominates. Mr. Green, in his Preface, writes, that the charge which he combats is a charge "against the Catholic Church." He knows, and cannot deny, that, in deed, and in words, this is an absolute, and it could not be an unknown, falsehood! The charge made is the charge of a Catholic against an *anti*, or at least against a *non-Catholic* Church. We fear that falsehood is so engrained in the ethics of the Church of Rome as to be invincible and inseparable.

Having disposed of these preliminaries, we approach the substance.

The passage which is the proposition in the present controversy occurs in a tract of eight pages thus entitled :

"No. LXX.—Church of England Tract Society, instituted in Bristol, in 1811. The Differences between Protestantism and Popery briefly stated. 1830."

In the seventh page we read—

"8thly. I PROTEST AGAINST THE CHURCH OF ROME, because she believes that pardon for sins *past, present, and to come*, may be sold by her clergy; and that it is in their power, *unconditionally*, to grant such pardons for money."

The reader may be pleased to read and consider a parallel charge thus translated: "Nothing is given in the Roman Court but for money. For the very imposition of hands, and gifts of the Holy Spirit, are sold. Nor is the pardon of sins granted except for cash." The original stands thus: *Nihil est quod absque argento Romana curia dedat. Nam et ipsæ manus impositiones, et Spiritus Sancti dona venduntur. Nec peccatorum venia nisi nummatis impenditur.* These are the words of the celebrated Æneas Sylvius, who became pontiff of Rome in the year 1458, and died in 1464; and they are found in a letter to a friend.* It is of little or no consequence, that his holiness, at the *close* of his pontificate and life, and during the sickness which was mortal, directed, or suffered to be penned and directed, a letter, *not a bull*, commonly called his bull of retractation, and standing last but one of his Constitutions in the Bullarium, to the Rector and University of Cologne, expressing and excusing, in the most amusing manner, all his writings contrary to the professed doctrines of the church which

* Ep. LXVI., p. 549. Opp. Basil. 1571. It is the same in the edition of Lyons, 1505, except the plainly false insertion of *si* after *et*, which may have been a mistake for *etiam*.

he had then governed for five years without any such notification of his miraculous conversion and repentance. He was totally indifferent during five years, and the whole (as it may be called) of his pontifical reign, to the ravages which were being made in the church by the uncontradicted, uncensured circulation of his own pernicious juvenile writings; and was only induced to swallow the bitter pill of recantation when the sand of his hour-glass was nearly spent; when terror, or pain, or insensibility, rendered him incapable of resistance, and made his apparent act the act of *others* rather than his own.

The whole indeed is so ludicrously unfounded in argument, and visibly insincere, that it is worth no notice whatsoever. As little stress can be laid upon the simple mention of *the Court*; for if the Court and Church of Rome were not as completely identical as the Archbishop and Duke of Cologne, in the well-known anecdote, the very *subject* matter of the passage adduced is perfectly and exclusively *ecclesiastical*. Here then we have the writer of the penny tract, and "the sanctity of our lord, the pope," perfectly united in sentiment, and nearly so in expression, respecting the pecuniary and venal character of the spiritual transactions of the Church of Rome. Let the Roman sportsmen then take especial care, lest, when they only mean to bring down a humble Protestant scribe, the shot should go into the heart of a pope and lay him prostrate.

Of the author of the obnoxious tract, it appears, that the venerable author of the *Church of Rome's Traffic in Pardons* knows as little as we do, that is, nothing at all. The tract itself seemed to him, we doubt not, as well founded and unexceptionable as is fairly to be expected in popular productions of that description; and upon deliberate re-consideration, he felt convinced that the passage particularly annoying to his papal neighbour was capable of defence. He, therefore, resolved not to desert or surrender a worthy fellow-soldier in the cause of Christian truth and liberty; and the result was as we have seen. Mr. Hodson well knew in how arduous a service he was about to engage, and how difficult it would be to fix a charge upon individuals who, being conscious of their liability to such charges, were forearmed with every contrivance to escape detection and to mislead, and who, with consummate skill, had furnished themselves with every weapon which obscurity, equivocation, and contradictory statements could put into their practised hands. Evidence *demonstrative* was out of the question; *legal* was, except in some accidental cases, almost the same. All that remained, except by the benefit of accident, and *real* differences in the body, was *moral* evidence of various kinds and degrees;

but, in the present instance, quite sufficient to afford private conviction to a conscientious inquirer; and quite sufficient to allow of its being presented with confidence to a reasonable public. It certainly would be a very pleasing and relieving circumstance, if the guilty in any instance would generously and disinterestedly come forward, and openly declare their own evil deeds, and in this obliging manner spare the friends of society the frequently fruitless and thankless labour of screwing out of reluctant and very incommunicative witnesses what they could most profitably disclose at the cheap expence of only so much breath. But this is rather too much to expect; and so the usual toil must be continued, and we must do the best we can.

There is no violation of candour or justice in the foregoing representation, because the charge itself, certainly a formidable one, implies it. If the accused can clear themselves, very well. As the case is, and under the evident disadvantages, Mr. Hodson justly observes, that it is fortunate, and probably from a designed adherence to *accuracy*, that the tract-writer has not said, that the Church of Rome *teaches*, but that she *believes*, &c. The Church of Rome takes as much care as she can what she *teaches*, what she plainly and openly declares. Although, and sorely against her will and precaution, things of a very confidential and decisive description sometimes transpire, the discovery is seldom if ever imputable to negligence or improvidence on her part. The necessary publicity of most of her acts is the principal reason why some of them come to light; and security during her unopposed tyranny is another. At all events, Rome will never, if she can help, disclose her iniquities *totidem verbis*. But however desirable this might be, it is *not necessary*. Enough is proveable, morally so, by other and various means, to justify the conviction of the guilt to ourselves, and the statement of that conviction to others, for their safety, or instruction, as it may happen. The Church of Rome *believes*. What is the Church of Rome? The editors of the "Penny Cyclopædi," a publication in which the anti-religious character of some articles has been exposed and chastised in the *Church of England Quarterly Review*, have acknowledged the Article, "CATHOLIC CHURCH," to have been supplied by the pen of Dr. Wiseman! And we perceive that the Doctor starts with the admission, that the laity constitute an efficient part thereof. The great body of the faithful, although in general treated but unceremoniously, sometimes, that is at a pinch, stands the holy Catholic Church in good stead. It has been made by the voluminous *Perpetuité* writers the refuge of infallibility itself, when hunted from its usual localities. Now, what does this great portion of the Roman Church *believe*.

Numbers are a palmary argument in some popular inquiries : what does the overwhelming *majority* of the Roman Church believe ? It is plain what they believe, by their acts, by their superstitions, by every practical exhibition or escape of their religion. What does the papal population in *Italy, Spain, Portugal, Ireland*, (where popery expands freely), believe of the absolution of their confessors and the indulgences of their Pope and others ? What spiritual sufferings do these poor creatures submit to, because they take the words of their Church too *literally* ?—because they believe her, when, behind the scenes, and to a select number, she says, that she does not mean to be believed. But we shall have to enter upon this topic more largely.

Although the *substantial* truth of the charge against the Church of Rome, as to her saleable pardons of sin, be proveable enough, it has appeared, that a competent cloud may be, and is, raised about it, sufficient to obscure, although not to eclipse, its light. The reader must be informed, or bear in mind, that the spiritual pardons of Rome are either sacramental absolutions of guilt, as part and parcel of the sacrament of penance, or the supplemental remission of the punishment due after the foregoing remission, and to be endured in this life or the second life in purgatory, by an indulgence or indulgences of various kinds and virtues.

We may be allowed just to ask here, what provision is made for *possible mortal sins*, and, therefore, *culpa*, after sacramental absolution, except the indulgence supply it ? and then the indulgence has respect to *culpa*. Indeod Morinus, *de Pœnit*, lib. x. c. xxii. has been obliged to admit, and even contend for, the application of indulgences to *culpa*. That such was generally meant to be the impression by the donors, is past any doubt, though *now* a new *chant* must be sung.

Indulgences, likewise, according to the more orthodox popish belief, are a remission of canonical penance or penances ; although, of these, and of purgatory, gentlemen of the Roman communion, both cleric and laic, are very shy. The fictitious purgatory hereafter puts them into a real purgatory here, because it is to this fable that indulgences, in the modern sense, owe their origin and popularity, as good Bishop Fisher, in the well-known passage has informed us ;* and because it is to the same fable that the lucrative trade of masses, as well as indulgences, owes its principal success. It is, therefore, running into a mistake to confine the Roman Church's venality to indulgences,

* Assertionis Lutheranae confutatio, per Rev. Pat. Joannem Roffensem, Ep. Paris : Chevallon, 1523. Art. 18, fo. lxxxvii.

although these frequently include the sacramental pardons of guilt by means of an optional confessor. The direct and undisputed pardons of sin, its guilt, as well as *reatus* and punishment, issue from the *confessional*, and have prices connected with them, as the different *Taxæ Penitentiariæ* exhibit, and, as they are publicly and without contradiction assigned to the Roman ecclesiastical courts. The great body of the articles in the *Taxæ* are *Absolutiones*. But Mr. Green promises us to enter *boldly* into this subject in his second letter. Let him take care that he is not *too* bold.

At present the inquiry is confined to *indulgences*. The sacramental absolution of sin is confessedly, we mean, in the Roman Church, derived from the hypothetical power of the keys; indulgences come originally under the same head as matter of jurisdiction, but particularly through the medium of a certain treasury constituted of the superfluous merits of Christ, with those of the saints, more especially the Virgin Mary, and this is committed, as a kind of perquisite, to the disposal of the Bishop of Rome—a species of spiritual stock or capital, which he may put out to the best advantage of the papal treasury and the papal church. It is, almost without a figure, the paper credit of the Church, and by means of visionary, brings in solid, wealth to the coffers of the Vatican. We hear little of this treasury in heretical Britain, but in good Catholic countries there is no concealment. In the Bull of *Indiction* of the last Jubilee, by Leo XII. it stands full out; but in the *Extension* of that jubilee, intended for *foreign* countries, and some partially heretical, it is only daintily insinuated. The fact is, in the sunshine of Protestantism, Popery is ashamed of some of her main doctrines. In the examination of the Irish titulars by the Commission in 1825, and particularly that of Dr. Doyle, which we shall perhaps make more prominent in a future place, the grand treasure is kept a profound secret. It might be feared the imperial government would *appropriate* it. It was proper to place this matter before the reader, as it will serve materially to make clear what is to follow.

There is nothing which the examined heads of the papacy in Ireland wished to inculcate on the point of indulgences more decidedly, than that an indulgence has nothing to do with the pardon of sins at all: but it is necessary to add, "*properly speaking.*" Reader mark this well. Mr. Hodson, contrasting the smooth talk of these and other divines with the bold, uncompromising, unlimited language of the great fathers of the Catholic Church, is at a natural loss to reconcile the two; although common sense would determine, that the great father should be believed in preference to any of his sons. "authorised exposi-

tors" as they may be, "properly" understood. The first instance produced by Mr. Hodson is Urban II. who was nearly the first granter of general indulgences; and they were granted to the crusaders who joined the expedition to the Holy Land to recover it from the Saracens.* This indulgence was a good downright pardon, clenched in its interpretation by being declared to be an entrance into the paradise of bliss. We do not stop to repeat the representation in the pamphlet, but simply observe, that we apprehend the able writer meant to refer for his authority, not to Baronius, who is at the foot of page seven, and who has nothing of the detail given by the Archdeacon, but to Morini *de Penitent.* last book, ch. xix. pp. 765, &c., who has all. Mr. Hodson then goes through a succession of popes, who all, like honest and rightful dispensers of the treasure entrusted to them, were no niggards in offering them as sound articles to their subjects for value to be received. What they meant to perform, or could perform, is another thing: their offers were without stint. O, no! they were not without stint—*conditions* were annexed; the receivers must be *contrite, truly contrite, and confessed.* Perhaps we may be able to get over this without much trouble; for Mr. Green will help us.

The second Letter of the Archdeacon begins with the formidable battery of the *Centum Gravamina* at the Diet of Nuremberg, in 1523. Mr. Green will take good advice, if he refrain from trying his teeth on this file. We will recommend to his perusal a book of some value on the subject, *Imperatorum Imperique Principum ac Procerum Totiusque Nationis Germanicæ Gravamina, &c.* a J. F. Georgii-Francof. et Lipsiæ, 1725. We hasten forward, and therefore barely refer to the appalling *fact* of the performances of the dominican, Tetzl, respecting indulgences—performances, which we take upon ourselves, without encountering a very heavy load, to say, *we are sure* would have passed without a single, even the most gentle, reprimand from the highest authorities in the Roman Church,

* It is a curious fact, that in issuing indulgences against the Saracens or Turks, the Turks determined to be even with the Pope in issuing what may be called opposition indulgences in due form; for as a full pardon of sins was offered to the Mahometan who killed a Christian as if he had personally visited Mecca—*Videtur enim quod qui non potest peregrinari ad Mecham, si unum interficiat Christianum, ita plenam obtinet veniam peccatorum ac si Mecham personaliter visitasset.* Raynaldi from Jordanus MS. Vat. Annal. sub anno 1319. § xxxi. tom. v. p. 125, ed. ult. We were directed to this fact by Amort, but have verified it.

had not opposition, exposure, and scandal made another course necessary. And here again may be recommended to Mr. Green's attention *Vita J. Tezeli a Godef. Hechtio, &c. Vitembergæ, 1717.** We must not omit just to refer to the well-known passage of Claude d'Espance, produced by Mr. Hodson, where, not only the infamous traffic of Rome in pardons is substantiated, but that able writer's own view of their meaning and turpitude is demonstrated, in spite of every effort to evade or explain it away.

But really it is losing time, which we mean to employ more profitably, to detail farther the contents of a publication which ought to be in every faithful Protestant's hands, and which we shall perhaps convince the reader before we have done stands entire and uninjured, except in some trifling oversights, which are hardly worth notice, except to Mr. Green, and those who are in the same bark with him.

To him indeed it should appear that such oversights are matters of great importance, if we may form any conclusion from the exultation with which he detects and dwells upon them; and he pays Protestants the compliment of shewing what he thinks of his own cause by so doing.

We are now happy to pay our undivided respects to the priest of Rome residing in Tixall. We have already noticed the rather whimsical, and really objectionable title of his pamphlet; and we could offer some remarks upon the rather grotesque complaints made by him against the assailed Archdeacon, on account of the unexpected promptness with which the latter laid the correspondence between them (the whole, as far as he could when called for) before the public, on the pretence of its being a violation of confidence; and that, after the blustering threat in his first letter. In some degree indeed Mr. Green is entitled to sympathy. He could hardly be ignorant, or insensible, that the Archdeacon's publication had put his sincerity to the test; and having made the magnanimous promise of a public recantation, if the charge against his church was substantiated, he could not avoid feeling that the *public* would look upon him as bound to redeem his pledge, and would be disappointed if the novel and impressive spectacle should not take place. But a reverend controvertist, whatever the temptation, should, in such cases as this, lose neither temper nor manners, in both which we fear the champion of the papal cause in Tixall has failed.

* This work is valuable in every respect, but particularly in containing specimens of different papal pardons, or indulgences.

We thought Mr. Green understood the language and habits of his church better than to refer to decrees of the 21st and of the last sessions of the Council of Trent for any real abandonment of the principle and practice of vendible indulgences. The language of the Council is bold; but with whom lies the *interpretation*, and the punishment too? The *principle* was expressly sanctioned. We will admit, that *caution* was both expedient and enforced. This was the case at a former period. Clement VII., in 1525, announced a Jubilee—the first after the formidable eruption in 1517; and he forbore the usual demand of money from the visitors of Rome, in order to avoid public offence, since Luther had taken occasion of venting his calumnies on account of such donation. So we are told by the honest bigot Raynaldi.*

For several pages from the 8th, Mr. Green, with strange superfluity, goes over the usual ground of the principles upon which the indulgences of the Roman church are founded. And here we have his, and *some* of his church's, views of *temporal* and *eternal* punishment; and cases from scripture, to prove that, when the guilt is removed, some temporal punishment may yet remain due, and to be inflicted. We are not exactly inquiring here into the *truth* of doctrines, but into the fact of what are the doctrines which Rome holds? Yet it may be of use to observe, that it is obviously false, that punishment is ever exacted, where guilt (*culpa*) is not present and contemplated at the time. Otherwise, we speak with reverence, the punishment would be unjust. And *authoritatively* to remit punishment is so far to remit guilt. When our divine Lord assumed the acknowledged divine prerogative of forgiving sins, he appealed, as the proof of his possession of it, to the exercise of the more sensible, and, as the argument should seem to require, the *greater* power of curing a diseased person.† And it may be suspected, that the earliest granters of modern indulgences were more sharp-sighted than their successors; and, when they said or wrote *culpa*, meant *culpa*. We must not anticipate farther here.

The predilection which Romanists discover for illustrating the power of the officers of their Church by that of the civil magistrate and judge, lets out the secret of their longings after secular authority, and the insincerity of their exclamations against a law-church. If indeed they cannot—what would most please them—have the law at their feet, they would be exceed-

* Ob publicam scilicet offensionem, quod ex hujusmodi largitione Lutherus oblatrandi occasionem sumpsisset. Cap. i. Tom. xxii., p. 505, ed. ult.

ingly glad to have it at their right hand, to uphold them, and do work of which themselves are ashamed. But as to any benefit which they seek to obtain by this illustration, let them know, that the *law of the land*, not the *opinion of the judge*, is the *rule*; and that new trials may be moved for and granted, in case of false or doubtful judgment.

The charge of *omissions* brought against Mr. H. may be easily disposed of. They chiefly concern the expressions, *contriti et confessi*, sometimes with the addition of *verè*. Such omissions, and they are not universal, (see p. 29 of Mr. Hodson's letters), we are confident, were quite unintentional, and as confident that they are quite unimportant; for the words were evidently little more than forms. What more could be expected, for instance, from the character of the first crusaders, to whom it would be amusement, independently of pardon and paradise on an infallible word, to continue their old occupations of fighting and plundering? * One can easily imagine with what kind of certificate of contrition and confession, they would come to head-quarters, and get the wholesale indulgence. It would be a matter of curiosity to know exactly in what form and with what ceremony the precious boon was conferred. There are, we believe, compendious ways of baptising a regiment. †

At page 23, Mr. Green again refers to an indulgence adduced by Mr. Hodson, as published by Clement X. in 1671, and applicable *in articulo mortis*. Mr. H. relied upon the authority of Bishop Stillingfleet, and unfortunately the Bishop had given no reference. This, of course, increases the importunity of Mr. Green to have one; and, with some apparent misgiving, he

* Something of this kind is observed by Fleury, in his valuable *Discours* VI. on Indulgences, occurring in his *Hist. Eccles.* tom xviii. at the beginning.

† Mr. Green appears to be rather scandalized at what he supposes Mr. H.'s levity respecting the military pilgrims. It may be worth his while to read what a most unexceptionable witness has written of the behaviour of these *vere penitentes et contriti*, as well as *confessi*, when they had arrived as far as Constantinople. *Ipsique Christiani, nequiter deducebant se, quoniam civitatis palatia sternebant, et incendebant, et auferebant plumbum, unde ecclesiæ erant coopertæ, et vendebant Græcis.* The emperor accordingly sent them packing over the Bosphorus, (brachium); and then they behaved so ill, that their head, Peter the Hermit, was obliged to abandon them. This is an extract from Belli Sacri Historia, the *original* of the first piece in the *Gesta Dei per Francos*, which is but an abridgment. The whole is given in Mabillon and Germain's *Museum Italicum*, tom. 1; Pars alt, pp. 130. 239. Surely, such penitents as these are not objects of sentimental approbation, however they may be of grief, for their profligacy, delusion, and fate.

seems willing to insinuate, that it may be either an invention or a mistake. We are persuaded it is neither, and believe we can very satisfactorily explain the matter. But every omission of distinct reference in the controversy with those who build their chief hopes of success on the oversights or neglects of their opponents, is a subject of regret. We can relieve the alarm for Protestant reputation, lest "the *whole truth*" should not be stated.

The passage in Stillingfleet, as quoted by Mr. Hodson, is— "So lately as the year 1671, Clement X. published an indulgence on the canonization of five new saints, wherein he grants a plenary indulgence of all his sins to any one who, *at the point of death*, should invoke but one of these saints."—P. 10. The work from which this extract is made, is, "Doctrine and Practices of the Church of Rome truly represented, in answer to a book intituled a Papist Misrepresented," &c. by Gother. Mr. Green professes himself to have consulted his Bullarium in vain for the document. He was certainly unluckly if he did not find the constitution as relating to the saintess, Rosa of Lima; for her name in our edition stands in its proper place; and though there is an indulgence for the partakers of the ceremony, it certainly has not the clause in question. Of three besides of the five, we find one in the Supplement of the Bullarium; another, the Jesuit-General, Borgia, in the Prague edition of the Institutum Soc. Jesu. I. 179; the third in the last edition of the Bullarium in 1733, tom. vii. p. 123. All these documents, however, belong to the year 1724, about half a century after the canonization. The particular clause is in none. The individual of whom we can find nothing is Cajetanus Thienæus. We were not, however, afraid of Stillingfleet; and in a tract of that busy and portentous year—much like the present—1688, we meet with one in answer to "Gother's Good Advice to the Pulpits," entitled "Apology for the Pulpits," by John Williams, afterwards Bishop of Chichester, to which is subjoined an Appendix, by Tenison, afterwards Archbishop of Canterbury, where, p. 15, he exhibits "Indulgenze che la Santita di Signore Clemente Papa X. concede, &c. in occasione della Canonizatione de' Santi Confessori, Gaetano, Francesco Borgia," &c. It occupies three small quarto pages, and towards the end is the following: "Chi raccomanderà devotamente à Dio *in articolo di morte* l'anima sua, ed insieme ricorrerà all'intercessione de' sudetti Santi, ò d'uno di essi con la bocca, ò, non potendo, col cuore, essendosi confessato, e comunicato, ò non potendo, almeno contrito, conseguisca plenaria indulgenza di suoi peccati.

MICHEL ANGELO RICCI, Sec.

In Roma, nella Stamperia della Rev. Cam. Apost. 1676.

Con Licenza de' Superiori.

The year 1675, and, by an *Extension* to foreign countries, 1676, was a jubilee, when such spiritual playthings were freely dispersed; and we have no doubt this was a broadside got into England and referred to by Stillingfleet. The document itself, when thus produced, was never denied. Gother wrote expressly against Williams in his *Pulpit Sayings*; but not a word against the Italian Indulgence. Williams replied in *Pulpit Popery True Popery*, and repeated Stillingfleet's assertion; not a word in contradiction. We will indulge Mr. Green with another document, nearer to the point which he is urging; and we hope we are gratifying an inquirer after *truth*. If he will look into the continuation of the Bullarium, Luxemburg, 1730, under the year 1675, the jubilee year, he will find a Breve of Clement X. confirming and renewing indulgences *pro Archiconfraternitate Cincturorum, et Cincturarum, &c.*, and there he will find indulgences by wholesale, and not only *in mortis articulo*, but *toties quoties, a pena et a culpa*, and for *hundreds and thousands* of years. Let him question, if he dares, what stands in the face of every popish reader in his own Bullarium, and not more ancient than the year 1675. If he should still be disposed to prove to Protestants how absolute is the term and thing of the application of an indulgence *in articulo mortis*, we recommend to his notice the constitution of Benedict XIV. Non. Apr. 1747. *Ampliatur Facultas in mortis articulo. Pia Mater, &c.* Bull. Ben. XIV. last edition, tom. v. pp. 204, &c.*

For the identity of absolution in the English Church with that of the Roman, (although a fundamental identity be quite clear to the sagacity of a voluptuous prime minister), we send him and Mr. Green, for clearer conceptions, to the admir-

* We suffer what is written above to stand, although we have since very unexpectedly lighted upon a book, familiar to us, but not very common, where the indulgence in honour of the five saints is given at length, both in Latin and in English. The date is the year 1671, that of the canonization: but we have no doubt the document was put into Italian in the jubilee years, and that therefore the date 1676 is right as to the translation. We should likewise observe, that the Latin has *omnium peccatorum*; whereas the Italian *omits* the word answering to *omnium*—doubtless by oversight. We owe this discovery to *True Catholic and Apostolic Faith maintained in the Church of England*. By ANDREW SALL, Doctor in Divinity, Oxford, 1676. Part ii. pp. 203-210, where he is discussing the subject of indulgences with much power and as much *knowledge*. Of this furiously assailed character see the defence by the learned Franciscan, PETER WALSH, in the second of his Four Letters—an individual not likely to suffer much from an interested aspersion in our Upper House of Legislature

able tract of Bishop Mant, reviewed by us in a former Number. Not, however, to dismiss the subject without a present word, *our absolutions are neither sacramental, nor necessary, nor absolute.*

Pages 28 and the following are left at present to be more fully considered at the close. They are as valuable as bank paper, or, at least, valuable in proportion to the reputed solvency of the bank.

At page 37, Mr. Green is so overseen as to imagine that what Mr. Hodson said concerning stigmatising the *persons* of offending questors, is confuted by an edict of Leo X. directed to Cardinal Cajetan, simply against *erroneous sentiments* on the subject of indulgences: and the whole is pompously given both in the original and in a translation. Why! Leo might roar like a lion, or thunder like Jupiter, against *abstract* errors, and nobody be hurt, and nothing be done. And yet, upon this pure nullity, Mr. Green has the temerity—we ought to use a much harsher term—to talk of Mr. H.'s being convicted “as guilty of notorious falsehood!” The Archdeacon may at least congratulate himself that he escapes with as sound a skin from the *telum imbellis sine ictu* of the Romish priest, as the celebrated questor might have done from the thunderbolt of the pontiff.

We believe that Mr. Green has quite missed his aim in imputing to his opponent, p. 54 and 55, a misconception of a passage in the angelic doctor, notwithstanding his puerile exultation. But we shall come to that passage shortly.

The pamphlet closes with a sentiment which is as amusing to us as we doubt not it was to the self-complacent writer? It has likewise something in the pert effort to be severe so similar to the close of the last letter of the Hon. and Rev. George Spencer to the Rector of Sutton Coldfield, that we should ascribe it to the same pen, if it were possible that one person could be two. For what the Council of Trent did, in the way of reforming abuses, particularly as to residence and pluralities, we beg to refer Mr. Green for instruction to Ranchin's *Review of the Council of Trent*, English translation, by Langbaine, lib. 5, cap 3, pages 267-8, where he will learn, that whatever reforms were enacted and literally expressed in some of its decrees, the power by dispensation, lodged finally in the hands of the Pope, rendered them perfectly nugatory.

We now go back to the 28th page, and read as follows:—

“But the fact is, Rev. Sir, that these pardons of sins, and remissions of sins, which are mentioned in the Popes' bulls,* are *not*, properly speaking, pardons of sins; they are merely remissions of the temporal

* And various other authentic instruments.—ED.

punishment. The sins themselves and the eternal punishment, would necessarily be remitted upon contrition and confession, and the indulgence or remission of the temporal punishment is superadded to those who comply with the other conditions. The expressions, 'venia peccatorum' and 'remissio peccatorum,' are *technical* expressions, as familiarly understood by a Catholic theologian as any legal technicality is by a gentleman of the law. The reader must be aware, that in every science there are words and expressions which are called *technicalities*, or words and expressions peculiar to such science. It is the case in the various mechanical trades, as well as in the liberal sciences. There are words and expressions in every trade which are well understood by persons in the same trade, but which to others would appear either strange or nonsensical. These technicalities, moreover, though perfectly true in the sense in which they are used, would, many of them, but ill bear a strictly literal interpretation; and much less would the science itself bear to be held responsible for the incongruous deductions which might easily be drawn from them. Take for instance, an axiom in the British Constitution. It is an established principle in the British Constitution that 'the King (or Queen) can do no wrong.' So again, that certain offenders shall *suffer*, "without benefit of clergy."

It is well known, that the usual form of papal indulgences, especially the more solemn, as at the secular and other jubilees, is pardon in all degrees of comparison, pardon of all sins, even the most enormous; pardons from guilt and punishment, *a culpa et pœna*, at the point of death, real or presumed; and *toties quoties*, as often as required. These are the usual (perhaps in one portion or other) invariable forms of indulgences, great and small, universal, corporate, or particular. We have before us several specimens of particular indulgences, of fraternities, &c., *printed*, (on account of the large demand), and generally on parchment, with blank spaces for names and dates, though the year is generally expressed. There are likewise, in the very useful work of Amort on *Indulgences*, of which we shall make use, a large collection of the various forms of indulgences. It is proper to make this statement at this place.

But we must not omit the first feeling of gratitude to Mr. Green, for furnishing us in the above quotation with a description, the most graphic and discriminating which can well be conceived, of his own Church in its main characteristic, as a great spiritual trading company, speculating to an almost unlimited extent, and with nearly equal success, in the crimes of man, having at its head a governor and directors of consummate skill and vigilance, with a select appointment of able and efficient clerks, perfect adepts in the duties of their office, furnished with all the instruments, forms, and facilities, all the "*technicalities*," and various "*ingenious devices*," necessary both to secure to the

concern a profitable secrecy, as well as, in cases of detection, impunity, and at the same time to acquire for it the largest possible returns of treasure, influence, and power.* We thank the writer, likewise, for divulging with inimitable *naïveté* one of the principal engines of logic which his religion needs—the arbitrary application of the qualifying words, “*not properly.*” There is hardly any case of supposable embarrassment, in which this potent engine would not afford the desired relief.

Mr. Green dilates upon the parallels which he has excogitated in illustration of his new dialectic canon with so much glee and triumph, that it goes rather against us to disturb his happiness. Yet we fear we must run the risk of so doing. Truth makes it incumbent upon us to observe, that parallels, in order to hold and do execution, should *agree in the point on which the argument turns.* Now it appears to us, that it was necessary, in the first place, that as all the plain terms of the indulgences were, from the necessity of Mr. Green's argument, to be interpreted figuratively, (for he sees the precipice before him if they are not), both the words “king” and “clergy” must be interpreted figuratively, which they are not. In fact, and Mr. Green well knows it, both of the adduced phrases are as certainly and correctly understood, as any information with which the use of them is necessarily connected, is obtained. We are indeed compelled to say, that, in our view, hardly a more miserable imposition can be conceived than that which Mr. Green has here attempted; and we are persuaded none of his readers will be so cruel as to deprive the author of *his own mare's nest.* We can only say, and it is worth Mr. Green's serious consideration, that there is no trap which the designing are more ready to set, and the simple to fall into, than *false or defective parallels.* We could give a parallel of our own, which might indeed yield in technicality to Mr. Green's, [but we venture to think, would not be less just: a condemned traitor is recommended to mercy and obtains the pardon of his sovereign in the most express and un-

* The enormous income derived from indulgences may be calculated from the fact, that they sufficed, for the main part, if not the whole, of the *pay* of the immense armies, principally under the name of crusades, raised or assisted by the pope. Raynaldi speaks familiarly of indulgences as the *stipendia* to be furnished by his holiness. The *Bula Cruzada* of Spain is a present proof of what such wares were worth to Rome before the trade was spoiled. Collections, by means of indulgences, for churches, hospitals, bridges, and other public works, might be adduced as additional proofs. As much imitation as is feasible of this spiritual imposition is at this time practised in the British empire. Great sums pass to their destination without ever taking the papal treasury in their way by means of particular funds.

limited terms; and then he is told, that his treason does "not properly" signify treason, and that the pardon of it does "not properly" signify pardon; and that, therefore, though he is not to be hanged, drawn, embowelled, and quartered, he must still be carried in a cart to the place of execution, and in order to have some little taste of what purgatory is, must just consent to be beheaded; because after the guilt of treason is remitted, a certain quantity of temporal punishment, reaching into purgatory, may be due. A pretty technicality, and very intelligible to the spiritual tradesmen, factors, and gentlemen of the law in the Church of Rome.

Mr. Green, in the above quoted passage, has said, that indulgences "are merely remissions of the temporal punishment." *Merely!* He has here followed one of his *authorised* guides, Dr. Doyle; and we are anxious to call attention to that—not "right reverend"—divine. The Irish titular was examined before a Parliamentary Committee of the Commons, March 18, 1825; and then and there he says, that an indulgence is a forgiveness of "the temporary punishment due to the sin, after the guilt of it has been remitted upon true repentance." He was asked by his examiners, who certainly were not very expert in papal technicalities, whether an indulgence did not relieve from *penance*, and whether the extraordinary length of the penances was not avoided by an indulgence? He answers, no: and talks something about their long disuse, without seeming to know much about the subject himself. But the main point is, he excludes from the effect of indulgences *relaxation of penance*. Now, this was said by the pseudo-prelate, when he might have in his hands, published the year before the indiction of the jubilee of 1825, by Leo X. where the pontiff presses upon his brethren, that *they* may press upon their different charges, "the great force and virtue of the indulgences; the amazing produce which may be obtained from them in the remission, *not only of the canonical punishment*, but likewise of the *temporal punishment* due to the divine justice on account of transgressions; and finally, the vast succours which they will themselves derive from that heavenly treasury, through the merits of Christ and the saints."* Now here are plainly *two* distinct effects of the jubilean indulgence, remission of the temporal punishment, remission of canonical punishment; and we could support his holiness's

* *Vestrarum item sit partium disserere accurate, quanta indulgentiarum vis sit, quantus habetur earum fructus in remissione non canonicæ solum, sed et temporalis pænæ pro peccatis debitæ apud divinam justitiam; quantum denique subsidii ab cœlesti illo thesauro, &c.*

orthodoxy by many unexceptionable witnesses, particularly the late V. A. of the Midland District, Bishop of a Turkish diocese which he never visited or cared for. And yet the Irish doctor throws the canonical effect completely overboard in the very breath in which he had just before trippingly said, "I am certain that the Pope, upon this matter, thinks as we do, for he is a divine of the Catholic Church, and so is Gother, and so am I" &c. And here is their agreement! Both the doctor, and the priest his follower, shrink from the canonical penance, (although about the eleventh century it ceased,* and was replaced by *arbitrary* penance and *redemptions* or *buyings off*, as the reader will find in the last book of Morinus's work already referred to), because it brings into proximate and necessary view Purgatory, and the *centenary and millenary pardons*, from which Mr. Green and his friends will find some difficulty in disengaging themselves and their Church.

But this is not so much our point yet. We have another and earlier passage in the Indiction Bull, which will bring the whole of the present controversy to an issue. It is no antiquated document, though speaking the same language as those which are. It is as modern and present as it can be—its date is the great year 1825, (of which the pseudonymous Pastorini had some *vision*), the last jubilee, more dear and solemn on account of the preceding interruption; for 1800 was a blank. During this year, when papal Ireland was on tiptoe for another jubilee: "During this year of Jubilee," (speaks the cathedrated oracle), "we mercifully in the Lord grant and impart the most plenary and complete indulgence, remission, and pardon of all their sins, to all the faithful in Christ, of both sexes, who are truly penitent, and have confessed, and who have likewise refreshed themselves with the holy communion—provided" they shall visit certain churches, and pray for the church, for the extirpation of heresies, and for the salvation and tranquillity of Christendom.†

Now, setting aside all inferior, though still important matters, suggested by the preceding announcement, is there any intimation whatever in the whole document, that it should be understood and interpreted *otherwise than literally*? or if not so, *how*?

* Though still living in full vigour, as a pontifical fiction, or technicality, as we must now call such things.

† Quo quidem Jubilæi anno durante omnibus utriusque sexus Christi fidelibus vere pœnitentibus, et confessis, sacraque Communione refectis, qui beatorum Petri, et Pauli, &c. &c. plenissimam omnium peccatorum suorum indulgentiam, remissionem, et veniam misericorditer in Domino concedimus, et impertimur.

There is not a single hint, not a whisper, in a case where misapprehension might, even upon papal principles, be seriously injurious, that there were what are now called *technicalities* in the phraseology, which the faithful might learn from their spiritual advisers, “learned in the law,” quite altered the common meaning of words, and that pardon did “*not properly*” signify pardon; nor sins, sins; nor all, all. No: the chief pastor leaves his flock to the consolation, *qui vult decipi decipiatur*: he had his own meaning in *scrinio pectoris sui*. But, says the papal advocate, if there is no qualification in the terms of the grant, there is a condition—a condition!—“contrite and confessed,” and (added by Benedict XIV.) “having communicated.” Now, not to turn Mr. Green’s hermeneutics upon himself, and say, that the receivers of the indulgence might “not properly” be contrite, &c. who that is acquainted with the practices and even doctrines of the Italian Church, does not know how cheap and practicable a thing contrition and confession *may* be made in it? Who has not heard of *Attrition*? Who does not know the value of a private, fit, (*idoneus*), and selected confessor? We do not, therefore, hesitate to assert, that, if the above quoted passage, and the whole *mare magnum* of similar documents besides, do not mean what in the ordinary use of language they are understood to mean, the whole is a gross and most profligate imposition upon mankind; or, in the just and emphatic expression of Archdeacon Hodson—A HUGE LIE!

But by patiently examining this matter a little further—and it is a matter of much importance to the whole united empire at this time—we will give Mr. Green and his Church an additional chance of escape.

The world must not be allowed any longer to take for granted what the ordinary run of papal writers would make, or leave, them to believe, that the indulgences of the *modern* Church of Rome are those of the *ancient*, or apostolic, or even Cyprianic age. Van Espen, the first in order of the canonical authorities, recommended and used in Maynooth,* in his *Jus Ecclesiasticum Universum*, has given a concise, but satisfactory account of the different changes, called by him *species*, which indulgences successively underwent, to the number of five; and variations substantially to the same extent may be seen in Morinus; we sup-

* See the invaluable Eighth Report of the Commissioners of Irish Education Inquiry, Appendix, p. 450. How well would a Digest of this Report reward the labour of compiling!

pose, likewise, in every respectable canonist.* The most remarkable feature in its changes is, that of its *junction with money matters*.

For any thing we hear from modern authors among the Romanists, we should hardly suspect, that so much acknowledged obscurity hung over indulgences in their present state, not only as to their origin, but their nature, meaning, value, application, and indeed every thing belonging to them. But general observations, which are easily made by the most ignorant, are of comparatively little worth, and may be of none.

It is somewhat remarkable, that in the twelfth century, a great writer, no less a man than the Master of the Sentences, Peter Lombard, in his great and systematic work, has no mention whatever of indulgences; they were but then just springing up. But in the fourth book of the *Sentences, Distinct. XLV.*, there is started and settled a curious question relative to Purgatory, which *was* known in his time, and making ready a warm place for the modern indulgences, when they were hatched, to nestle in. Benefit was even then to be obtained from the suffrages of the church, (that is, the meritorious prayers, alms, and other good deeds of the faithful); and, as these were vendible, the scandal to pious ears was, that the rich man would have an advantage over the poor. The great master ultimately settled the question, by saying that both will be *equally* benefitted in the long run, but that the rich will have the shorter run of the two; the greater number of suffrages will give *diviti celeriore absolutionem, non plenior*.

We come to something more positive, and not to display learning and study more than we can claim, we desire to point our readers to a work of inestimable value, for all sorts of information and documents on the subject before us. It is one to which we have already referred, by Eusebius Amort, a regular canon and theologian of the protector of the Lateran Congregation, &c. *de Origine, &c. Indulgentiarum, &c.* Venet. 1738. It is the most satisfactory book that can be imagined. At page 233, begins a collection of extracts from *one hundred and thirty-five* of the most eminent writers of the Roman church respecting indulgences, beginning from St. Cyprian, who would wonder to be found at the head of such a company. We shall distinguish the authors whom we have read in their own works.

* The place in Van Espen is pars ii, sect. i, tit. vii., de Indulgentiis, cap. i, tom. i, pp. 469, seqq. Ed. Lovan. We might have consulted other writers, and particularly the large volume of Reginaldus the Jesuit, *Praxis Fori Pœnit.* who, we remember, has abundance on the subject.

Peter Dumanus, in 1065, is the first who mentions the redemption of penance by money. Paul, the presbyter, in 1200, speaks of the remissions for dedications of churches, &c., and pronounces them to be of value, on account of the money given (*nummi donationem*), and because the church obliges itself to pray for the benefactor. Alexander de Ales touches the delicate subject, whether, if the relaxation of penance do not avail *in foro Dei*, and the church relaxes when God does not, there is not more *deception* than relaxation, and credulity than piety. Raymond de Penafort appears to be the first who, in 1230, has set forth as the common, and by him, approved sentence, that remissions or indulgences VALENT SICUT SONANT. For this the reference is—*In summa l. 3. de penitentiis et remiss. § 63.* Let the reader keep this in mind. Guil. Altisiodorensis,* lib. iv., *de Relax.*, has the same sentence; but there are six conditions. He, however, proceeds to say, that the church, by her prayers, merits *remissionem culpæ*. He who gives an *obolus* to the building of a church obtains a remission of *pœna*. Henricus Hostiensis, Card., attests the opinion of some, doubtless not to be despised, who hold that indulgences avail *ad venialia tantum*. This is something; for *venialia* are yet *peccata*, and may approach to *mortalia*: at all events, they have *culpa* in them. The seraphic doctor, Bonaventura, in his book *in 4 Sent.*, (that is, Lombard's), has some precious stuff on the *tantum valent*, and records *some* who represent the church as allowing her sons to be good by a *good deception*, as a mother her child with the promise of an apple. We shall hear of this again. Albertus Magnus states three current opinions; the first, that indulgences are worth nothing, and are no more than a *pious fraud*, (*piam fraudem*); the second, in direct opposition, that they avail *simply* (*simpliciter*) as they are declared, without any other condition, expressed or understood; and he speaks of the derision of infidels. He himself embraces the third, which is a middle opinion. *In 4 Sent. Dist. 20.* Innocent III. reprobates the "pious fraud."

The angelic doctor, St. Thomas Aquinas, (as commonly called,) follows; and this article, in Amort, is rather unsatisfactory, as, instead of extracts, he has given a condensed, but, as appears,

* We assure Mr. Green so the name stands in our original and in Possevin, although in Mansi's Ed. of Fabricius *Bibl. Lat. Med. et Inf. Æt.* it is Antisiodorensis, and with one *s*. From Mr. H.'s fate, we may learn that these are no trifling matters. The name is again altered Autissiodorensis. Under all these variations does Auxerre appear in Baudrand's *Lex. Geog.*

fair, summary of the Saint's opinion on the subject; has drawn up his author's propositions from the *Commentaries on the Sentences*. We reckon our own examination more correct. It is derived from the *Supplement to the Third Book of his Summa*; and what relates to indulgences is contained in the Quæst. xxv, xxvi, xxvii. The first of these is remarkable for the conclusion, that indulgences are worth *something*, (*aliquid valent*;) because it is impious to say that the church does any thing in vain (*vanè*). The treasury is recognized as common stock, and the person who receives from it is absolved, not *simply* (*simpli-citer*), *sed datur sibi unde debitum salvatur*. The second Article under the first *Question*, now before us, is abundantly curious and important. We wish we had space to transcribe all our notes; but they are ready. The whole is expressly upon the subject which so mercilessly agitates papal writers on their indulgences, *utrum tantum valent quantum pronunciantur*. The conclusion is in the affirmative, with a comfortable and omnipotent *dummodo*. "Your IF is a great peacemaker." The doctor congratulates himself that by his conclusion he has not made too good a market (*bonum forum*) of the mercy of God, as some say, alluding, as is supposed, to his master, Albert, who seemed to affirm the contrary. In the last *Question*, the difficulty occurs, that the giver of the indulgence could not himself receive the benefit of it. It is, however, ruled, that he may use and apply it to himself, not *per modum sententiæ*, *sed per modum dispensationis*. Trust him for getting round to it some way or other, if he thought it were worth any thing!

We now return to our welcome guide: and the first author following St. Thomas is Henricus de Gandavo. The extract from his *Quodlibets*, is valuable as containing a letter of Nicolaus IV., called *Executory*, on the publication of the crusade—*super signi crueis prædicatione exercenda*. It is more rational than usual, but only so in proportion as it detracts from the value and honesty of the indulgence.* The celebrated Scotus is, as might be expected, full of *subtleties*. Astesanus de Ast speaks directly to the *valent* and *sonant*, which he considers under five heads, testifying to the popularity and weight of the question as prevailing in high places, and incapable of being

* We doubt not the authenticity of the extract given, though we find nothing like it in the copious extracts presented by Raynaldi in his *Annals*, particularly under the year 1290. We suppose, however, the letter partially repeated to be a portion of the *disciplina arcani*, and intended for the private use, and justification, if necessary, of the commissariat of indulgences.

put down by affectation of contempt. And he introduces the puzzling question on the case of one who gives one *denarius*, and another who gives ten. Observe the *denarii*. Durandus admits, that the church would be a *deceiver* if the *tantum* clause could not be substantiated. And this, he says, was the general doctrine: though he adds there are three other ways of explaining. True enough, and perhaps fifty. But we shall be told, it is not an article of *faith*, but it is an article of *salvation*, if deliverance from purgatory and admission to heaven is. The Dominican Raynerius recognizes the clause: so does Peter de Palude. St. Birgitta affirms herself directed by Christ to tell Pope Urban, that if she could not get from him without money (*nisi præcedente pecunia*) an indulgence, which she calls a *grace*, she was to say, that Christ had told her, “My *grace* is sufficient for you,” with more to the same purpose. Gerson, the Chancellor of Paris, is very rational, and wishes to excuse every thing—in fact, he is elaborate: and, while he attests the existence of the controversy respecting the noted clause, and the enormous grants, as to time, in the indulgences, and is evidently disposed to rate them at their true value, he thinks *they are not to be despised*. The verses, beginning *Arbitrio Papæ*, &c. on the question, why the pope, having the power, does not evacuate purgatory, and quoted by Bishop Taylor, in his *Dissuasive from Popery*, appear in page 203 of Amort. There is a rich harvest of other matter under the following names—Nider, Dionysius the Carthusian, Nicolaus Weigel, in a MS. largely extracted from, Jo. Gevvs, S. Antonius, MS. Pollinganus, Angelus de Clavasio, Rosella, Jo. Major, Adrian VI., Jo. Altenstaig. They are all witnesses to the clause, and one of them, Major, to the *millenary* pardons. We refrain copying from our notes at present, because our readers will probably think they have had enough. And we take breath here, because it brings us both to the era of the Reformation, and to the celebrated Cardinal Cajetan, whom we designate by his most common appellation, without troubling ourselves with the national orthography, any more than we have hitherto done, and whom we have ourselves examined in his own pages.

The principal discussion on the subject before us by this eminent and really learned cardinal, occurs in his *Opuscula*, tom. i. Tract. xv. et xvi. Our edition is Lugd. 1558. He begins with expressing his despair as to the *origin* of the indulgences existing in his time, owing to the silence both of Scripture and the fathers; and comes immediately to the Crusade Indulgences. He was too honest, or rather, with Luther in his imagination, too prudent, not to acknowledge, as he knew, that

the indulgences of apostolic or even ancient times, and those of modern in the Roman Church, were two very different things, (cap. vi.) In the second ch. an indulgence is defined *Absolutio a penitentia injuncta in foro pœnitentiali*. The third informs us that the defining an indulgence as an act of jurisdiction is liable to many difficulties and objections. One of the questions here has the recognition of the noted clause, which farther on is given in a new form, of more rhyme if not reason, *Tantum donant quantum sonant*. This is a pretty strong mark of the popularity of the sentiment. Ch. viii. begins with an acknowledgment of the difficulty of the question, respecting the cause of an indulgence: but the author buckles himself to the solution of it not quite like a true son of his Church, *ratione duce*. The last of his two chapters opens with an assertion and description of the Great Thesaurus, and the author is not a little diffuse and logical on the subject; it may be believed, more to his own satisfaction, than that of most of his readers. We confess that we have hardly heart to inflict upon ours more of the ingenious discussions, doubts, and solutions, which flow naturally enough from the fundamental fable, or collection of fables—the *πρῶτον ψεύδος* of papal aberration. Give to Rome her bank, with its establishment, its plated coin and fictitious bills, and she may talk very gravely and imposingly.

The remaining extracts in Amort may be dispatched rather summarily, (although they likewise contain curiosities), by observing, that out of 83, eight notice, more or less formally, the *tantum valent*, and two justify the *millenary indulgences* on the principle of so much debt in canonical penance. Bertholdus Episc. Chiemensis says, that indulgences are not to be despised, because they are a compendious way to the merits of Christ, and an opportune help to the speedy attainment of eternal life.*

It is remarkable that Amort should have omitted Cardinal Bellarmine. It could hardly be for the extent of his treatise; for some of the works from which he has extracted are as long, or longer. We wish we had room to give some specimen from the first of his two books. He begins with the Thesaurus. On the question, whether the Pope and Bishops can partake of an

* The reader can hardly fail to reflect that Amort, in his extracts, did not at all mean to assist the rejecter of indulgences in any of his views; and therefore many passages which would assist him, may, with no want of charity, be supposed to have been pretermitted, either by chance or design. We were ourselves led to this reflection from the manner in which Saurez is represented in his pages. We have reason to suspect that there is much in *dis. i de Effectu Indulgent.* particularly § 4, which would tell matters worth knowing. See Dr. A. Sall, *True Cath. and Apost. Faith*, &c. II. 200, 1.

indulgence, (vi.), he concludes, (admitting however that the opposing argument cannot be easily answered), that the Pope cannot absolve himself *immediatè*, but he can *per alium id facere cui ipse potestatem tribuat*—he can do it, *indirectè ut per accidens subjectus sibi*.* Chapter vii. is very observable. The author here explains, as much as he dares, what is meant by the temporal punishment from which an indulgence delivers: but he says it is not natural punishment, it is not civil punishment. He is afraid to say what it is, that is, he is afraid of a test. His double, Dr. Doyle, at his examination already alluded to, was a little more explicit, but still sufficiently guarded: an indulgence might relieve from a particular bodily visitation, but he would not say what and when. The deliverance, however, is *coram deo*, otherwise the Church might appear materially to deceive—*in re maxime gravi decipere videretur*. Chapter iv. on the variety of indulgences, describes, with some approach to precision, the epithets applied to indulgences; it reports, as a solid opinion,

* Meeting with the word *indirectè* here, we cannot do better than notice in this place the quotation of Mr. G. from Dens's Theology, p. 46, to prove, that an indulgence does not remit guilt (*culpa*) *directè*. Perhaps Mr. G. may have to know that *indirectè* serves the purpose of papal policy, quite as well as *directè*. If he is acquainted with the controversy respecting the assumed right of his sovereign over all temporary things and persons, he must know how a right may be resigned, or even denied, *directè*, and asserted *indirectè*, with all the effect desired. Shakspeare was not unacquainted with the knavery and technicality of popish casuistry, as the 1st. scene in the Act III. of *King John*, and the speeches of the papal legate there plainly testify:

“The better act of purposes mistook,
Is, to mistake again; *though indirect*
Yet indirection thereby grows direct.”

Mr. G. talks of the “much-vilified Dens.” By whom is he vilified? Assuredly by those who ascribe to *him* alone, what, for the most part, he has barely repeated from the *most venerated Rabbis of Rome*. If any allusion is intended to certain foul disclosures, which the pages of Dens have furnished, and if Mr. G. wish to insinuate a stigma upon those who have thought it their duty to make those disclosures public, let him tremble at the just reflection, that the deepest and most righteous abhorrence which he would inspire on the subject, is no sooner expressed, than instantly, palpably, and with all its terrific force, it recoils upon himself, Dr. Murray, and his Church. It is alleged, that *in practice* the clerical bachelors, who enact the part of confessors, are very moderate and decorous in the exercise of their prerogative. But what does the Church *provide for*? What does the Church *suggest*? What does the Church *command*? Consult Bailly, one of the principal Maynooth class-books: then consult Dens, the “surest guide” of the Irish clergy.

that the *plenissima adjungat absolutionem non solum a pœna, sed etiam culpa, saltem veniali*—something to do with sin. Here, like others, the author doubts whether days in this world and in purgatory have a common measure. Some, he says, deny the thousand years' pardon: doubts there are likewise about the common adjunct *in articulo mortis*. Chapter x. teaches, that it is safer to *satisfy* oneself than to trust to *indulgences*; but safest to do both. There are two curious doubts: one is, whether a jubilee absolution, in a reserved case, the condition not being performed, is valid? The common answer he says is, that it *is* valid, (*rata*), *quoniam absolutio non pendet a futura conditione, neque pendere potest*. Is this a general rule? The other is, if in hope of a future jubilee, a person fall into a reserved sin, can he be absolved? Some deny, others affirm, as Navarre. *Jub. Not.* 34, num. 4 et 6., Cor. dub. *qu.* 37 *de indulgentiis, prop.* 3, and OTHERS. In Chapter xii. appears the *celebrated* question, *Tantum valent, &c.* concerning which there are *various opinions*; as likewise the xivth and last chapter informs us there are respecting the operation of indulgences on the defunct: *six* opinions are discussed.

We have now done except some reflections.

We shall be surprised if it do not appear to the attentive reader of the foregoing expositions of doctrine on an important subject, by the choicest sons of an unerring and exclusively *united* church, that, whatever else they exhibit, they do not exhibit a "*harmony of confessions.*" It will likewise appear, that in the transactions connected with indulgences, there has uniformly been displayed a very sensitive regard to *money*. Denarii, Oboli, and if we go to the *Pœnitentiaria*,* Burchardus's especially, *solidi*, and all other denominations of coin, seem to be incorporated with the absolution of human crime in all its forms and degrees. The enormous pardons contained in many indulgences are not only admitted, however unwillingly in some instances, as genuine, but their very foundation in the absolute discipline of canonical penance is established—in this way proving by accounting for them. For a moderate sinner might soon get in debt a thousand years of penance, for which a millenary pardon was just the discharge he wanted! Would his church, the tenderest of mothers, and the richest in spiritual wealth of fathers, be so flinty-hearted as to see his distress, and hear his supplications, without extending a helping hand, *manus adjutrices porrigens*—especially when that hand would not return empty? But the main inference and improvement from the preceding detail is derived from the repeated appearance and anxious discussion of the phrase relative to the meaning and value of

* To say nothing of the Taxæ at present.

indulgences—*Tantum valent, quantum sonant*—in its different forms. And the question, which, as it appears, can only be answered in one way, is, whether this does not express a belief, and a prevailing belief, that the documents concerned were to be understood *literally*. For, in the outset, who were persons to receive these indulgences? Were they the educated alone, who might be fortified against false or extravagant expectations, grounded on the unmeasured pretensions of the spiritual bills put into their hands, by their rather exclusive knowledge of the technicalities of their church, and likewise by their own authority, *as authorised guides in many cases*, to interpret the grants in their own way? No: far enough from it: they must have been generally the *uneducated*, and that at a time when education and learning were inconceivably less diffused than they have been in more modern times, and than they are now. They must have been the *majority*. And perhaps we are not to confine ourselves to that class. *All* the sincere and devoted members of a presumed unerring church must in conscience have gone straight forward to the literal meaning. For consider how they were circumstanced. Large and unlimited spiritual promises were formally and solemnly made on the credit of that church and her highest authorities. Could their church, the sole depository of sanctity and truth, deceive the faithful? knowingly, wilfully, and deliberately, deceive her most devoted children! for she must know, that they felt themselves bound by duty, as well as by affection, to believe, that their great, their divine, oracle would not, could not, *lie*, and lie to *them*! This is just the dilemma in which they would be placed, if even a passing doubt occurred or was suggested. And this plainly accounts for the intimations which rather charily, but still in satisfactory abundance, ooze out from the grave and learned discussions in the preceding pages, respecting *deception—pious fraud—the mother's apple*. In short, the intelligent dealers in the commodities which we have been considering, knew perfectly well how the matter stood. They knew, that a gross imposition was practised and meant to be practised upon the superstition and credulity of those who were nurtured in that superstition and credulity—the weaker portion of the flock; but they themselves were so enchained by the credit and power, as well as the pomp and emoluments, of their ecclesiastical situation, that they supported the delusion—a delusion of the most deleterious description, with their utmost influence; and while, in the face of a conscience burning within them, with the guilt of their hypocrisy, they thus promoted the sweeping falsehood, they satisfied themselves as well as they could, by logical conundrums and technicalities, which absolutely nullified the divine trea-

tures, pompously enough announced on the minor public occasions, but proclaimed by sound of trumpet in what Rome impiously denominates her own sacred year of expiation.

The state of the case is plainly and briefly this. In the Church of Rome, and among its pillars, there are two main parties, however subdivided, on the subject discussed. The first may be called the *Literals*, as the other may be called the *Figuratives*, or (why not rather) the *Technicals*? The first contend that unless their mode of interpretation be adopted, their church must lie, hopeless of relief, under the imputation of solemn and intentional deception! The second answer—not very harmoniously as to the mode—in the best way they can; and truly they do not spare either labour or ingenuity. The looker-on will make his conclusion.

We now lay down the pen for the present, having confined ourselves more than we need have done for proof of *the Church of Rome's Traffic in Pardons*, to her *indulgences*, respecting the meaning of which we believe, that they were throughout, except what refer to simple relaxations of penance, a known and intended imposition upon the credulity of the world—an imposition only less put in use in modern times, because there is less credulity in the human mass to work upon.

We conclude with every charitable and benevolent feeling towards Mr. Green, but we might tell him that he will find some difficulty, unless his future technicalities stand him in better stead than his past, in proving, that the middle member of the first sentence of his title, "THE WHOLE TRUTH," has been very scrupulously attended to, in his attack upon the Catholic Archdeacon of Stafford and sole Vicar of Colwich. Our best wish of all in his behalf is, that he would keep his promise, and for that purpose request the use of Mr. Hodson's pulpit. Nothing would be to us a matter of more cordial joy than thus to witness the return of a respectable member of an erring church to the bosom of a true Catholic Church. He would then be no longer encumbered either with his own technicalities, or with the technicalities of his *Dominus dominorum*, who can sometimes call himself *Servus servorum*. Why, when the door of deliverance is open before him, should he hesitate to enter? Why.—

—falli se sinat

Technis per servulum!

Terent. Heaut. iii. i. 69.

Why *does* he not—why *should* he not—break the spell and the chains; and asserting the liberty with which Christ makes his people free, for ever disentangle himself from the vitiating and destructive yoke of bondage and delusion which spiritual Rome, in her present constitution, is bound to impose upon all her subjects.

ART. VI.—*The Speeches of Lord Brougham*. Lately published *The Philological Museum and Quarterly Journal of Education*.
No longer published.
The Critical Works and *The Correspondence of Bentley*. Not yet published.

AT the close of our Article in No. VII. p. 125, we stated that we should probably resume the subject, and bring down the history of the "Rise and Progress of English Scholarship" to the time when its last rays were seen to linger on the death-bed of Peter Paul Dobree. Of course, we are aware that some living scholars could be named, such as the patriarchal Routh, the guileless Kidd, and the laborious Gaisford, together with Bishops Blomfield, Butler, Coplestone, Kaye, Maltby, and Monk; to say nothing of Drs. Arnold, Bloomfield, Cardwell, Cramer, Giles, Rose, and Stocker; and Messrs. Bailey,* Barker, Burges, Clinton, Dunbar, Dyce, Hare, Hamilton, Cornwall Lewis, Mitchell,† Granville Penn, Seager, Tate, Thirlwall, Walpole,

* To this gentleman, who gained golden opinions for his early academic career, and subsequently by the English edition of the Dictionary of Facciolati, we owe a recent reprint of Dalziel's *Analecta Minora*; to which he has prefixed a dissertation on the Digamma, with a view of shewing, as Bentley suggested, and Thiersch confirmed, that the letter, which once existed in Greece, but was afterwards lost, has been preserved in the great family of the Teutonic tongues. Of Mr. Bailey's work a review may be seen in the "Gentleman's Magazine," from the pen of his old and affectionate master, the Canon Tate, formerly of R. S. Y. but now of S. P. L. Since Mr. Bailey's retirement from the head-mastership of the Free School, Cambridge, he has been occupied, we hear, upon an edition of the Greek Comic Fragments, which is to be more full than the similar one of the Rev. R. Walpole, published some thirty years ago.

† To this clever writer, whose articles we have long missed in the "Quarterly," to which they were a no little ornament, we are disposed to attribute the one in the last number, "On the Life and Writings of Horace." But as all internal evidence, touching the parentage of a paper, has been ridiculed by Pope's—

"Who can't but smile,

When every blockhead knows me by my style?"

we forbear to give our reasons for identifying the present writer with the illustrator, rather than the editor, of Aristophanes. "Where no external evidence is to be had," said Bentley to Barnes, "we must rely on internal alone: and there every man passeth sentence according to the measure of his learning and sagacity." Be the writer then Mr. Mitchell, or not, we are surprised he did not see, that

and the two Wordsworths, who form the chain between the present and the past, and have given proofs of their attachment to and proficiency in the higher walks of scholarship. But as scarcely three of that number could be selected, as fit to be put on a par with some of the giants of the olden time, we deem it unnecessary to single them out. We will rather wait till the grave shall have closed over them; when, if they are found unworthy of a niche in the temple of Fame, they must be content with the limbo of second rate talents;

“Where Lethé’s muddy waters creep
Midst rotting reeds and silent sleep.”

At the very moment, however, when we were anticipating the extinction of English Scholarship, we find a new candidate has started for the chair of a Greek Professor in the person of Lord Brougham. At the end of the four volumes recently published, and containing the choicest productions of the Ex-Chancellor’s pen, is an English translation of one of the

though he has repeated Baxter’s arguments against Lævi, the MS. reading adopted by Bentley, he has not weakened the force of Bentley’s objections to the vulgate. In the passage alluded to, Horace is claiming for the poets of his own day the same respect, that his master Orbilius could concede only to the older writers, and he adds—

Non equidem insector, delendave carmina Livi
Esse reor. Memini quæ plagosum mihi parvo
Orbilius dictare. Sed emendata videri
Pulchraque et exactis minium distantia miror.
Inter quæ verbum emicuit si forte decorum et
Si versus paulo concinnior unus, et alter
Injuste totum ducit venditque poema.

Now who was the modern poet, that, on the strength of a happy thought, or even a good couplet or two, could bring out and sell a whole impression? Not the Chaucer-like Livius; for he was known only to the members of the Varro-club; nor was Lævius, the Rochester of his day, likely to be put into the hands of boys. There was indeed a poet, a little antecedent to the time of Horace, of small power, but of great pretension. We allude to Mævius; of whom Virgil has sung—“Qui Bavium non odit, amet tua carmina, Mævi:” and if this were the word in Horace, we can easily understand that, while Virgil was willing insectari carmina Mævi aut delere, the Epicurean more good-humouredly would have told the unhappy bard

“To learn the first of arts, the art to blot.”

The Quarterly Reviewer will forgive us for this piece of criticism; but, as Shakspeare says, “We are nothing, unless we are critical;” while the Canon Tate will doubtless confess, we have hit the bull’s-eye with our random-shot.

speeches of Demosthenes; to which his Lordship has not only prefixed a dissertation on the eloquence of the ancients, but has subjoined also notes to the translation itself, and there condescended to appear in the character of a verbal critic—a race of men, whom it has been the fashion to decry as the merest shoe-blacks of genius. We leave, therefore, the reader to imagine, if possible, the surprise we felt, when we found the Noble Lord, after roaming through an Encyclopedia of Science, Law, and Political Economy, at last settling, like an Attic bee, on the thyme of Hymettus, and living on the liquorice to be extracted from a Greek tree, as luxuriously as the French do on the sugar of the beet root. —

It was known, indeed, that the leader of the Edinburgh clique, whose earliest and fondest aspirations were to banish the language of steamless barbarians from a world civilized by rail-roads,* and to leave the half-witted poets and philosophers of Greece as the marrowless food of the bats that flit in the cloisters of colleges, had occasionally put himself into the *Sedes Busbeianæ*, and wielded the *ferule* of the schoolmaster over the heads of Athanase Auger in France, and of Thomas Taylor in England. But that his Lordship, when arrived at the age, when the elder Cato first learned Greek, should turn word-catcher, was an event to be rather hoped for than expected; and which even now it would be hard to believe has actually taken place, were it not for the unimpeachable evidence of the Ex-Chancellor's own hand and seal. Of the manner in which he has made his *debut* on this new stage, we may perhaps speak hereafter. At present, it will be sufficient for him to know, that we augur every thing fair and fortunate in his favour; and we venture to predict that he will be a second Payne Knight, who, like his Lordship, was an Edinburgh Reviewer, and no despicable scholar, although he did not begin to study Greek till he was thirty, if the Ex-Chancellor will only put himself into leading-strings, and be content to be a journeyman before he sets up for a master-manufacturer. By turning to Schæfer's Demosthenes, and Dobree's Adversaria, he will find ample reason for doubting the soundness of his creed, touching the genuineness of the fourth Philippic; which is as complete a cento as the celebrated one of Ausonius, and as decided a forgery as the Rhesus fathered upon Euripides, despite all that Vater has lately urged with an

* An ingenious writer has lately shown that the iron rail-road was probably known to the Ancients, and that it produced the same result of extended civilization, that those of our days are found to do.—See "Frazer's Magazine," April, 1838.

ingenuity, that only betrays the weakness of the cause it is intended to support; for, as the genuine son of Mnesarchus says—

Ἀπλοῦς ὁμῦθος τῆς ἀληθείας ἔφυ,
κοῦ ποικίλων δεῖ τᾶνδιχ' ἔρμηνευμάτων.

Had Lord Brougham gone steadily through a course of classical reading, he could not have failed to remark, that though the ancients are mannerists in style, they seldom repeat their thoughts, and still more rarely their words. We find, indeed, a repetition of the same line, and more frequently half lines, in a few of the plays of Euripides, and once or twice in Æschylus. But in prose such verbal iterations are never to be met with. Even where the train of thought would almost justify an identity of language, especial care has been taken to alter the phraseology. In fact, Demosthenes could scarcely have repeated himself, had his vein been so poor as to be quickly worked out: for as the orations were spoken at different times, neither the events that gave rise to them, nor the words connected with such events, could have been the same. The speeches would, of course, be similar, if the events were so; but in that case, there would have been no handle for the charge of forgery, which rests on the identity of the words, and not on the similarity of the sentiments.

Numerous as are the speeches of Lord Brougham himself—and for number at least Demosthenes must yield the palm—in none of them do we find that the admirer of the strength and the imitator of the richness of the Greek and Roman orators respectively has been compelled by want of matter, or misled by want of taste, to repeat his ideas; and if he had done so, would friends and foes have conspired to consider him as the solitary star of English eloquence still to be seen in the senate, and to which the bar has long ceased to present even the semblance of a successor.

Barring this unfortunate attempt to re-enact the part of Boyle, and to support a forgery even more palpable than the letters of Phalaris, we confess we are ready to receive with open arms a deserter from the enemy's camp, and to consider his former abuse of verbal criticism more than expiated by his present devotion to a science, that offers the only unerring compass to guide us through the perilous sea of ancient learning.* Of this fact every man whose opinion is worth a doit is fully aware; and it is for having directed the whole energies of his mighty mind to the one thing needful, that the memory of Bentley is embalmed

* Perhaps of all the victories gained by verbal criticism over inveterate corruptions, the most remarkable is the one furnished by the Suppliants

in the grateful hearts of first-rate scholars; while all that his opponents wittily urged against him when living, and have foolishly perpetuated when dead, is viewed as the natural offspring of envy and ignorance united.

It is then with no little satisfaction that Mr. Dyce will hear of the impulse given by his valuable volumes to the meditated publication of Bentley's Correspondence, promised long ago by the Bishop of Gloucester;* but which his lordship, too much occupied by the more important duties of his station, has committed to the superintendence of Mr. John Wordsworth, a scholar already known advantageously to the learned world by his admirable exposure of Professor Scholefield's *Æschylus*† in the Philological Museum. Were this article written by that gentleman, and meant to be the *avant-courier* of the forthcoming volume, we should have followed the example of Mr. Fishlake,

of *Æschylus*, v. 674. The passage, as found in the *editio princeps*, contains hardly a word without an error in it. But partly by the collations of MSS., and more by the conjectures of critics, not only have the ideas of *Æschylus* been recovered, but even a *lacuna* supplied in Plutarch, where a portion of that very passage was originally quoted in a correct form. The sneer, therefore, of Mr. F. Valpy, in his truly original note on Soph. A. 1327, recoils only upon himself; where he observes that "if all the changes of all the critics were put together, what a mutilated carcase would they make!" But the head master of Reading school—of whom it cannot be said as of Diomed by Horace, that he is *melior patre*—seems to have forgotten that he takes for granted the very thing to be proved—the integrity of the vulgate. If ancient writers, like the majority of modern ones, scribbled a mass of nonsense, *cadit quæstio*; but if they did not, the attempts, no matter how numerous, to restore the lost ideas, deserve rather the thanks of *Senior-Optimi* editors, than the ridicule of *Junior-Optimi* wits. As to the passages in *Æschylus* and Plutarch, it is probable that Mr. Valpy never heard of them. When, however, Porson communicated them both in their correct form to Ruhnken, that illustrious scholar predicted that Porson would prove a second Bentley.

* We trust that his Lordship will not be content with the publication of the correspondence merely, but give us likewise the elaborate treatise of Bentley on the digammated words of Homer; which Thiersch in his Greek Grammar § clxii, says he saw at Cambridge. It were indeed a disgrace to the society, ennobled by the name of Bentley, to permit such a legacy to repose undisturbed in the silence of Neville's-court. In that treatise, Bentley goes through the digammated words in alphabetical order, and overthrows all the apparent objections to his doctrine. Something of the same kind has been done by Dawes, in the case of the single word *ἀναξ*; and Kidd has pursued a plan not unlike Bentley's, whose treatise, however, he does not appear to have seen.

† Of this publication another scholar has given a facetious review in

who wisely made his review of Donnegan's *Lexicon*, in the *Quarterly*, the vehicle for advertising his own translation of Buttman's *Lexilogus** But as Mr. Wordsworth is a perfect stranger to us, we are enabled to state only what gossip rumour has bruited abroad, and can merely guess that the volume will contain whatever is to be found in the editions published in this country and on the continent, together with supplementary matter not hitherto printed. It will not, however, we predict, furnish the counterpart of Bentley's caustic letter to Le Clerc, when the self-sufficient and superficial Socinian of his day, required of Bentley to avow or deny the authorship of his *Emendations*

that to treat it seriously would be to turn a farce into a tragedy. Despite, however, the numerous errors of the Cambridge Greek-Professor's miscalled *Æschylus*, the work went through two editions, and for a time displaced the Bishop of London's more scholar-like publications. But the reign of dulness, we are happy to hear, is past; and Blomfield's edition is likely to be still the star in the ascendent; although it is not destined to be the worship of a *quondam alumnus* of the Gower-Street Academy, and at present a fellow of Trinity College, Cambridge—Mr. Donaldson to wit, the reputed author of the article on Scholefield's *Æschylus* in the defunct "*Quarterly Journal of Education*." On the other hand, so fervent is the adoration paid by one of the *Magi* or *Magistri* of Oxford to the notes of the Bishop, that Mr. Griffiths, of Wadham College, has done them into English, for the benefit of schoolmasters or their pupils—we know not which—and added a few remarks of his own, we are sure, for the benefit of neither.

* If the *Lexilogus* of Buttman be a specimen of the manner in which that scholar has treated the *Myths of Moses*, as he chose to call the Book of Genesis, we can only pity the unfortunate victim of German Rationalism, condemned to suffer the *Auto-da-fe* of reading the lucubrations of the Berlin Doctor in Philosophy. For of all the books, where the fewest grains of wheat are to be picked out of the greatest quantity of chaff, the *Lexilogus* may fairly claim the pre-eminence. Nor, in fact, would any person, conversant with the publications of Buttman, have anticipated any other result. Neither in his editions of the four Platonic Dialogues, *Crito*, *Meno*, and the two *Alcibiades*, nor in that of the *Philoctetes* of Sophocles, has he exhibited a particle of critical acumen, except where he defends the supplement of the first *Alcibiades*, furnished by Stobæus, and the superiority of a certain family of the MSS. of Sophocles, which other scholars had absurdly asserted to be of inferior value. So too in the notes subjoined to the posthumous edition of Heindorf's *Plato* we can discover nothing to mark a scholar of more than common attainments; although in his *Excursus* upon the Oracles quoted in the Midian Oration of Demosthenes, and which appeared in Spalding's edition of that speech, he gave the promise of talents, which his subsequent career failed to realise; for, like the majority of his countrymen, he began to philosophise, before he had

on Menander; where the snarling cur, who had been the terror of all the pedlars in literature, received such a shake from the mastiff Bentley, as compelled him to feel and acknowledge his own littleness in the presence of a nobler animal.

For his attack on Le Clerc, which, like that on Collins, was carried on under a fictitious name, Bentley never, we believe, assigned any reason. But it requires little penetration to discover that it was something more than an abstract love of truth, that led him to enter the field with Le Clerc, the champion of the Socinians, as Collins was afterwards of the Free-thinkers; two sects as closely united then as they now are, and more so than it is prudent to acknowledge. At least, in 1685, Le Clerc, "whose earliest works, (says the 'Penny Cyclopædia,') had pleased neither Catholic nor Protestant divines, from their tendency to Socinianism, attacked the very foundation of religion in his 'Traite del' Incredulité,' and displayed (says his Socinian biographer,) considerable talent and judgment in discussing the various reasons that induce many to reject Christianity entirely." But of the talent and judgment thus displayed, we confess we are somewhat sceptical; when we learn from the same source, that, like another person, who shall be nameless, "he published a number of polemical works and pamphlets, most of which were tinged with bitterness and dogmatism; that he wrote in haste, and upon too many and various subjects, having five or six works in hand at once," and that "possessing learning, quickness, and penetration, he was one of the first critics of his age; but it was an age when the critical art had not attained a high degree of excellence;" and yet it was the age of a Gataker, a Stanley, a Pearson, and a Bentley in England; and of the elder Gronovius, the two Heinsius, and the two Vossius in Holland; compared with the least of whom, the Socinian pantologist was a child in every thing but in the knack to knock off a lively article for "La Bibliothèque Universelle, Ancienne and Moderne," the Edinburgh Review of the day.

A similar character is given of Le Clerc by the Edinburgh Reviewer; which says that "he united an excellent capacity with uncommon industry and application;" that "he had already obtained an extensive celebrity by his different publications in the departments of theology, logic, and physics, when his ambition unfortunately prompted him to aspire to the reputation of a collector and editor of the reliques of the Greek drama."—"By the freedom of his strictures, in various publications, and more particularly in 'La Bibliothèque Universelle' and 'La Bibliothèque Choisie,' he excited the resentment of many eminent members of the republic of letters;" that "of gram-

marians and plodding scholars, he spoke with habitual contempt, and thus increased the offence which was merely personal." Of this extract we confess our inability to understand the closing sentence. Surely the writer, whom it is easy to perceive is the same as the Socinian biographer in the "Penny Cyclopædia," meant to say that Le Clerc increased the offence by his personalities; but as that would have been to the disparagement of the person intended to be praised, the editor, Jeffreys, altered the passage in the proof-sheet, and by thus endeavouring to conceal the real meaning made nonsense of the sentence! Had Barker's "Parriana" been published before the time when the "Review" was written, the writer might have sheltered himself under the wing of the Doctor, who in (ii. p. 560), speaks of "the barbarous treatment which Le Clerc received from Bentley, in consequence of the metrical blunders and unsatisfactory emendations to be found in Le Clerc's edition of Menander."

With Bentley's character, however, as an individual, or even as a member of the Church of England, and consistently opposed to Socinians and Free-thinkers, we have nothing to do in this Article. Else we might be tempted to enter the lists with the recent champion of Serjeant Miller; who is described, in the "British and Foreign Review," for 1837, p. 208, as "the true-hearted and determined opponent of Bentley—a Churchman, whose tyrannical spirit was never surpassed, save, perhaps, by that arch-Churchman Laud."

That Bentley was tyrannical, is fairly acknowledged by Professor Wilson, in his splendid article on the Life of Bentley, in "Blackwood's Magazine" for 1830; but it is not as a Churchman that his tyranny exhibited itself: it was rather in his character of a reformer of College abuses, that he showed, what even a liberal is willing to admit, that tyranny is a virtue rather than a crime, when the folly or obstinacy of mankind is deaf to all arguments but those of canon-law. Thus the Pacha of Egypt has been highly praised by the Edinburgh Review for breaking down the prejudices of Mahometans by the strong arm of power; and not only have the levellers boasted of the tyranny of the masses in carrying the Reform Bill—which, after all, they have found to be a mere delusion—but even the self-vaunting liberator of the blacks has taken credit to himself for incarcerating the whites in Union Bastiles by a law too despotic for the Tories to venture upon; who would not consider poverty as a crime, to be punished with greater severity than any act short of murder. The accusation, then, of tyranny comes with a very bad grace from a canting liberal, who, like the cunning Jesuit, conceives the end to sanctify the means. In fact, Bentley ought

rather to receive the praises than the reproaches of reformers, for carrying matters with so high a hand, and for choosing to crush by force, than to conciliate by favour, his opponents, and for acting the part of an ultra Radical by his utter disregard of all that is due to prescriptive rights and to the feelings of gentlemen. But as Bentley was a Whig himself, it is no wonder that he conducted himself to the satisfaction of another of the same party; for we are told that Dr. Parr considered Bentley to be eminently right, and the college infamously wrong; and hence he would doubtless have treated Miller, Colbatch, and Co., as Bentley did, nor have spared the Ciceronian Middleton; if we may judge from his preface to Bellendenus, where the plagiarism of the fiddling Conyers was first brought to light.

Of college quarrels, that lasted nearly half a century, our motto shall be—*requiescant in pace*. All that we can say of them is, that they did mischief irreparable to sacred and profane Literature: for they not only rendered abortive the noblest plan ever conceived by the genius of a scholar to give a perfect edition of the New Testament, but by compelling Bentley to waste his precious hours in hunting down such vermin as Miller and others, the world has lost many a relic of antiquity which Bentley alone knew where to find and how to restore. Enough, and more than enough, may be read on this uninteresting subject in Dr. Monk's "Life of Bentley;" while they who would rattle at a rail-road pace over a bit of biography may turn to Mr. Hartley Coleridge's "History of the Worthies of Yorkshire." On subjects, however, of mere scholarship, it were dangerous to trust implicitly to that lively volume. Speaking of the miserable production—*Infamia Emendationum*, &c. Mr. Coleridge says, it was written by the old Gronovius. Now by the old Gronovius, he could mean only John Frederic, the father; who was indeed a first-rate Latin scholar; but knowing very little of Greek, with the correct feelings of a sensible cobbler, he stuck to his Latin last, nor did he believe, with Horace, that *sapiens rex sutor idem*.* The libel alluded to was written by Jacob Gronovius,† who made himself so infamous by his

* The expression of Horace may be compared with a passage in Menander: who speaking of a sophist says—

Ἄρχων, στρατηγὸς, ἡγεμὼν ὁδοῦ, πόλει
Σύμβουλος, ὅλο γισμῶ διαφάρων πάντ' ἔχει —

where πόλει for παλιν is due to Pauw.

† And so Mr. Coleridge might have learnt from the "Edinburgh Review" of Monk's "Life of Bentley;" where merited praise is given to the old Gronovius for not disgracing the *literæ humaniores* with the

editions of Herodotus and Harpocration, and especially the former; where, like some better scholars of our own times, he pinned his faith upon a worthless MS. but, unlike them, had afterwards the good sense to see and the honesty to confess his error.

There is, however, one event in the private life* of Bentley, which we cannot dismiss without a passing remark. It appears that when he was offered the poor Bishopric of Bristol, now consolidated with the see of Gloucester, the Master of Trinity, who had been the terror of all evil doers, put in practice the precept of *Nolo Episcopari*; while Dr. Mansell, another head of the same College, who never frightened any body but the late Duke of Grafton, and Bellamy, the Esquire Bedall, had no objection to take double duty, at Cambridge during term-time and during the vacation at Bristol.† Now we cannot help thinking that the impudence of the receiver of such pieces of preferment was equalled only by the imprudence of the donor, Mansell's college friend, Spencer Perceval; who should have remembered that a Prime Minister is the trustee for the rewards of a nation,

language of incivility. Mr. Coleridge was probably deceived by the expression of, 'old hornet' applied by Wilson to Gronovius in "Blackwood."

* A most gross, though silly charge, has been made by the Edinburgh Reviewer against Bentley for his scandalous ingratitude towards his patrön, Stillingfleet. "The Bishop's grandson was left an orphan, and went to Trinity College as a sizar—but was refused a fellowship by Bentley; who preferred several competitors of inferior attainments." So avers the northern libeller. Now we doubt very much whether the Master of Trinity has the power of making any candidate a fellow, without undergoing an examination; and if, as the count declares, he beat opponents of inferior attainments, we doubt still more the wish of even the tyrant Bentley to prefer the least to the most worthy candidate. In the case of the Bishop's grandson, his exclusion was probably due to his incompetency alone; for the youth might have conceived that any deficiency on his part would be supplied by the favouritism of the master, in return for the obligations conferred by his grandfather on Bentley.

† Dr. Mansell is, however, not the only member of Trinity who owes his elevation to the bench for the good service he did his party on the hustings before the County-Gaol, or on Parker's Piece. If report says true, the present Bishop of Hereford would have been unknown beyond the walls of his College, had he not been as useful in getting a scat for Mr. Spring Rice in St. Stephen's chapel, as the Chancellor of the Exchequer has been in getting for Dr. Musgrave a throne in Hereford Cathedral,

and not the mere dispenser of personal patronage : and we are yet to learn what service the Episcopal Master did to the State, Church, or even to Literature, except by the perpetration of some epigrams and electioneering squibs, to merit such an accumulation of honors. But though Bentley declined to be a poor Bishop, he was very willing to be a rich Archdeacon, with a couple of livings. Surely the Master of Trinity College ought to feel that he degrades his high office by holding out, as the gods of Greece were said to do, a hand ever open to receive the smallest donation. It is by such pluralities that no little scandal has been brought upon the Church. But till the revenues of the Establishment are so dispensed as to give all a fair remuneration for services performed, pluralities must not only be tolerated as a necessary evil, but may be defended as a positive good, as being at once the rewards for past exertions and incentives for future.

The course of time has now brought us to Bentley, the first in the list of Burney's "Magnanimous Heroes;" and it would be enough to say of the man, who was *ὀπρωταγωνιστῆς* in controversy, and *ὁ μουςαγέτης* in criticism, that when Porson had been delineating his character with all the massive breadth of a Michael Angelo and all the exquisite finish of a Gerard Dow, a young Edinburgh Reviewer, ignorant of the country of the party thus eulogized, asked, "Pray Sir, was not the person you were speaking of a Scotchman?" "No Sir," replied Porson, "he was a scholar."

Smart as was this retort of the Greek professor, who lived to witness the flippant abuse of sound scholarship poured out quarterly by Scotch *feelosofers*, it is one of which Dr. Chalmers at least will readily acknowledge the truth; who, speaking of the defects of education in Scotland, observes, "It is in the fundamental part of Education that we are defective; and it is in this that we are so much excelled by our southern neighbours; we are weak throughout, because weak radically; a failure at the root is sure to be indicated by a general sickliness, and a lack of strength and stamina, even in spite of the gay and gorgeous efflorescence, which disguises the frailty beneath."

That the young Edinburgh Reviewer alluded to was not of the clan of Donaldson may be inferred from the "Quarter Journal of Education," T. ix. p. 119, where the very sagacity to detect an error and to correct it *instanter*, which was the peculiar feature of Bentley's mind, is thus sneered at by the admirer of men, who can pile up a pyramid of learning, and keep balancing the inverted cone upon the point of a paradox, until they are tired of a *tour de force*, as needless for them to practice, as it is painful for a sensible scholar to witness.

Speaking of the Leipzig and Berlin schools of criticism in Germany, of whom the former, headed by Sir Godfrey Hermann, asserts that grammatical considerations are alone to determine the necessity of a correction; while the other, under the banners of Boeckh, says that Syntax is of secondary importance, Mr. Donaldson observes that "from the sort of scholarship which has generally thriven in England, the scholars here will probably be inclined to side with the Leipzig party;" and he therefore feels it due "to his conviction of the superiority of Boeckh's method of editing Greek authors to make a few remarks on the worthlessness of verbal criticism, pursued merely for its own sake, and carried on by a process of guessing, the certainty of which depends upon the sagacity of the individual critic; while its uncertainty is shewn by the number of Hermann's guesses already eschewed by their author."

Now though the silence of contempt would be the fitting answer to this precious piece of nonsense, yet, for the sake of conjectural criticism, which has done more than all their opponents will ever be able to do, for the right understanding of ancient authors, we will not dismiss Mr. Donaldson without whispering a word or two in his ear.

If Hermann has already eschewed the majority of his conjectures, the wiser man he; for they carry on their face their own condemnation. But the failures, ever so numerous, of inferior critics, can prove nothing against the success of more sagacious scholars. It is a fact, which not even the sneers of a Donaldson can destroy, that nine-tenths of the emendations made by Bentley and Dawes, on Aristophanes especially, have been confirmed by MSS., whose readings were unknown to those eagle-eyed Grecians. With regard to the superiority of Boeckh's method of editing Greek authors, we can say nothing; for we know nothing of those models of perfection beyond his editions of Pindar, the Pseudo-Platonic Dialogues, and the *Corpus Inscriptionum Græcarum*. But in all of these Boeckh has made his guesses, whenever he deemed a guess necessary; and, after all, he has left, particularly in Pindar, not a few passages for the more lucky guesses of more clever heads. It is true that in his two earliest works he was rather sparing of guesses. That was, however, owing rather to the subjects, which did not demand much guessing, than to his unwillingness to hazard a guess. Of these facts Mr. Donaldson would not have been ignorant, had he not been, as we guess, a perfect stranger to Boeckh's books,—with the exception, perhaps, of the Pindar. But as he was compelled to gallop through it at a Newmarket pace, as one of the competitors for senate-house honours, and

prevented from reading it carefully, as a candidate for the temple of fame, he can of course know little about it. We guess too that for Boeckh, Mr. Donaldson meant to write Müller; with whose German edition of the *Eumenides* of Æschylus he is doubtless well acquainted; for he has found in it, what we cannot, the beau ideal of the manner, in which a Greek dramatist should be given to the world; and, accordingly, for the benefit of under-graduates ignorant of German, he has kindly translated it, and as kindly omitted the greater part of the annotations; conceiving, as we guess, the stomachs of Freshmen to be not strong enough to bear the heavy food prepared for them by the Berlin philologist and mythologist united; who, we are told, “has not only illustrated the etymology of the Greek language, and discussed fully and correctly the allusions to the history, mythology, and plastic art of the author’s age and country, but has adopted also the true method of correcting the text,* so beautifully explained and successfully exemplified by the immortal Ahrens, in his immortal Dissertation “*De Causis quibusdam Æschyli nondum satis emendati.*”

To get a sight of a work, which we fondly dreamed was to eclipse Bentley’s Dissertation on Phalaris, threw us absolutely into a fever of longing; while the perusal of it has thrown us into a fit of laughter† from which we have not yet recovered.

* Of these corrections Müller has introduced into the text about 150, “the great majority of which he has borrowed with due acknowledgement from his guessing predecessors; and thus the once inaccessible *Eumenides* may now be read without much difficulty.” So says Mr. Donaldson. But Mr. Thorpe, one of the Tutors of Trinity College, thinks very differently; for when that play was made the subject of lectures, he went on explaining as well as he could, through five-sevenths of it; but of the remaining two-sevenths he confessed he could make nothing; and he therefore told his pupils that they might construe it how they liked, for no translation could be wrong but what attempted to make sense out of nonsense. Verily, the University is likely to see first-rate scholars in the classical tripos, when subjects are set for College lectures which the tutors themselves cannot construe; and wisely did the examiners in their papers omit all reference to that portion of the play which Mr. Thorpe had declared to be untranslatable—a declaration that the Dean of Trinity College and Examining Chaplain to the Bishop of Gloucester and Bristol might have made with equal justice to nearly the whole of that difficult drama, despite the labours of the *Castor and Pollux* of Editors—Wellaver and Scholefield to wit.

† The passages where Ahrens threw us into hysterics, but where Mr. Donaldson doubtless finds every thing to admire, are the following, in which that prince of critics has shewn how much easier it is to

With regard to the superiority which Mr. Donaldson claims for Ahrens over Burney, we can only say, that although the scholar, whom Parr considered the third Grecian of his day,

make a bad guess than a good one, and to whom may be applied what Porson said of Jacobs, but with far less justice, "*Bella geri placuit, nullos habitura triumphos.*" In the most corrupt of the plays of Æschylus, Ahrens has discovered a difficulty that the microscopic lens of a German could alone detect; for, in Suppl. v. 631, where the vulgate has Νῦν ὅτε καὶ θεοὶ διογενεῖς κλύοιτ' εὐκταῖα γένει χεούσας—he would read (in p. 27,) εὐκταῖ' ἀτενῆ, and explain ἀτενῆ by *instantanter*. But ἀτενῆς never has nor could have such a meaning. It is a compound of *a* and τείνω, and means "ever stretching itself"—as in the Sophoclean ἀτενῆς κίσσος, "the ivy ever stretching itself," or "ever on the stretch," as in the phrase ἀτενὲς βλέμμα, "a look ever on the stretch." Had Ahrens only peeped into Mr. Burges' edition of that play, he would have seen that Æschylus wrote, Ἐἰ ποτε, νῦν θεοὶ διογενεῖ κλύοιτ' εὐκταῖα γένει χεούσας—"Now, if ever, oh! ye gods, hear me pouring out prayers for the Jove-sprung race," *i. e.* the people of Argos, who had determined to take the Suppliants under their protection. Even more ridiculous is the attempt of Ahrens to correct a passage of Sophocles, where Mr. Burges had, thirty years ago, restored the author to himself. In El. iii., Ὡ χθόνι' Ἐρμῆ καὶ πότνι' Ἄρα σεμναί τε θεῶν παῖδες Ἐριννύες αἰ τοὺς ἀδίκως θνήσκοντας ὄρατε τοὺς τ' εὐνάς ὑποκλεπτομένους,—Bentley was the first to detect the error in the want of the *συνάφεια*; and, by expunging τοὺς, wished to introduce a Paræmiac. Porson, however, would read Ἐριννύες αἰ τοὺς—and expel the distich that follows ὄρατε; for, said he, the Furies took no cognizance of adultery, only of murder: but if so, who would think of interpolating the passage? Mr. Burges was, however, the first to see where the error lay, and to correct it by reading, Εἰ τοὺς ἀδίκως θνήσκοντας ὄρατ' ἔτι, τοὺς τ'—Not content with this neat and certain emendation, Ahrens would read (p. 21,) αἰ τοὺς ἀδίκως θνήσκοντας ὄρατε δὲ τοὺς τ'—as if any one, but Mr. Donaldson's hero, could be ignorant that δὲ never is nor could be thus placed. But the highest flight of critical absurdity is, where Ahrens (p. 16) would emend Æsch. Cho. 345. Εἰ γὰρ ὑπ' Ἰλίῳ πρὸς τινος Λυκίων πάτερ, δορίτημος καθηναρίσθης, λιπῶν ἂν ἐκκλειαν ἐν δόμοισι τέκνων τε κελευθοῖς ἐπιστρεπτὸν αἰῶνα κτίσας, by reading αἰῶ, and expunging κτίσας. In support of αἰῶ, we are referred to Bekker Anecdote, p. 363. Αἰῶ τὸν αἰῶνα κατὰ ἀποκοπὴν Αἰσχύλος. But that gloss belongs evidently to a lost Satyric drama, where a person was introduced swearing by Αἰῶν whose accusative Αἰῶνα was made into Αἰῶ, just as Ποσειδῶνα and Ἀπόλλωνα become Ποσειδῶ and Ἀπόλλω respectively in an Attic oath. With the exception of these two proper names we know not one imparisyllabic noun ending in ῶν, ῶνος, that undergoes a similar clipping; while, as regards the rejection of κτίσας, that verb is so Æschylean, that one would rather insert than omit it; although it has wrongly crept into Suppl. 1070, where Bothe has happily altered

Porson being the first, and himself the second,* was the son of a music master, it is quite possible that he was inferior to Ahrens as the arranger of an old piece of concert music. But even if the German's score for the *tutti* of a Greek band were more to the taste of a Haydn, or his learned counterpart, Grottefrend, who set the odes of Horace to music; yet, till Ahrens can give us some proof of his ability to detect the leading theme in a chorus, hitherto considered as a *pot-pouri*, as Burney did in the grand *finale* of the Supplices of Æschylus, we shall consider him in the light only of the little urchin who plays the triangles.

Of course we are aware that all this praise of German scholars is only a remnant of the leaven of the "Edinburgh Review," (Vol. IV. p. 188,) when, in furtherance of their design to depreciate the system of education in England, we were constantly reminded of the superiority of the Germans in those very points on which the English prided themselves. But unfortunately for the credit of the admirer of exotics, Hermann himself, once the great antagonist of Porson, has lately confessed that the *élite* of the English school are superior to those of the Germans. It is true, that whatever requires or admits of prolixity is received more favourably in Germany than here; for with us the first question is about the price of a book, the second about its intrinsic value; with the Germans the order is reversed: for they know, what the purchasers of the "Penny Cylopedia"

ἐὐμενεί βίᾳ κτισσας into ἐμμανῆ βοῶν οἰκτίσας. In the Choephoroi, the error is in the antistrophe, which we will leave Ahrens to correct. It is above our powers of guessing. When Mr. Donaldson next appears in print, as the dispenser of praise, we hope, for his own sake, that he will select a cleverer critic than Ahrens, as the subject of his eulogy.

* When Parr boasted of his being the second Grecian in England, he should have been able to point to something he had done for that language. But that, said Porson, he never did nor would do; through the fear, we suppose, of having his errors detected by the very person to whom he yielded the first place. Besides, his mind was cast in too artificial a mould to relish the simplicity of Greek. He might talk of Demosthenes; but he studied Cicero. The polished periods of the rhetorician of Rome were more musical to his ear, than the natural notes of the Athenian orator. Where a prose author was intelligible, Parr could translate beautifully: but a corruption in the text found him as much at fault as a young greyhound at the doubling of an old hare; and though he could relish the critical sauce prepared by a Bentley, yet his favourite food was some metaphysical subtlety of his hero Hermann, when explaining an absurdity or opposing truth.

have yet to learn, that a bad book is dear at any price, while a good one is *auro contra pretiosior*. Besides, in England, a great book is a great evil; for it takes up time to read it; and time, say the friends of rail-roads, is money; and worse still, it compels the reader to think, which the friends of Pantology find to be very painful: for, as Mr. Horace Smith says, in his Parody of Byron,

“Thinking is an idle waste of thought.”

The Germans, moreover, cannot, poor souls! understand how the Iliad is to be compressed into a nut-shell, or how complete information (and who but a superficialist would be satisfied with less?) can be obtained upon any point of importance from a short article written by Lord Brougham himself in the “Penny Magazine?”

But though the German scholars were cried up, when it was necessary to cry down the English; yet, when the gas lights of the new system was thought to have extinguished the oil lamps of the old, then the once admired Germans were ridiculed in the “Edinburgh Review,” (Vol. XLVIII., p. 385,) as “men equally apt to believe and disbelieve injudiciously; to be strangely credulous and whimsically sceptical;” a character which, if true, would prove them to be absolute idiots, and their English admirers doubly so, for pinning their faith upon the assertions of such weather-cock critics. And yet, with all their absurdities, the Germans have not to charge themselves with the stupidity of not seeing that to make a whole nation a race of Patagonian Pantologists is not even, in military phrase, “to mark time,” but actually to commence the counter-march of intellect.

Whether Mr. Donaldson’s contempt of verbal criticism be the result of his own deep reflections, or merely the echo of sentiments broached in a College lecture-room, is more than we can undertake to determine. But we guess that he is only the mouth-piece of a Hare, or a Whewell.* At least we find that the historian of Inductive Philosophy has expressed a sovereign contempt for the researches of a Bentley, a Dawes, and

* Mr. Whewell is, however, not only the great man of the present day, who would make the languages of Greece and Rome as dead in reality as they are in name. For we find that Sir John Herschell, who went to Africa, as Thales did to Egypt, to learn the manufacture of electric stars and gaseous comets better than he could do at home, with all the aid of the Northern lights, has stated, in the “Edinburgh Philosophical Magazine,” that he would dispense with Greek in the system of instruction to be adopted in the Hottentot University.

Porson: and we are asked—What could such men do but act the part of tinkers to mend some pots of the past, into which time had eaten a hole, or of tailors to detach from an old garment a bit of Welch flannel, that a botcher had sewed upon a cloak of Coan cloth?

That Porson cried “pots to mend,” we are ready to admit; but then he did not, like some inductive philosophers, make two holes in mending one; and if Bentley were a tailor, he possessed at least the art of taking off the bungler’s patch, and so fine-drawing the cloth, as to restore the effect of the original tissue; nor did he act the part of the clever Psycho-Theologists, who, in attempting to prove the eternity of mind, prove only the eternity of matter; and still less was he so silly a Professor of Jesuitry as to write a treatise on Astronomy to prove—the very reverse of what he intended—that the Deity is not the Maker of matter, but only its Moulder. The powers of mind exhibited in Bentley’s Boyle-Lectures are equal, we humbly suspect, to anything exhibited in Mr. Whewell’s Bridgewater Treatise; while the logic of the Dissertation on Phalaris is far beyond what the Professor of Casuistry will ever arrive at, should he live to the patriarchal age of his predecessor Barnes; who was too good a scholar to despise verbal criticism, and too honest a man to expose himself in print as a plagiarist. In making this charge, we merely repeat the language of the *Edinburgh Review*, No. 136, p. 274, where it is said that Mr. Whewell probably borrowed some of his ideas from Comte’s “*Cours de Philosophie Positive*,” a work in which the author honestly confesses himself to be an Atheist, observing that the study of astronomy necessarily leads to such a doctrine; and he has thus confirmed the remark of Paley, who stated that Natural Theology could be better established by a view of the phænomena of physiology than of astronomy; for the former did, what the latter did not, lead immediately up to a first cause, by shewing the providential adaptation of means to ends.

Before Mr. Whewell next ventures to sneer at classical studies, as making us acquainted, be they ever so successful, with merely the knowledge of the past, while inductive philosophy, and especially astronomy, according to Mr. Comte, has for its object to make us a race of prophets, like Peter Murphy, or

Professor Hoppus, however, of the London University, is not such an ultra-Goth. He would not give up Greek entirely, but administer it in the smallest doses possible, on the Homeopathic principle; for the millionth part of a grain, he says, would produce all the effect requisite for a superficial patient.

Francis Moore, let the professor of Casuistry solve the question, whether all the galaxy of talent to be found in the British Association—whose peripatetic movements are simultaneous with those of Wombwell's menagerie, and for the same purpose of collecting pence for the exhibition of the wonders of creation—can predict the course that human affairs are destined to take? or can they calculate even the return of comets, which, says Mr. Comte, are to fall into the sun, and, after they have become red-hot, are to be projected again, and to re-appear, like the stars of a sky-rocket? What can we know of the unseen future but by guess? and what is guessing, but a kind of intellectual hazard? If he will not believe us, let him turn to one of the despised philosophers of the past, and learn from the Platonic dialogue entitled Sisyphus, what Napoleon found to his cost, that the best-laid plans are frequently foiled by circumstances, which no foresight could anticipate, and that the Alexander of France should have said, with the *Œdipus of Thebes*,

Μῆνές με μικρὸν καὶ μέγαν διώρισαν.

Will all the attention paid to steam-engines and rail-roads, to achromatic telescopes, and compensation pendulums; to anemometers and tide-tables, together with all the phenomena of pith-balls, and the other toys of lecturers on Electro-Magneto-Galvanism, ever enable us to make human beings better, wiser, and happier? A few indeed may become more rich, to suffer perchance a reverse of fortune, when a mercantile hurricane shall return at the interval of every ten years. But the great mass of mankind must continue to toil from morn to night, unless the factories to which they belong are compelled to work only short time; because the steam-engine, by making the supply of goods greater than the demand, has cut down profits to the lowest figure, despite all the vaunted discoveries of all the philosophers of all the *ologies*.

Since, then, the future is shrouded in darkness, while, upon the past, still linger some beams of departing light, which, if no use be made of them now, no art can recover, when they are once lost, we hold that more real benefit will be gained by looking back than forwards; and as the knowledge of the past cannot be attained without paying some attention to the dead languages, we shall continue to believe that word-catchers, like Bentley, are quite as useful, in their generation, as the thing-hunters, like Bacon; nor can we wonder that even a Caledonian should feel a desire to claim Bentley for a countryman. It must be confessed, however, that there is little chance of such a scholar appearing north of the Tweed. Such at least is

the opinion of the *Westminster Review*, No. 31; where, after ridiculing Professor Dunbar, of Edinburgh, for his bad English, and Professor Alexander, of St. Andrew's, for his obscurity, and the late Professor Sandford, for his bombast, the Reviewer refers to an Article that appeared in the *Edinburgh Review*, Vol. 52, in proof of the low state of scholarship in Scotland. For it appears that the *Edinburgh* scribe, in his review of Sandford's Translation of Thiersch's Greek Grammar, actually copied *verbatim*, and without the least acknowledgment, a whole page of Blomfield's Preface to his brother's Translation of the Greek Grammar of Matthiæ. "And thus," says the *Westminster Reviewer*, "it is quite manifest, that in the whole of Scotland there is not an individual capable of penning an original sentence on a work, which, whatever may be its merits, contains nothing but what every scholar ought to be acquainted with."

After thus crushing the would-be Grecians of *bonnie* Scotland, the Southron, in the true spirit of a political economist, observes, that "if the demand for higher learning existed, it would not go long unsatisfied from some quarter or another." This theory of the demand and supply regulating each other is true indeed of cottons, but not of critics; nor can scholars be raised, as cucumbers are, in the hot-bed of encouragement, unless we are content with specimens of the *Flora Critica* of Westminster.*

* At the very moment when the "Westminster" Reviewer was laughing at the professors of Greek in Scotland, he was little aware how easily we could apply to him the Horatian rebuke—"Quid rides? mutato nomine de te fabula narratur." In the spirit of superfine criticism, he finds fault with poor Dunbar, for mistranslating Thucyd. VII. 29. πάντας ἐξῆς ὅτι ἐντυχόιεν καὶ παῖδας καὶ γυναῖκας κτείνοντες, which, says the "Westminster" wiseacre, is "Butchering all indiscriminately, whomsoever they met with, women and children;" and not, as the "Edinburgh" Professor has it, "Butchering all indiscriminately, whomsoever they met, both children and women." Now though an Œdipus might detect the difference between the two translations, we have too much of the Davus in us to see it; and shall content ourselves with remarking, first, that ἐξῆς does not mean, *indiscriminately*, but *in order, one after the other*; and, secondly, that πάντας ὅτι ἐντυχόιεν is a barbarism: for though ὅστις is sometimes united to a plural, as shown by Porson's note on Hippol. 78, it is not so united to πάντες; since the idea expressed in the definite πάντες is at variance with the idea in the indefinite ὅστις. The word that corresponds to πάντες is οἱ or ὅσοι, not οἵτινες. Thucydides wrote ὅπου, *wherever*; by which he meant to say, that no place was a protection against the acts of the ultra-barbarians; of whom it were needless to state that they killed all they met with, as if truly they could kill any others. When will the writers on classical subjects in

It was the remark of Byron, that the greatest authors are the most voluminous. The works of a Voltaire in France, and of a Walter Scott in England, are sufficient to form the library of many a Gallic and British reader. So too in classical literature, the numerous publications of a Scaliger, a Casaubon, a Meursius, and a Fabricius, and more recently of a Schneider, a Schweighæuser, a Jacobs, and an Orelli, afford equal proof that learning, like a river, increases in volume and depth according to the length of its course. But as the mighty Rhine, that swells into a lake in one place, is eventually lost in the swamps of Holland, so the most prolific brain may eventually run itself dry. For ourselves, we would rather that Byron had strung together a few diamonds of the finest water, like the *Childe Harold*, than all the mock pearls of the interminable *Don Juan*; and we should be better content to possess an Angerstein collection of *chefs d'œuvres*, than a Louvre gallery of second-rate pieces.

The works of Bentley are not voluminous, but they are exquisite not only in themselves, but as the models for future artists. Whether he would have done more, had he been teased less by the buzzing gnats of Oxford, or the drowsy beetles of Cambridge, and exposed less to the tiny arrows of Pope, Swift, and Garth, is more than problematical. He would probably have been lost in the very vastness of his plans. With the design of building a Ptolemaic library, he would have employed a whole life in collecting materials, and have left some of the pillars so highly polished, and the others

English Reviews make themselves better acquainted with the dead languages, and give less occasion for the sneer that

“A little learning is a dangerous thing?”

Thus, for example, the “Westminster” Reviewer would defend the vulgate in Soph. Œd. T. 250—*Ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος Ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ ξυνειδότης*, against the correction of Markland, who wished to read *γένεοιτο μὴ οὐ*—incorrectly, indeed, as regards the language; for *μὴ οὐ* are never thus united except where a negation or interrogation [precedes; but correctly as regards the sense, which requires on the part of Œdipus a disclaimer of all participation in the murder of Laius. Had Markland remembered that Sophocles unites *ξύννοικος* and similar words to a dative without *ἐν* he would have restored at once *οἴκοισιν εἰ ξυνέστιος Ἦν τοῖσδ, ὃ μὴ γένοιτ', ἐμοῦ ξυνειδότης*: and challenging the “Westminster” scholar to produce a passage, where *ἐμοῖς* and *ἐμοῦ* are thus repeated in the same sentence, he would have referred to Bishop Blomfield's article in the *Edinburgh Review* No. 38, p. 489, for examples of the phrase *ὃ μὴ γένοιτο* and its synonyme *ὃ μὴ τύχοι*.

so rough, as to defy an inferior hand to place them both in the same building. We are, therefore, half-disposed to cry out, with Voltaire's *Candide*, that "it is all for the best," that Bentley did nothing more; for he could have only anticipated the syntactical rules of Dawes and the metrical canons of Porson; while his meditated collection of all the fragments of Greek poetry, suggested doubtless by the two volumes of Grotius' *Stobæus* and *Excerpta*, would have deprived us of Valckenaer's *Diatrise*, Bishop Blomfield's *Sappho*, and *Alcæus*, Gaisford's *Archilochus*, Welcker's *Alcman*, Dindorf's *Aristophanic fragments*, &c. &c.: and thus the very circumstance of his leaving, like Lord Brougham, nothing for posterity to do, would have brought back the darkness he had himself dispelled, by giving rise to a feeling of despair in succeeding scholars from their inability not only to equal the colossus of Greek, but to measure even the hand that held the beacon-fire of criticism.

It is, then, not so much for what Bentley did himself, as for what he taught others to do, that the world has placed him where no superficialist will be after his death; whatever may be the number of worshippers, ready to bow down to the long-eared beast during its life-time.

It was Bentley who first

Upon the film-closed eye-balls poured the ray,

and taught men to read with their brains, and not, as before and since, with one eye turned to the original and the other to a translation, Latin then, but vernacular now; to take nothing upon trust that admits of proof, but to be content with probabilities where certainty is unattainable; to examine simultaneously words and things, and not as men ordinarily do, words or things; to keep down imagination by reason, until the mind, like a spring under well-regulated pressure, obtains its full power, and then to give it play; or, if need be, to let fancy rove unfettered through time and space in the certainty that, though the mind, like the eye of the bee, may see only an inch before it, still it will bring home pollen to form future honey of the true *Hybla* flavour. Hence, though Bentley was one of the few men whom Johnson said had read hard, yet he never made a display of his erudition but to detect a fault or to support a correction. Hence, too, not so much by the aid of MSS., as in defiance of them, he recovered the very words of the author, by bringing together parallel passages, whose united rays, when passed through the lens of criticism, produced a light sufficient to dispel "darkness palpable;" and though he could have acted the commentator with signal success, as shewn by his

masterly dissection of a passage of Lucan, that Rowe had mis-translated and Collins misunderstood, yet, like Porson, he chose to leave the useful but humbler task of the interpreter to the journeymen of literature—the men who edit school editions with childish notes in the vernacular tongue. His was rather the ambition to imitate the North-American Indian, who can find a path for himself where an European would be lost. Armed with the tomahawk of criticism, and the Abaris-arrow of ingenuity, and the Ariadne-clue of taste, no matter how thick the gloom of the forest he had to penetrate, or how extensive the savannah he had to cross, or how intricate the windings he had to thread, Bentley seldom failed to arrive at truth himself, or, if baffled by insurmountable difficulties, to show others the way to it.

Hermann has, indeed, in the preface to the second edition of his work on Metres, extending to 813 pages, and of which even the Epitome runs to 312, asserted, when comparing Bentley with Porson, that the latter was "*vir tam errandi parcus, quam Bentleius prodigus, audentissimus ille quidem, quod periculum non formidaret, sæpe, sed κείτο μέγας μεγαλωστί.*"

But if Bentley were thus *errandi prodigus*, so far from being Porson's equal, he would have been inferior even to Hermann. That Bentley was ignorant of much that has been subsequently discovered in language and metre, may be conceded without detracting from his character; and though Dawes asserted, and Porson proved, he had made many mistakes in his Emendations on Menander, yet he can be hardly said to be *errandi prodigus*, unless it be shewn, that the errors were such as in the then state of scholarship he ought to have known and avoided; such, for instance, as relate to the incorrect use of the subjunctive mood, as remarked by Johnson, the Nottingham schoolmaster; who hoped to give a dignity not its own to his volume, by calling it "Aristarchus Anti-Bentleianus." So too Cunningham nibbled at Bentley's Horace: for, like the mass of second-rate scholars, he fancied he knew something of Latin.* But, with

* Speaking of Bentley's Horace, Parr said most truly, that more information is to be obtained from Bentley when he is wrong, than from other men when they are right. Like the Bishop of Gloucester, however, Parr would probably have wished that Bentley had stuck to his Greek. But not such are our sentiments; for we feel that it required all Bentley's powers to beat down the prejudice in favour of the received text, even when at variance with correct Latinity. For instance, Mr. Granville Penn has recently, in the "Transactions of the Royal Society of Literature," II., p. 154, laboured hard to

the exception of Dawes, none of the cotemporaries of Bentley presumed to grapple with his Greek; and though the tyro of Emanuel gave the veteran of Trinity a hard blow or two, it cannot be said of him, as of the chancleer of Tanagra over his prostrate antagonist—

Ἦιδεν, ἐπὶ τοῦ τέγους σταθεὶς, “Νευικηκα.”

This attack, however, upon Bentley's prodigality of error, comes very awkwardly from Hermann; who, to prevent others from detecting his mistakes, is constantly correcting them himself; and is seldom convinced of the truth of any canon of his own, until it has been rejected by others for its manifest absurdity. Did we not know the thorough contempt which Hermann feels for the very men who follow in his train, we should say that he would be gratified by finding his opinion of Bentley backed by Mr. J. C. Hare. Speaking of the power of the English school to knock off emendations by a touch-and-go faculty, that, like consumption, is produced by the very air of the country, Mr. Hare tells us, in the *Philological Museum*, that “the English do not arrive at truth by any round-about process, nor by drawing a series of concentric circumvallations, each nearer

defend the vulgate—*Simplici myrto nihil adlabores Sedulus curo*, against Bentley's *Sedulus cura*. For, says he, *Sedulus curo* expresses the force of the poet's personal feelings, and is opposed to the preceding *odi*. But Mr. Penn should have shewn, what Bentley denies; that *curo* can mean *I am careful*, as applied to the master, and not to the slave. Overcome by Bentley's arguments, even Baxter, who was no friend to the slashings of the Aristarchus, confesses “locum feliciter a Bentleio restitutum esse;” while Cunningham attempts to evade the difficulty by reading *Sedulus curæ*, which is certainly a not inelegant Græcism. Gessner, however, whose edition is a disgrace to a scholar, from his constant endeavour to bring back the absurdities of the vulgate, so triumphantly exposed by Bentley, says that *curo* is similar to the expression in Lucilius—“Persium non curo legere.” Where that fragment of Lucilius is to be found, we know not. He should have quoted rather from Horace, “*Nec curat Orion leones—agitare.*” But even allowing that *curo* could be used in the sense of *volo*, yet *sedulus* would be absurdly united to the idea of a wish, and not of an act. We shall therefore adopt Bentley's *curo*; to which *coro* in one MS. and *oro* in another evidently lead; and this too in defiance of Mr. Walker, who, in his English Annotations on Livy xxii. 24, p. 107, attempts to defend the vulgate, and has the hardihood to assert that Bentley has contributed by his very learning and ingenuity to the corruptions of the text; as if, after all that Bentley and others have done, a single ode can be produced, where something has not been left to exercise the sagacity of men more acute than, if not so bold or learned as Bentley.

to the strong-hold of nonsense, but march straight up to the place and take it; and that it is only when they have mastered it they begin to ask themselves the reason for making the attack; that the Germans, on the other hand, try to pierce into the causes of things till their eyes grow almost dim, and they can hardly see their effects. There are, however, some splendid exceptions. Hermann now stands alone, with Lobeck, Seidler, and Naecke in the back ground; all of whom have imbibed from their Leipzig master the quality of English *ἀρχίνοια*, and, with it, what the English want, the spirit of sound and subtle criticism. But F. A. Wolf, whom his countrymen hailed as the prince of critics, was seldom happy in his emendations, on which he did not often venture. Equally unsuccessful were the great Dutch scholars. They can boast of a Gronovius and a Heinsius in Latin; but they could do nothing in the way of conjectures upon Greek authors; for while they were extending their reading over the whole field of Greek literature, they failed to acquire that familiarity with any particular region, which alone enables one to see, in a moment, where anything is wrong, and how to correct it. When the Dutchmen do make a successful conjecture, they have been led to it by the sense of the context, and not produced it in the lucky moment of inspiration. But in Porson, Tyrwhitt, and Dobree, this is the faculty in which they peer above their fellows; and if the same be not the case with Bentley, it is only because the other qualities of his intellect were cast in so gigantic a mould."

Of the comparison thus instituted between the scholars of England and Germany, to the prejudice of the latter, as being men who climb the Alps only to get their heads into a mist, and who make use of microscopes until they lose their eye-sight, we are quite ready to acknowledge the truth, but not the cause assigned for it. If the English begin to look about for reasons for an emendation, only after they have made it, will the very clever Mr. Hare condescend to tell us, what could lead them to make it at all? and if the conjecture be a happy one, does he suppose it is picked up, like a five-pound note, on the pavement, by accident, without any attention to the language, facts, logic, and metre of the passage? And cannot he perceive that as the English scholars preserve their eye-sight by discarding the spectacles of the Germans, they are enabled, from their familiarity with a given author, to see at one glance what is wrong and how to correct it? Mr. Hare is, however, more than usually acute in his estimate of the want of sagacity exhibited by Wolf; for though the prolegomena to Homer and the Leptinean oration of Demosthenes contain a great many words written in language as

stiff as the subject is dry, yet they present us with a marvellous small quantity of information; nor in the various references to and quotations from his editions and disquisitions on Plato and other authors, all in his vernacular tongue, have we ever met with a single remark to justify the praises lavished on him by Heindorf; except in the Latin notes upon the Pseudo-Cicero's oration for Marcellus.

As to Mr. Hare's fancy, that Hermann stands alone for the English ἀρχινοία, we do not believe that in the whole range of Hermann's publications—and we have read nearly all of them, with the exception of those written in German—fifty* passages can be pointed out, where the antagonist of Porson has exhibited anything beyond the ordinary powers of a conjectural critic; while in Naecke's lengthy dissertation on Chærilus, the only work we have seen from his pen, not more than three first-rate emendations can be picked out; nor has Seidler, in his editions of the Troades, Electra, and Iphigenia in Tauris, or in his work on Dochmiacs shewn greater sagacity, with the exception of those conjectures where he had been anticipated by Burges. In his dissertation on the Δαιταλείς of Aristophanes, however, he has made a solitary palmarian correction; to which his other works—but of these we know nothing—may perhaps furnish the counterpart. Scarcely more numerous are the clever alterations to be selected from Lobeck's "Phrynichus, Aglaophamus," and his two editions of the "Ajax of Sophocles," beyond which we have met with nothing from his mint.

With regard to the Dutch scholars, who are said to have been influenced by the sense alone of the context to make emendations, what better guide would Mr. Hare require than the sense in prose? for in poetry a passage may present a very good sense, and yet infringe every law of correct versification—witness the Latin lyrics of Buchanan and the Greek iambics of Sir William Jones. As to the selection of Gronovius and Heinsius in Latin, to the total exclusion of Valckenaer, Ruhnken, Pierson, and Koen, in Greek, the philologist must fancy all men as ignorant

* Amongst the fifty indisputable corrections Hermann would doubtless, and so would Mr. Hare probably, number the set of seven emendations, one upon each play, that are to be found in Hermann's Opuscula, under the knowing title of "Septem apud Æschylum operta aperta;" where, after giving what he fancies a neat and certain emendation, he closes each note with the amusing strain—"Hoc nemo editorum vidit." But it would require no talent to shew that, with the exception of the one in the Supplices, where an English editor has seen the error and corrected it, all the rest contain an inherent defect, which it will be a good lesson for Mr. Hare to find out—if he can.

or as bigotted as himself, if he would have us believe that the Hollanders could do nothing in the more difficult language; as if the harmonies of the Dutch quartet did not make the symphonies of the Germans sound in truly critical ears as the *Βρεκεκεκεξ κόαξ* of the Frogs in Aristophanes.

But the most curious part of this exquisite criticism is where Mr. Hare tells us that Bentley was inferior to Porson, Tyrwhitt, and Dobree as a conjectural critic; and this too, because his mind was cast in so gigantic a mould, on the principle, we presume, that *Aquila non captat Muscas*. But so far was Bentley's power of making successful emendations impeded by the vastness of his intellect, that this very magnitude only enabled him the better, like the elephant, with its large but flexible proboscis, to pick up a pin or to pull down a tree; and to talk of comparing Peter Paul Dobree with Richard Bentley, is to give vent to absurdities which Dobree himself, were he alive, would be the first to ridicule. That Porson and Tyrwhitt have made, the one on Æschylus and the other on Euripides, corrections fit to be placed by the side of Bentley's best, we are ready to allow; but both would have confessed, that they could united only make up a single Bentley.

Like all great men, Bentley founded a school to perpetuate his principles long after he had become a handful of undistinguishable dust. But for his "*Epistolæ Criticæ*" to Mills on Malela, to Kuster upon Aristophanes, and on Pollux to Hemsterhuis,* we should probably have known nothing of the "*Epistolæ Criticæ*" of a Toup and a Ruhnken—those twin stars of Greek scholarship, who, if they have not made a Longinus more

* After the perusal of Bentley's letters, 'containing a packet of first-rate emendations made upon the most valuable though least correct book of Pollux, Hemsterhuis was so struck with his own inferiority as a scholar, that he determined to give up his Greek studies for ever; nor did he open a Greek book for three months. So much for the correct feeling of the man, whom both Valckenaer and Ruhnken looked upon as the *ὁ πᾶν* of Dutch critics. Had he been an Englishman, he would probably have acted the part of Boyle. But Bentley knew his men better. Boyles are to be found every day—a Hemsterhuis only once in a century. By opening his mine of wealth to the gaze of the bewildered Tiberius, Bentley foresaw that he should do Greek Literature better service, than by burying his Oxford opponents under their own heap of rubbish. And so the event proved: for Hemsterhuis was the founder of a school of critics, against whom not even England's seven "*Magnanimous Heroes*" can be pitted for the union of extensive reading with a delicate taste, and, their legitimate offspring, felicity of emendation.

sublime, have rendered him more beautiful; while of Ruhnken's letters to Ernesti, it may be said, that to the recondite learning of the scholar they add the fertile fancy of the poet and the severe judgment of the man of taste. But for Bentley's dissertation on Phalaris, we should probably have missed Porson's letters to Travis; the only two perfect specimens of controversial criticism, which, in the opinion of Gibbon, the world has ever seen; and while every page of the "Miscellanea Critica" proves how deeply Dawes had drunk of the intellectual stream that flowed from the high ground of Bentley's mind, it is clear that in Bentley's collection of the fragments of Callimachus, Taylor found a model for his own fragments of Lysias; which Valckenaer said were the two most finished pieces of their kind; nor, till his own Diatribe appeared, would there have been a similar collection of Euripidean fragments fit, if not to wrest the palm from both, to be put on an equality with either. Nor are these the only services done by Bentley to antient literature. It was he who first put into the hands of critics a test to try the villainous compounds that pass under the names of wines of the choicest vintage. By following the process he laid down, Markland and Tunstall were enabled to detect a mimic Cicero, and Valckenaer to tear the mask from the *Τραγικοπίθηκος*, who had assumed the name of Euripides. It is true that two chivalrous youths of Germany have entered the lists to defend the genuineness of the writings attributed to the Roman orator and the Athenian dramatist; but the attempt has ended, like the aerial ship, in smoke! Scarcely, however, had Bentley set the fashion of detecting forgeries, when it was carried to a ridiculous excess; nor is it easy to say where it will stop; unless, like the great fire of London, it dies out for the want of fuel to feed it. After Markland had commenced by rejecting some of the speeches and letters attributed to Cicero, Dawes followed by repudiating an ode of Pindar. Taylor next attempted to fasten upon Phæax an oration commonly attributed to Andocides; who, however, found two powerful defenders in Ruhnken and Valckenaer; the last of whom was the first to obelize some of the minor pieces commonly attributed to Xenophon; from whose Cyropedia he has torn away the last chapter, as unworthy of that *capitale ingenium*; while, in the case of Plato, if we are to believe the school of Schleiermacher, not a third part of what passes under the name of the Homer of prose, really belongs to him. In like manner, an oration or two of Lysias, and not a few of Demosthenes, have been branded as forgeries, together with portions of Aristotle, some treatises of Plutarch and a chapter

of Thucydides;* and not only has the concluding scene of the Iphigenia in Aulis been obelized by Porson, but even a portion of the first Chorus by Hermann, on no better grounds than those which led Dobree to doubt the genuineness of the Trachiniæ of Sophocles. For such a misuse of his principles Bentley cannot of course be answerable. He merely put into the hands of scholars a weapon of the finest edge. But if, as in the case of Payne Knight† with the Benteian digamma, critical anatomists will attempt to cut out a cancer carelessly, they must not repine if they are thought to verify the sentiment of Butler—

“ Ah! me, what perils doth environ
The man who meddles with keen iron.”

Since, then, in every form of sound and sagacious criticism connected with the language, metre, facts, and logic of a passage, Bentley has not only pointed out the road, but led the way in studies that require the rarest union of conflicting intellectual powers, it is not too much to assert that the country, where such studies cease to be valued, has given unequivocal proof of its having retrograded in the march of intellect, despite all its literary and scientific associations, that appear like *fungi* on the tree of knowledge, only when the sap of thought has ceased to circulate in the vigor of rude health.

The wondrous influence which Bentley's writings had on the study of the dead languages, over which his towering talents threw a splendour that Porson in aftertimes failed to do, is best illustrated by the fact, that the whole of the first edition of his Emendations on Menander was sold in three weeks. It was, in truth, only necessary for him to appear on the stage, when all

* This, however, has been well defended by Arnold; while the objection taken to the word *πάθος* has been obviated by the emendation of Burges, in “Poppo's Prolegomena,” p. 174.

† Respecting Knight's Homer, of which no scholar even in Germany but Thiersch, has made the slightest use, we have to tell the following anecdote. Shortly after the publication of the volume, he was congratulated by the writer of this article on the completion of his labours. Oh! said he, rather condole with me. I am at last severed from a friend, whose society has been a source of never-failing pleasure, and for whom in return I have willingly sacrificed time, trouble, and expence. I am now seventy-three years old; and unless I can find something to arrest my attention—to interest me equally is impossible—life will present no charm to the useless trunk of a fruitless tree.

eyes were rivetted upon him; and we might apply to him what the Chorus say to Ajax—

Ἄλλοτε Κρήσ δὴ, τὸ σὸν ὄμμ' ἀποδράς,
παταγεί σύχυν', ἅτε πτηνῶν ἀγέλαι
μέλαν αἰγύπιον. τάχα δ' ἐξαίφνης
εἶ σὺ φανείης, ὑποδειςσας τις
σιγῇ πτήξει' ἂν ἄφωνος.

With this feeling of conscious superiority Bentley could, of course,

“Bear, like the Turk, no brother near the throne;”

and hence, when his former friend Bishop Hare presumed to edit Terence on the metrical principles first promulgated by Gabriel Faernus, and where Bentley conceived himself to be, like Robinson Crusoe, “the monarch of all he surveyed,” he determined to verify the sentiment of Horace—

“Ille urit fulgore suo, qui prægravat artes
Infra se positas”—

by publishing the very author, whom Hare had stated that Bentley had given up all thoughts of editing, without so much as mentioning the name of Hare, and whose edition he put down so completely as to be hailed by Hermann himself the *unicus Terentii hospitator*.

Having thus beaten out of the ring every opponent, no matter whether he appeared as a stripling knight, like Boyle, or the heavy-armed soldan, like Collins; or with the renown of a veteran, like Le Clerc; or with the ambition of a brother-in-arms, like Hare—to say nothing of the Millers and Middletons, &c. *hostes acerrimos profligare contentus ab impari prælio recessit indignabundus*, exclaiming, no doubt, with Entellus in Virgil,

“Hic cestus artemque repono.”

Cotemporary with Bentley were men who, though nothing, as critical scholars, were still not useless in their own small way. Such was Potter,* afterwards Archbishop of Canterbury, who,

* A charge has been made by Mr. Kidd, in the “Classical Journal,” No. 33, p. 10. against Archbishop Potter, for passing off some of Bentley’s discourses as his own. But as no evidence has been produced, we are unwilling to return a verdict of guilty. From the known accuracy, however, of Kidd upon such points, we are equally unwilling to consider Potter perfectly innocent, although we confess we do not know where the Archbishop could have been guilty of pilfering from the Master of Trinity.

at the age of nineteen, saw himself in print, as the editor of a treatise of "Plutarch," and one of Basil: and in the preface to which he states that he was then occupied upon Lycophron. By the time, however, that his second work was finished, he had determined to give up all profane reading, in which he confesses he had made but little progress, and to confine himself to sacred literature. Accordingly, he published his splendid edition of "Clemens Alexandrinus," reprinted in Italy in 1745. In his maiden work, Potter did nothing but reprint the treatises which Grotius had prefixed to his selections from Stobæus; while to his choice of Lycophron he was probably led by knowing that Scaliger had translated into Latin Iambics that mass of high-sounding words and unmeaning jargon, when he was only nineteen years old, the very age when the late Lord Royston put it into English blank verse. Potter's talents were, however, of too small a calibre to warrant his firing away like Mercerus, Grotius, and Delrius; who published respectively Nonius Marcellus, Martianus Capella, and the fragments of Latin Tragedy, before they were twenty;† nor did he fail in his Lycophron and Clemens Alexandrinus‡ to prove that the boy is the father of the man; for though the range of his reading had extended, it produced no expansion in the range of his mind.

Of scarcely greater powers, though with much better taste, was Hudson; to whom we are indebted for editions of Thucydides, Dionysius of Halicarnassus, the minor Greek Geographers, Longinus, Æsop, Mœris, and Josephus, which last, however, he did not live to finish. In the early part of his career, he had, like Alsop, a fellow editor of Æsop, sided with the party at Oxford opposed to Bentley, to whom he sneeringly

† To the list of juvenile editors, or rather editors in petto, must be added one mentioned by Creuzer; who, in his notes to Plotinus, speaks of a "Jacobus Leopardi, Comes Florentinus, qui necdum septendecim annos natus, neque in Græcis literis ullo magistro usus, ad editionis modum concinnavit librum hoc titulo," "Porphyrî de Vita Plotini et ordine librorum ejus Commentarius Græce et Latine ex Versione Marsilli Ficini emendata. Græca illustravit et Latina emendavit Jacobus Leopardi 1814." But what became of the projected edition we have not heard.

‡ Wasse's copy of this work was purchased by Burney at Askew's sale, and is now in the British Museum. It contains a good many notes, but none, as might be expected, of great value. It will, however, repay a future editor of Clemens the trouble of inspecting them, and selecting the best. There is also in the same library a copy of Sylburgius's edition, with a few remarks of Bentley, but nothing of the least consequence.

alludes in one of his notes upon *Æsop*, published anonymously. But he seems to have made his peace with the conqueror. At least we find that Bentley lent him a copy of *Josephus*, with the MSS. notes of *Casaubon*. In his *Thucydides* we first meet with a regular collation of MSS., by the aid of which the critics of our own day have been able to get at the very words of an author, more difficult than, and almost as corrupt as, *Æschylus*,* and who had therefore deterred every preceding scholar from attempting an emendation, except such, as in the case of *Stephens* and *Tusanus*, were obtained from the Greek *Scholia* or the Latin version of *Valla*. But with the exception of his collations of MSS., *Hudson* did nothing. His notes are merely the re-print of *H. Stephens*, or contain a reference to scholars, who, like *Stephens*, paid greater attention to the scholiast, whom they could construe, than to the author, whom they could not.

(*To be continued.*)

ART. VII.—*Second Annual Report of the Protestant Association.* Exeter Hall, 1838.

VERY few societies among the very large number now existing have struggled through greater difficulties and against stronger prejudices than those which the Protestant Association has encountered from the very first moment of its establishment in 1836. Yet, on looking to its annual report, it will be seen, that by

* Of the extreme difficulty of *Thucydides* no better proof can be given than the following. On three different occasions, *Dr. Davy*, the Master of *Caius* and *Gonville College*, Cambridge, put the same passage before *Porson*; who furnished him each time with a different interpretation. So utterly hopeless did *Porson* conceive the attempt to make out that author satisfactorily, that he rarely, if ever, selected any of the *Peloponnesian war* for University examinations. Since his time, however, and more especially during the professorship of *Scholefield*, *Thucydides* has been set so frequently, that any fresh-man of the least classical attainments would think himself insulted by having a crack passage put before him, and told not to translate it, but to shew why it is untranslatable. On the continent, *Duker* was the first to doubt the integrity of the vulgate; whom *Valckenaer* followed, and asserted that he could correct it in numerous passages. Judging from the few but first-rate specimens of his powers in print, we can feel only too acutely the irreparable loss of his papers by the blowing up of *Luzac's house* at *Leyden*. To those, however, who are desirous of seeing how much has been, and still remains to be, done for *Thucydides*, we would earnestly recommend the perusal of *Burges's translation* of *Poppo's Prolegomena*.

perseverance, by firmness, and by consistency, it has risen up to a station of great usefulness, and to a position of considerable importance. The lukewarm have neglected it, the liberal have assailed or despised it, and those who are mere political Conservatives have discouraged it. Nevertheless it has grown and flourished till the neglect seems to be decaying, the scorn to be ceasing, and the discouragement to be converted into acquiescence, if not into approbation. And why? Simply, because the principles which the Association has advocated are those which the constitution of England peculiarly recognizes; and because, in the maintenance of the great duty undertaken by them, the Committee have swerved neither to the right hand nor to the left, but have pressed forward in full confidence that justice and truth at length are destined to triumph. Political expediency would have dictated to them concessions to what is called "the spirit of the age;" worldly policy would have suggested a system of liberal conciliation adapted to obtain fresh supporters without reference to their sentiments; and, above all, continued opposition might have induced them to despair. They have yielded, however, to no such unworthy impulses. They have neither sacrificed principle, nor compromised the Association; and now they reap their reward in finding the cause still extending in its popularity throughout the country, and the means of working in support of it increasing year by year. During little more than two years and a half, they have, with a very small income, succeeded in establishing a powerful society; in forming a nucleus for Protestant exertions and sympathy; in paying off nearly the whole of the debt unavoidably incurred by the first starting of their scheme; in circulating thousands of most valuable tracts of information fitted for all classes; in publishing to the world, with an authoritative voice, the unchanged intolerance of Rome, as evidenced in Dens's *Theology*, and the other works, from which significant extracts have been circulated; and in operating most influentially on public opinion. We therefore feel that very much is due to this excellent Association; and that now, free as it is from heavy incumbrances, secure as it is of the confidence of a large portion of the clergy and the public, there are prospects of its being fostered into a state of great prosperity, and placed in a high and most useful sphere of action. And we heartily rejoice that such is the case. The time has arrived when Protestants who value the religious institutions of the country, must confederate to preserve them, because bad men have combined to destroy them. We require, in the present age, some centre from which all our effects can move; somebody that can render

those exertions available, a source of information concerning the projects and movements of Popery both among the people at home, and abroad in the colonies, and a watchful, constant scrutinizer of her insidious designs. All these requisites are possessed in the Protestant Association. Nor is this all. The time for something more may not be far distant. There is little doubt that the tendency of events is to the production of mighty changes, and that a very few years may pass before propositions the most alarming—propositions perhaps to pay the popish clergy, to admit popish prelates to parliament, &c., may be brought before the Legislature; and then, we ask, what can be more needful than a powerful, well-organized, extensively ramified confederacy, capable of agitating the country in every town and in every corner, and of giving discipline and unity to the movements of the Protestant party? In such a case, the Protestant Association can start forth, armed and ready. In last year's Report there are the names of a large number of most admirably selected corresponding members; and since the publication of that Report, great care has been taken very considerably to increase the number. In addition to these, there are numerous auxiliary Associations—some of them powerful bodies, as the Liverpool, Hereford, and Bath Societies—all working not merely as contributing allies, but as parts of a well-framed and strong specimen of machinery. If the time for using this mechanism be delayed, there will be more time given for *extending* and *completing* its power; if it be used at once, we know already that it is strong enough to work with great efficacy and with very decided results. At any time petitions can be poured into both Houses of Parliament, addresses despatched for presentation to the Throne, and publications disseminated through the length and breadth of the land. But everything illegal or unconstitutional, everything secret or dangerous, is carefully avoided. Nothing is contemplated which the law will not sanction—nothing is attempted which the most scrupulous can deplore—and all party politics and connections are openly disclaimed.

The question, however, here naturally occurs, "Have you sufficient justification for forming an association so powerful?" We readily admit that a justification is required, and that no light occasion or merely party projects can sanction combinations of people for political movements. Such combinations shake, and perhaps sometimes shatter society, they excite angry feelings, they produce opposition associations, and at length tend to give rise to apprehensions of civil war. We therefore own, that in the case now before us, a strong, genuine necessity—not

simply an imaginary cause or occasion, must exist before sanction can be given to the Protestant Association. But necessity there is—he who runs may read. Nay, more; the justification for forming such an association is so strong, that it entails a positive *duty* on real Protestants. For proofs of this assertion, we refer, first, to the renewed warfare of Popery against liberty of conscience. In Macnamara's Bible, published in 1813, under the patronage of Dr. Troy, Roman Catholic Archbishop of Dublin; Dr. Murray, Roman Catholic Coadjutor Archbishop of Dublin; five Roman Catholic Bishops, many other dignitaries, and nearly 300 priests, we find the following notes:—

MATTHEW XIII., 29, 30.—(Lest while ye gather up the tares, ye root up also the wheat with them: let them both grow together, &c.)—“The good must tolerate the evil, when it is so strong that it cannot be redressed without danger and disturbance to the whole Church, and commit the matter to God's judgment in the latter day; otherwise, *where ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance or hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or executed.*”

ACTS XXV., 11.—(I appeal unto Cæsar.)—“If St. Paul, both to save himself from whipping, and from death, sought by the Jews, doubted not to claim succour from the Roman laws, and to appeal to Cæsar, the Prince of the Romans, not yet christened, *how much more may we call for aid of Christian princes and their laws, for the punishment of heretics, and for the Church's defence against them.*”

REVELATION XVII., 6.—(Drunk with the blood of the saints.)—“It is plain that this woman signifieth the whole body of all the persecutors that have, and shall shed so much blood of the just, of the prophets, apostles, and other martyrs from the beginning of the world. The Protestants foolishly expound it of Rome, *for that there they put heretics to death and allow of their punishment in other countries: but their blood is not called the blood of the saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer.*”

These Rhenish notes we beg our readers to remember; these diabolical notes were never disavowed till they had been four years circulated in Ireland without objection; nor were they disavowed from any other than two reasons:

1st. They had been detected and exposed by the England press.

2d. They were therefore deemed *impolitic*; for Dr. Troy, in withdrawing his sanction from them, was content merely to declare, “That very bad consequences had followed the publication; that finding its way into England, it had armed our enemies against us, and this at a time when we were seeking

emancipation." Again, we find, that in 1808, the Roman Catholic prelates unanimously declared, that "*Dens's Complete Body of Theology* was the best book on the subject that could be republished, as containing *the most secure guidance* for such ecclesiastics as may, by reason of the peculiar circumstances of this country, be deprived of the opportunity of referring to public libraries, or consulting those who may be placed in authority over them." The book was accordingly published, and circulated widely among the priesthood. In 1831, the *Priests' Directory* gave notice with reference to the quarterly conferences of the Roman Catholic priests:—"Obeying the commands of the most Illustrious and most Reverend the Archbishop and Bishops of the province of Leinster, we shall discuss the treatise from the author, Mr. Dens, 'of human actions,' in two conferences; 'of sins,' in one conference; and, 'of conscience,' also, in one conference, for the year 1831." In like manner, in the Directories for 1832, 1833, 1834, and 1835, the subjects for these conferences are regularly taken from this *Theology of Peter Dens*; but as the demand for the work was thus greatly increased, the Roman Catholic publisher issued a *second edition of three thousand copies*, with the following advertisement:

"Inasmuch as His Grace, Dr. Murray, Dr. Doyle, Dr. Keating, and Dr. Kinsella, have made it the conference-book for the clergy of the province of Leinster, the publisher, as well to obviate the difficulty experienced in procuring the work, as also to advance the cause of religion and morality in other parts of the Irish Church, is induced to re-print a limited number of copies."

And what does this work, so eagerly sought for and purchased, so highly praised and patronised, so frequently used, contain? Let the following specimens speak:—

"Heretics, schismatics, apostates, and all similar persons who have been baptized, are bound by the laws of the Church which concern them; nor are they more released from the laws than subjects rebelling against their lawful prince, are released from the laws of that prince."

"Objection—Heretics are not in the Church; therefore they are not subject to the Church."

"We answer by distinguishing the antecedent. If it means that heretics are not in the Church, as far as relates to the union of charity and communion of the saints, we grant it; but if it means that they are not in the Church as to subjection, we deny it; *for they are made by baptism subject to the Church, and they remain personally subject to the Church wheresoever they are.*"—*Dens*, Vol. ii. p. 289.

"Is it lawful to tolerate the rites of unbelievers? This is answered—First. The rites of the Jews, although they sin in exercising them, may be tolerated with a certain degree of moderation, because from

thence great good accrues to the Church; namely, that we have a testimony to our faith from our enemies; since by their rites, these things which we believe are represented to us as in a figure.'

"It is said with 'a certain degree of moderation,' because if there be any danger that the Jews by their rites prove a scandal to Christians, the Church can and ought to moderate or even to prevent it as may be expedient, &c.

"We answer, secondly—The rites of other unbelievers, namely, of Pagans and *Heretics*, are not in themselves to be tolerated, because they are so bad, that no truth or utility can from thence be derived to the good of the Church."—*Dens*, Vol. ii. page 82.

"Are unbelievers to be compelled to join themselves to the bosom of the faithful?"

"We answer, that unbelievers who have been baptized as heretics and apostates generally and also baptized schismatics can be compelled by corporal punishments to return to the Catholic faith, and the unity of the Church.

"The reason is that they by baptism are made subjects of the Church, and therefore the Church has jurisdiction over them, and the power of compelling them by the ordained means to obedience and to fulfil the obligations contracted in their baptism."—*Dens*, Vol. ii. page 79.

"What are the punishments decreed against those infected with that stain?"

"Heretics, that are known to be such, are infamous for this very cause itself, and are deprived of Christian burial. *Their temporal goods are for this very cause itself confiscated*; but before the execution of the act the sentence declaratory of their crime ought to proceed from the ecclesiastical judge, because the cognizance of heresy lies in the ecclesiastical tribunal. Finally, they are also justly punished with other corporal punishments, as with *mill, imprisonment,*" &c.

"Are heretics justly punished with death?"

"St. Thomas answers 22d quest., 11th art., 3 in corp., 'Yes, because forgers of money, or other disturbers of the state, are justly punished with death; therefore also heretics, who are forgers of the faith; and, as experience testifies, grievously disturb the state.' This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain; and, in Deut., chapter xvii., v. 12, it is decreed that if any one will act proudly, and will not obey the commands of the priest, let him be put to death. See also the 18th chapter.

"The same is proved from the condemnation of the 14th article of John Hussin, the Council of Constance."—*Dens*, Vol. ii., pp. 88, 89.

Once more, in 1832, with Dr. Murray's approbation, a supplementary volume of this execrable work was published, and the additional matter contained in that volume consisted partly of quotations at pages 77, 82, 83, 84, 98, 99, 101, &c., from the famous bull of Pope Urban VIII., entitled "*Bulla Cænæ Domini*;"—a bull whose authority has been denied by the Roman Catholics, which nevertheless is quoted and referred to in

Dens' favoured Theology. One passage from this "Bulla" will suffice. It is as follows :

"We excommunicate and anathematize, on the part of the Almighty God, Father, Son, and Holy Ghost, also by the authority of the blessed apostles, Peter and Paul, and by our own, all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the Christian faith, and all and singular other heretics, under whatsoever name they be included, and of whatsoever sect they be, and those who believe them, receive them from these, and generally all defenders of them. And all persons knowingly reading, retaining, or printing their books containing heresy, or treating of religion without our authority, and that of the Apostolical Chair, or in any mode defending them, for any cause, publicly or privately, under any pretence or colour whatsoever : also all schismatics and those who pertinaciously withdraw themselves or recede from our obedience and that of the Roman Pontiff for the time being."

In other parts of this supplemental book for popish conferences, we meet with recognitions of the persecuting bull of Benedict XIII. in 1725 ; that of Clement XII. in 1734 ; those of Benedict XIV. in 1750 and 1751 : all which sanction *torture* ; and the following among other similar passages :

"The Bishop is bound, even in places where the Holy Inquisition is in force, to take sedulous care that he should purge the diocese entrusted to him of heretics ; and if he shall find any, he ought to visit him with canonical punishments : nevertheless he ought to take care that he shall not hinder the inquisitors of the faith from doing their office."—*Dens*, Vol. viii., page 88.*

We believe, that if not another line could be quoted against Popery, these publications alone would justify confederation on Protestant principles. But more remains to be adduced ; more bigotry might be quoted, more malignity might be brought forward, and worse assaults on the rights and consciences of mankind. From all these disgusting emanations of Popish rancour we refrain ; and pass on to the second main ground of justification, namely, the present political power and progress of Romanism in Europe and in Great Britain.

And on this great point, it is now needless to enlarge ; the truth is too well known to require fresh minute development. Popery has our senate in her grasp, and turns the scale between the contending political parties ; at Court she has en-

* For much of the matter we have quoted, we have referred to a most admirable analysis against the Papacy in "*The Address of the Protestant Association*," in 1836, being Number VI. of their publication. It is an exceedingly clear and powerful pamphlet ; its price only twopence.

croached by well-calculated and important processes; in Ireland, in Great Britain, and in the colonies, she numbers among those whom the Queen delighteth to honour, and who govern their fellow-subjects, numerous influential partizans. The Navy and the Army are filled with Papists; judicial stations are entrusted to them; and the system of national education, as established in Ireland and proposed for England, designs, for popish purposes, the mutilation of the Bible, and the corruption of the rising generation! Meanwhile, the Church is discouraged, its ministers are persecuted, robbed, and subjected to every species of secular interference and controul; the Christian missionaries in the colonies are thwarted by priests of Rome, paid, together with their bishops, by the public or domestic legislatures; and a spurious liberalism is gradually undermining the foundations of society, and loosening its bonds. In Europe, the case is the same. Popery is agitating Austria, Prussia, Holland, and Hanover, and in each of those countries is opposing and overbearing Protestantism. In the United States, by the aid of the boasted voluntary principle, the Romanists are fast and successfully progressing; and in Canada, they are diligently co-operating with the revolutionists to effect the dissolution of the connection with Protestant England!

These, then, are the justifications of the Protestant Association; these are the impelling causes of that confederation which sincere and zealous Protestants have formed. Better justifications, more urgent reasons, more powerful considerations, cannot possibly be alleged. Self-defence is the only principle on which the Society is founded. But how far, it will be asked, is that principle adhered to in its operations? Is it not true that the Committee have proceeded in an aggressive spirit by petitioning for the repeal of the Emancipation Act? They have, we admit, and rejoice to admit it, so petitioned; but they have not, by so doing, departed from the defensive line of action originally proposed for their guidance. Their petition is simply a declaration that Papists in Parliament have broken the compact which secured their seats, have violated solemn obligations, and assailed the most valuable national institutions, in defiance of pledges the most distinct, and promises repeatedly made and publicly recorded. They complain chiefly of *fraud*; and they ask merely for that justice, for that result, which broken conditions give them a right to claim. If their demand were for more, or were for the imposition of penalties and restrictions, such as did not exist before the Emancipation Act; or, if they sought to seize popish property, to interfere with the regulations and discipline of the Romish ecclesiastics, then indeed, in any such

their ultimate object were strictly defensive, and those measures were desired only as precautions. But now the Protestant Association, and all who have followed out the same policy, do no more than take advantage of certain violations of the compact and conditions by which popery gained its legislative power, to renew the objection, in principle, to national connection with Romanism, and to seek a return to that position in which the Papists were placed previously to their acquiring, by false pretences, their present authority. And this, be it remembered, was not done till common sense and common prudence called imperatively for such a movement. It was not done when O'Connell was agitating at Dissenters' meetings, in 1834, for the total separation of Church and State; it was not done when, in the year previously, he and his mymidons voted for abolishing ten Bishoprics in Ireland, for taxing benefices and extinguishing church cess; it was not done when he joined in assailing our Universities, when he succeeded in supplanting the Protestant system of Irish education by a Popish plan calculated to consummate the sin of our national apostasy. On all these occasions, notwithstanding the heavy provocation afforded by them, no petition was presented, and no agitation was commenced. It was the appropriation clause, the infamous and now sneakingly-deserted offspring of the Lichfield-house alliance, the modest and liberal proposal for the destruction of Protestantism in 850 parishes of Ireland, that first caused Protestants to awake from their lethargy; to unite, and to demand protection and defence by the ejection from Parliament of those who had sworn to uphold the very institutions they were then and are now foremost in assailing. And we appeal to any candid and fair-judging man, if there were not cause and justification for the attempt? Are we indeed to go on conceding and conceding, till no more is left to concede, and nothing to enjoy? Are we to sit quiescent and silent while all that we hold dear is sacrificed or betrayed, and while popery is boldly and wickedly throwing to the winds her professions, and trampling on her repeated oaths? It may suit some to call it bigotry, and others to call it persecution, and some more to style it aggression, when Protestants unite to *petition*, and, if need be, to *agitate*, for that protection to their establishments which the very words of the popish declaration and of the Emancipation Act guarantee; but we may be excused if we distrust the men who can cavil at so needful a proceeding. We believe that in that distrust we are joined by most of the clergy, and by a large body of the most respected classes of the laity; and, therefore, we are confident that the Protestant Association may go forward, spurning the dictates of

worldly expediency, in that support of manly policy which alone can secure the remnant of the British Constitution.

If, then, this measure be approved, all the other minor operations of the Society will readily be sanctioned; for no one who consents to endeavours to restore the Protestant character of the Legislature, will stop short at assaults on the grants and on the proposal for increased votes to Maynooth College, or at opposition to any clauses such as were proposed last session, and are to be proposed again for the appointment and payment of Popish Chaplains to the largest English prisons; or at struggles against the endowment of Popish Bishops and Priests in the Colonies; or at protests against Popish participation in the management of any system of national education. The only question that can arise in the mind of any man well affected to the Protestant cause, refers not to the propriety of operating against Popish institutions or schemes, but anxiously to the means at the command of the Protestant Association for carrying out the necessary opposition or resistance: and this doubtless is a point on which the public is entitled to full information; but the answer to which, it must not be forgotten, depends much on their own liberality and zeal. At present, the Association works by various processes, the extent and vigour of which are only limited by want of more pecuniary aid. On reference to last year's Report, now before us, we find that these measures are, principally, public meetings, publications, and petitions. Of the public meetings, it is stated, that they were held at Exeter Hall on thirteen occasions, in Marylebone, and Westminster, in London; at Kennington, Hatcham, Blackheath, Hackney, Peckham, and Camberwell, in the suburbs; and in Edinburgh, Liverpool, Bath, Hereford, Bristol, Guildford, Clare, Gosport, Warrington, &c. Of the publications, seventy thousand were distributed; and these being chiefly comprehensive, elaborate, and important pamphlets, were calculated to produce a considerable impression. In the list of the productions chiefly circulated, we may name the address to which we have already alluded in a note; Dr. Croly's "England the Fortress of Christianity," "The Progress of Popery," from Blackwood's Magazine," "The Speech of Mr. Colquhoun, M.P. on the Maynooth College grant," the "Rev. Mr. M'Ghee's Pamphlets on the Rhemish Notes, and on the Doctrines of the Romish Bishops in Ireland," the "Bishop of Exeter's Speech on the Roman Catholic Oath," and "A Few Facts to awaken Protestants." All of these we can recommend to our readers, believing them well calculated to diffuse a great deal of most important and striking information on deeply interesting subjects. Of the

petitions, it is only needful to state, that they were severally for the exclusion of Roman Catholics from Parliament, against the grant to the Maynooth College, for the redress of Protestant grievances, and against the appointment of Popish Chaplains under the New Prisons Bill. Many of these came from very important districts, and we understand that their number and the number of the signatures attached to them will most probably be more than doubled during the next session of Parliament. It was with some difficulty that about 12,000 signatures against Maynooth were obtained last session; but the improved state of the Association's machinery promises a far greater movement for the future. Among the other newly-adopted modes of extending the necessary operations, we have noticed, with great pleasure, in some of the newspapers an advertisement for a separate fund for the establishment of a travelling agency; and from the remarkably prompt and liberal manner in which the application for contributions has been met, we feel justified in auguring well of the success of the scheme, and of the Protestant feeling throughout the country, on which it is to operate. On the whole, therefore, we trust that as the field of exertion opens and expands, the Protestant Association will be found adequate to the performance of the great duty with which it seems entrusted; and in its efforts it will certainly receive from us, and we trust also from a considerable portion of the clergy, sympathy and aid.

Under ordinary circumstances, we should feel bound to apologize to our readers for thus prominently introducing to them a particular Society; but in the present case, viewing the aspect of public affairs, and believing the Protestant Association to be well calculated to meet and contend with some serious evils, we feel that we have all excuses anticipated and over-ruled. Without then enlarging on this subject, we will conclude with stating briefly our object in investigating, as we have done, the principles and the movements of this Association; and in thus specially defending it, and recommending it to the support of the clergy of the Church of England. The object is to obtain the aid and sanction of the class whose comparative negligence of the Association has tended very materially to weaken and discourage it. Some of the clergy, indeed, and those very much respected individuals, have joined and approved it, and thus have assisted in mitigating the suspicion which the total absence of clergymen would have justly occasioned. We may mention, for instance, Dr. Croly, Mr. Faber, Mr. Benson, Mr. Bickersteth, Dr. Kenny, Dr. Ellerton, Dr. M'Caul, the Honourable Mr. Powys, Mr. Pratt, Mr. Watkins, &c. &c. Yet still it must

be evident that more clerical sanction is necessary to impart to the Association the only character which can permanently secure public confidence, and give weight to its movements against the popish attacks on the Church. Of this sanction, we hope the Association in its past operations has proved itself worthy; nor, in the present times, should it be denied to any useful body without great reason, or withdrawn without adequate considerations. We believe we may assert that hitherto those among our clerical friends who have given their aid, have never seen any cause to regret the step, and have witnessed no compromise of the principle of the Establishment by the Committee. We know that that body is anxious to receive clerical co-operation, and to act, as far as possible, on the advice of those clerical members by whom their movements have been assisted; and we therefore recommend the matter to the attention of our readers, earnestly recommending them to regard with care the signs of the times, and to weigh with seriousness the necessity for combinations against the inroads and the political power of the Popish party. Unhappily in the country, and not less among the clergy as a class, great apathy has existed, and the result has been seen in the incessant conspiracies against the Church and the Constitution, and in the success of many of the plans for the advancement of Popery. But we sincerely trust and believe that this apathy is now departing, and that the people are commencing to rouse themselves in defence of ancient principles and time-honoured institutions. And if this belief be well grounded, we shall confidently expect success, and fear no evil. Nothing more is needed than that those who value our Protestant Constitution, should be true to their cause and to themselves. If they be, their opponents of all sorts, political dissenters, papists, and infidels, and treacherous and pretended Churchmen may confederate, and agitate, and clamour; but certain it is that they will fail in their efforts, and be conquered in the struggle. Yet combination must be opposed to combination, and union to union. If that be done, we repeat, that the cause of Protestantism will triumph, and that the great bulwarks of Christianity in this land, the ecclesiastical institutions, will roll back the assailing flood designed to overturn and destroy them.

PROTESTANT WORKS.

- ART. VII.—1. *The Churches of Rome and England compared in their declared Doctrines and Practices.* By RICHARD MANT, D.D., Bishop of Down and Connor. London: Parker. 1838.
2. *The Church of England a Faithful Witness against the Errors and Corruptions of the Church of Rome.* By the Rev. R. MEEK. London: Hatchard. 1834.
3. *Protestantism the Old Religion—Popery the New; or Protestantism as old as the Bible, and Popery the Corruption of the Seventh Century.* By the Rev. THOMAS LATHBURY, M.A. Bath. 1838.
4. *The Variations of Popery.* By SAMUEL EDGAR. Second Edition. London: Seeley. 1838.

ROMAN CATHOLIC WORKS.

1. *The Grounds of the Catholic Doctrines contained in the Profession of Faith published by Pope PIUS IV.* London: Cuddon.
2. *An Abstract of the Douay Catechism: revised, improved, and recommended, by authority, for the use of the Faithful, in the four districts of England.* London: 1837.
3. *An Essay on the Principles and Practices of the Catholic Church.* London: Booker. 1838.

THE following Article contains an imaginary conversation between a Clergyman of the Church of England, and a Roman Catholic Priest, and is intended to be carried on through several numbers of this Periodical, and then reprinted in a separate form for distribution, under the title of *The Protestant Tracts*. The discussion will embrace the leading topics of difference existing between the Anglican and Roman Churches. To avoid all misrepresentations of the faith and practices of the Church of Rome, the voice of her own creed, settled by the Council of Trent, as the acknowledged and authoritative standard, relative to doctrines, shall be heard, and her *professions of faith* shall be introduced on acknowledged authorities. In many discussions, especially those which have taken place between Protestants and Roman Catholics, the latter have complained that the former impute doctrines and practices which do not belong to them; but the plan, which the author of these dialogues has fixed upon, will preclude such accusations. All shall be genuine, all shall be fairly and candidly discussed, not

in an evil spirit, but in the spirit of love and Christian charity, and with the sole desire of extending the blessings of the Gospel, which we as Protestants enjoy, to those whose faith, in very many respects, differs from the *faith delivered* by Christ himself *to the saints*, and of uniting men in the bond of peace and love, which are the pure and characteristic fruits of Christianity.

After a formal introduction and a short conversation upon some topics of an ordinary nature, the following dialogue is supposed to have taken place.

Clergyman.—It is indeed a point of very serious importance, that so wide a disagreement should exist between men who have or ought to have one common object in view. Ever since the period of the Reformation, when the separation took place, between your Church and my Church, that disagreement has been marked in your separate practice. It may not be uninteresting to us to examine in what that difference consists. The result of such an enquiry is of extreme importance. For if that difference be small—if the Churches of England and Rome agree together in all the fundamental articles of Christianity—the Reformation of Religion in this kingdom is justly chargeable with folly and impiety; our Reformers have shed their blood for a chimera; and our Church has been guilty of establishing, and is at this time guilty of maintaining, an unchristian schism, which it would be her duty to acknowledge and to repair; but if the difference be well founded, and we are authorized in it by the Scriptures, it behoves us all, whether clerical or lay members of our reformed Church, the United Church of England and Ireland, to cherish the memory of the Reformation as a signal blessing from the good providence of God; to hallow our Reformers in our remembrance as martyrs to the truth of God's holy word; and to be ready on all fit occasions, with Christian moderation and charity indeed, but nevertheless with Christian simplicity and firmness, to plead and contend earnestly for the faith of the Church, as transmitted to us from our forefathers, and to set forth the true character of that Church from which they were, and we still are, constrained to live in a state of separation.*

Rom. Cat. Priest.—With you, I admit the differences existing between our Churches to be very great, and the existence of those differences I conceive with you to be a point of the most serious importance; I therefore gladly avail myself of the oppor-

* See the Churches of Rome and England compared. By Bishop Mant.

tunity of discussing them, in the hopes that some good effects may be elicited from the observations and arguments we each may be inclined to use. Although I am a Roman Catholic, I do not profess to be bigoted to that faith which I have been taught in my youth, and which I have cherished in my age. That faith I conceive to be founded both on the Holy Scriptures and upon Tradition: that faith has forbidden me from attending to the zealous persuasions of many of your brethren to become a Protestant.

Clergyman.—Before we enter upon the discussion of the fundamental articles of our Churches, will you first be kind enough to state your reasons why you could not conform to the Protestant religion.

Rom. Cat. Priest.—I entertain many reasons, each of which I will candidly offer to your consideration; and if you please, we will discuss them individually.

1st. Because the Protestant religion is a new religion, which had no being in the world till 1500 years after Christ: therefore, it came 1500 years too late to be the true Church of Christ. Martin Luther laid the first foundation of the Protestant religion, in the year 1517; and his followers took the name of Protestants in the year 1529, before which time, neither the name nor the religion was ever heard of in the Christian world. And I defy all the learned men amongst them to name so much as one single name before Luther, who held throughout either the thirty-nine articles of your Church, or any other entire system of Protestancy, as it is now professed in any country upon earth. Now, how can that be Christ's Church, which for so many ages had no being in the world; since all Christians are obliged to acknowledge, that the true Church of Christ can only be that which dates its beginning from Christ, that which he promised should stand for ever?

Clergyman.—The first point of difference is certainly immense. And the difference appears to rest upon the *antiquity* of our two Churches. Now before we proceed to argument, one of us must be prepared to yield; and the palm must be given to him who can establish the antiquity of his Church; for upon that antiquity the present point must rest.

Rom. Cat. Priest.—Decidedly; I agree to your proposition.

Clergyman.—Propound then your arguments.

Rom. Cat. Priest.—Both of us must admit that a body of teaching men was established by the Saviour, and that positive authority to decide controversies is a necessary consequence of their mission; if so, it must be the exclusive privilege of that Church, which can trace its priesthood and doctrine from the

Apostles, and at once proves, that the pretensions of all others to teach in opposition to it, are without the slightest foundation.

Clergyman.—To that I readily assent.

Rom. Cat. Priest.—This exclusive authority the Church, of which the Pope is the acknowledged head, claims and refers to the continued existence of its priesthood and doctrine from the Apostles as evidence of such right; and declares that the Churches in communion with the see of Rome alone constitute the true Catholic or Universal Church established by the Saviour.

Clergyman.—Now then we arrive at one of the main points of the difference between us; but proceed.

Rom. Cat. Priest.—I am quite aware that this claim is denied by those who oppose the authority, of the (Roman) Catholic Church, by whom it is charged with errors in doctrine and pretension to authority, for which there is no foundation in the sacred writings; they also maintain that all the reformed Churches are branches of the true Church, and that at the Reformation they only separated from the corrupt Church of Rome, and not from the true Church of Christ.

But the Church is necessarily a society composed of teachers and followers of the doctrine of the Saviour, and not an imaginary union of distinct bodies, whose sole standard of doctrine is their own individual conviction.

Either then the Church in communion with the see of Rome (from which all who deny its authority acknowledge they parted) is the true Church or it is not. If it be the true Church, then why did you separate from it? If not, where then is the true Church? And did you on leaving the Church of Rome, join a particular society, or did you not rather separate yourselves from all other societies, declaring yourselves equally independent of them all?—unless, indeed, we have recourse to the hypothesis of an invisible Church, or an imaginary union of all professing belief in the Saviour.

The only mode, by which this dilemma is sought to be refuted, is the assertion that the Church of Rome preserved the essentials of Christianity, though it also inculcated as terms of communion errors in faith and practice, *which alone they rejected*; but to say that it erred in any one point, is to declare the Church of Rome was not the true Church at the time of their separation; whereas, what is required is to shew another visible society of Christians, which was the true Church on earth at that time; and that is required without having recourse to the expedient of an invisible Church, which is opposed not only to

the character of the Church described in holy writ, but to the very essence of its mission, and to the principal end of its establishment; viz. to teach and direct all nations, and unite all mankind in one faith.*

Clergyman.—Well, what you have just stated contains but one broad assertion, unaccompanied by positive proof or stringent argument. Your words are more shadowy than substantial; they beg the question, but produce no foundation on which the question itself can rest. It is much easier to assert things than to prove them, much easier to claim a remote antiquity than to exhibit the chain of antiquity in a series of unbroken links; and this is the predicament in which you stand. I know that it is common with the Roman Catholics in general to boast of the antiquity of their Church. In nine cases out of ten in which you have been successful in seducing individuals from Protestantism to Roman Catholicism, you have succeeded by means of this fallacy. Other attempts are made to convert Protestants, but this is the great gun by which the breach is attempted to be made. But it will be very easy to shew that your boast of antiquity is a mere pretence.†

You assert that the Protestant religion is a new religion, which had no being in the world till 1500 years after Christ. Now I am prepared to disprove your assertion, and to shew that the religion held and propagated by the Church of England is in identity and substance that which was founded by Christ himself and extended by his holy Apostles; and that it was the Church, such as you now see the Church of England, and not the Church of Rome, that our Saviour built upon a rock, against which the gates of hell shall never prevail. The only thing that is new in Protestantism is the name, but I look upon the name as a matter of small importance: I glory in the principles, that the name implies. Our principles and doctrines are as old as Christianity itself; and they are contained in the Bible. The name of Protestant is adopted in contradistinction to papists, and is applied to those who oppose and *protest* against the errors of the Church of Rome.

But because the term *Protestant* was not used before the Reformation (and how could it have been used before the event which caused it!), you slip away from the main argument, and fasten on an accident; you, illogically assuming that Protes-

* See an Essay on the Principles and Practices of the (Roman) Catholic Church.

† See an admirable tract, entitled, Protestantism the Old Religion, Popery the New, or Protestantism as old as the Bible and Popery the Corruption of the Seventh Centurv. By the Rev. T. Lathbury, M.A.

tantism implies a new religion, seek to enforce on your hearers the conclusion, that the doctrines of the Protestants must be of the same comparatively recent date as the name. This is neither liberal nor candid, and the cause which requires the prop of such distorted reasoning becomes immediately open to suspicion. Now listen to facts which are not to be frittered away, and to arguments which are not to be controverted.

Protestantism comprises three things. These are, the Name, the Faith, and the Church, or in other terms, the Appellation, the Profession, and the People. The name, all admit, is, in this acceptation, a novelty, which originated in the sixteenth century, and as late as the days of Luther. The patrons of the Reformation in Germany *protested*, in 1529, against the unjust decision of the Diet of Spire, and in consequence were called Protestants. An old institution, therefore, came to be distinguished by a new appellation. Protestantism, in its modern and ecclesiastical application, began to signify Christianity.

But changing the sign does not change the signification. Britain, according to the ancient appellation, is now called England, without any change in the territory; the ancients called that Irene and Hibernia which the moderns call Ireland. France was formerly named Gaul, and Columbia lately Terra Firma; whilst these divisions of the European and American continents, notwithstanding their new designations, remain the same. Boniface the Third was not transubstantiated into another man, when, according to Baronius, he assumed the new appellation of Universal Bishop; the modern Popes, on their elevation to the papal chair, change their names; but, as all confess, retain their identity. Catholicism, according to the primitive designation, began in this manner to be denominated Protestantism, for the purpose of distinguishing the simplicity of Christianity from the superstition of Romanism.

But the name, in itself, is unimportant. The sign is nothing compared with the signification. The antiquity of the Protestant faith is easily shown. The theology of the reformed Church is found in the Bible, in the fathers, in the primitive creeds, and in the early councils. Protestantism is contained in the Word of God. The Sacred Volume is the great repository of the reformed faith. The religion, therefore, which is written with sun-beams in the New Testament, the earliest monument of Christianity, the great treasury of revealed truth, cannot, with any propriety, be denominated a novelty.*

* See Variations of Popery. By Samuel Edgar. This Work will receive a separate article in a future number; it richly deserves to be read by every Protestant.

You assert that the Church in communion with the see of Rome is the true Church, or rather the mother of all Churches. No claim is more destitute of support than this. Those who are but even slightly acquainted with the records of Christianity know that the Church of Jerusalem and others which sprung from her, as the Churches of Judæa, Galilee, Samaria, Syria, and Cilicia, and others planted by the labours of the Apostles, had an existence prior to that at Rome. If any Church could lay claim to the honour of being the mother of all others, it would belong to the Church at Jerusalem, which the Apostle St. Paul says, "is the mother of us all." If, then, as Fletcher in his Lectures on Popery says, any particular Church had been warranted in applying to itself the promises which are applicable only to the Christian Church in general, as consisting of the whole body of the faithful, it would have been the Church at Jerusalem; and the advocates of such exclusive claims might have urged that Jerusalem was the scene of our Lord's death and resurrection—that at Jerusalem the Apostolic ministry was first exercised—that Jerusalem was expressly termed a *Mother Church*, and that the Church at Antioch appealed to the Apostles at Jerusalem, on a question of peculiar importance to the interests of primitive Christianity. Had a fact like this been related of the Church of Rome, how would its defenders have exulted, claiming it as an incontrovertible demonstration in their favour.

Equally destitute of foundation is the claim put forth by the Church of Rome to be "the *mistress* of all Churches." No one Church has the right to claim supremacy over other independent branches of the Church of Christ. In the primitive ages of Christianity no such claim was urged or acknowledged. Dupin, the historian of the Romish Church, a doctor of the Sorbonne, says, "It is true, that at present the name of the Church of Rome is given to the Catholic Church, and that these two terms pass for synonymous. But in antiquity, no more was intended by the name of the Church of Rome *than the Church of the city of Rome*. The Greek schismatics seem to be the first who gave the name of the Church of Rome to all Churches of the west, whence the Latins made use of this to distinguish the Churches which communicated with the Church of Rome from the Greeks, who were separated from her communion. *But the other Churches did not for this lose their name, their separate individuality, or their authority.*" This testimony of Dupin is confirmed by the words of Pope Innocent III. "The Church," he says, "is indeed called *universal*, which consists of all Churches, every where, which, by a Greek word, is denomi-

nated *Catholic*; thus the *Roman Church is not the Universal Church*, but a part of the *Universal Church*." Tertullian recommended to the Christians of his day, as a mean of securing them in sound doctrine, to consult the Apostolic Churches, mentioning the Churches at Philippi, Corinth, Thessalonica, and Ephesus, as well as of Rome.* The Council of Chalcedon, in the fifth century, decreed that *equal respect should* be paid to the Bishops of Constantinople and Rome. These facts, with others which might be adduced, sufficiently prove that the claim of the Church of Rome to supremacy over all Churches, or to be exclusively *the Church of Christ*, was unknown and unacknowledged for at least the first five centuries. The subsequent assumption and recognition of this claim was the consequence of the corruptions of Christianity, which paved the way for the successful ambition of the Roman Pontiffs, who annihilated the rights of all other Churches.

Now what I have stated to you ought to prove that the claim which the Church of Rome urges to *supremacy*, on the ground of *antiquity*, is untenable, inasmuch as some Churches existed before her, and others were of contemporary date, and independent of her authority. This equally proves that her claim to be *the Catholic* or *Universal Church*, has no foundation in truth.† You may *take* to yourselves the name of *Catholic*, but you have no right to such a distinction; that title is only applicable to the *Universal Church*, and indeed, without the slightest reserve, to the CHURCH OF ENGLAND.

Rom. Cat. Priest.—Then you assert that the Church of England is the *Universal Church*?

Clergyman.—I fearlessly affirm her to be a pure and apostolical branch or part of the *Universal Church*; for, as doctrines must be the test of pure apostolicity, or, on the contrary, proofs, that a Church has no claim to it, the doctrines of the Church of England, compared with the doctrines propounded in the *New Testament*, establish the right of our Church to this distinguished character beyond all power of refutation. The Church of England, unlike the Church of Rome, recognises all Churches, wherever found, which hold the truth in its purity, as so many members of that one visible and universal Church, of which Christ is the supreme Head. Thus, in the *Apostle's Creed*, she

* Tert. de Præscrip, Hær. § xiv. p. 108, 109.

† See *The Church of England a Faithful Witness against the Errors and Corruptions of the Church of Rome*, by the Rev. R. Meek, M.A. —a work that should be in the possession of every Protestant.

declares, "I believe in the *holy Catholic Church.*" Thus also she prays, "for the *whole state* of Christ's militant Church here on earth;" that it would please God to inspire continually *the Universal Church* with the spirit of truth, unity, and concord, and to grant that all they that do confess his holy name may agree in the truth of his holy word, and live in unity and godly love." Wherever she discovers a true branch of the Church of Christ, she says in the true apostolic spirit, "Grace be with all them that love our Lord Jesus Christ in sincerity and in truth, both *theirs* and *ours.*" The truth of these remarks will appear more fully from a few extracts from the Homilies, and the writings of some of her most distinguished divines.

The Homily for Whitsunday declares:—"The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone. And it hath always three notes or marks whereby it is known; pure and sound doctrine, the sacraments administered according to Christ's holy institution, and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therewith. Now, if you will compare this with the Church of Rome, not as it was in the beginning, but as it is at present, and hath been for the space of nine hundred years and odd, you shall well perceive the state thereof to be so far wide from the nature of the true Church, that nothing can be more—for neither are they built upon the foundation of the apostles and prophets, retaining the sound and pure doctrine of Christ Jesus; neither yet do they order the sacraments, or else the ecclesiastical keys in such sort as he did first institute and ordain them; but so intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away, that now they may seem to be converted into a new guise; which thing being true, as all they which have any light of God's word must needs confess, we may well conclude, according to the rule of Augustine, that the Bishops of Rome and their adherents are not the true Church of Christ, much less then to be taken as chief heads and rulers of the same."*

The Apology of Bishop Jewell which received the sanction of convocation, and which was published by authority, as the declaration of the Church of England, says, "We believe that there is *one* Church of God, and that the same is not shut up

* Hom. xxviii. 2.

(as in times past among the Jews) into some one corner or kingdom, but that it is Catholic and Universal, and dispersed throughout the whole world, so that there is now no nation which may truly complain that they be shut forth, and may not be one of the Church and people of God, and that this Church is the kingdom, the body, the spouse of Christ; that Christ alone is the Prince of this kingdom; that Christ alone is the Head of this body; that Christ alone is the Bridegroom of this spouse."

Bishop Bull says, "By the Catholic Church, I mean the Church *Universal*, being a collection of all the Churches throughout the world, who retain the faith $\alpha\pi\alpha\chi$ *once delivered to the saints*, that is, who hold and profess, in the substance of it, that faith and religion which was delivered by the Apostles of Christ to the first original Churches—which faith and religion is contained in the Holy Scriptures, especially of the New Testament, and the fundamentals of it are comprised in the canon or rule of faith, universally received throughout the primitive Churches, and the profession thereof acknowledged to be a sufficient *tessera*, or badge, of a Catholic Christian. *All the Churches of this day which hold and profess this faith and religion, however distant in place, or distinguished by different rites and ceremonies, yea, or divided, yet agreeing in the essentials of Christian religion, make up together one Christian Catholic Church under the Lord the supreme Head thereof.*"*

Rom. Cat. Priest.—Your arguments certainly have the appearance of strength, but proceed.

Clergyman.—As a further proof of the Anglican Church having originally been independent of the see of Rome, I must beg you to observe, that for the space of eleven hundred years after Christ, the derivation of the orders of the British Clergy from Rome was unknown; on the contrary, the Primate and Archbishops of the Anglican Church were nominated and ordained by their own suffragans at home. "Always" says Giraldus Cambrensis, "until the full conquest of Wales by Henry I. the Bishops of Wales were consecrated by the Archbishop of St. David's, and he likewise was consecrated by other Bishops, and his suffragans, without professing any manner of subjection to any other Church." When Augustine the monk visited this country for the conversion of the Saxons to the faith of Rome, he found in the principality a British Church which refused to acknowledge subjection to that of Rome, and which differed from that Church in the time of celebrating the festival of Easter. This point of disagreement is incompatible with the

* Bishop Bull on the Corruptions of the Church of Rome.

alleged derivation from, or subjection of the British Church to that of Rome. The remarks of the learned Bishop Bull are too important for us to pass over upon this point. "Our Church of Britain," says he, "was never under the jurisdiction of the Bishop of Rome, for the first six hundred years, Britain being a distinct diocese of the empire, and consequently having a Primate of her own, independent of any other Primate or Metropolitan. This appears, first, from the customs of our Church during that time, in the observation of Easter, and the administration of baptism, different from the Roman custom, but agreeing with that of the Asiatic Churches; for it is altogether incredible, that the whole British Church should so unanimously have dissented from Rome for so many hundred years together, if she had been subject to the jurisdiction of the Roman Bishop, or that the Roman Bishop all that time should have suffered it, if he had possessed a patriarchal power over it."

When Augustine demanded the submission of the British Church to the Romish Church, it was peremptorily refused. Dinothus, the learned Abbot of Bangor, in the name of the British Church, replied, "That they knew no obedience due to him whom they called the Pope but the obedience of love, and that under God they were governed by the Bishop of Caerleon." The Church of this nation then first appeared in her Protestant character in opposition to the usurped supremacy of the Church of Rome.

It is important here to observe, that the faith of Rome, as introduced by Augustine among the Saxon inhabitants of Britain, was free from many of those errors and corruptions which formed a large part of the religion of Popery in subsequent ages. Blackstone truly remarks, that "Austin introduced some *few* of Rome's corruptions"—the worst of them was the adoption of the pagan rites of the Saxons. The leading errors of the Church of Rome were not then invented or professed; some of them were at best but in an incipient state, and were not imposed as articles of faith. Among the distinguishing tenets of Popery then unknown, may be mentioned transubstantiation, communion in one kind, the supremacy of the Pope over all Bishops, purgatory, masses for the dead, the celibacy of the Clergy.

What has been said in proof, that the British Church was originally independent of Rome, is also true of the Irish Church. It appears, both in reference to this country and to Ireland, that Popery, instead of being the ancient religion, was not embraced before the middle of the twelfth century. With respect to Ireland, a learned Bishop of Salisbury adduces the Bull of Pope Adrian IV. as an incontestable proof of this. "The Bull of

Adrian IV.," the Prelate observes, "in which he gives his consent to Henry the Second's conquest of Ireland, on condition of his paying *Peter's pence*, is a curious and important historical document, and contains indisputable evidence that Popery was not the ancient religion of Ireland before the middle of the twelfth century. If this fact, *the modern introduction of Popery into Ireland*, were more generally known in that country, it might tend not a little to break that spell which blinds the eyes of the Irish papists to the errors of the Church of Rome." Leland, in his History of Ireland, affirms, that "all ecclesiastical authority in Ireland had, till about four years before the accession of Henry II., been exercised by her own Prelates." Archbishop Ussher says—"As far as I can collect from such records of the former ages as have come into my hands (either in manuscript or printed), the religion professed by the ancient Bishops, Priests, Monks, and other Christians in this land, was, for substance, the very same with that which now, by public authority, is maintained against the *foreign doctrine* brought in thither in latter times by the Bishop of Rome's followers."

Hence you must perceive that Popery was not the ancient religion of this country, as you have alleged; but, in truth, a novelty and an innovation; and also, that the Church of Rome is so far from being the "mother and mistress" of the English Church, that the latter, in fact, existed more than eleven centuries as an independent Church, refusing to acknowledge the supremacy of the Pope and Church of Rome. It was not till the twelfth century that the Pope's jurisdiction was established in this country; that it was so, is to be attributed to the awful ignorance of the times, to the machinations of the Romish priesthood, and to the superstition and weakness of the British sovereigns in those days, who, in bowing their necks to Rome, imposed on their subjects a yoke, which neither they nor their fathers were able to bear.

The history of our country, from that period up to the time of the Reformation, exhibits many and frequent instances of opposition to the jurisdiction usurped by the Church of Rome over the British Church and nation. The learned Prelate before quoted, says, "The Church of England is the same National Church that has subsisted from the time of its first apostolical institution, having the same episcopal government and the same fundamental doctrines which it had from the beginning, but freed from the unscriptural usages and antichristian doctrines which had crept into it during the dark ages of papal influence."*

* See Rev. R. Meek's work entitled the Church of England a Faithful Witness against the Errors and Corruptions of the Church of Rome.

But my refutation of the charge of *schism*, which you have alleged against the Protestant Church, is very far from being complete.

Rom. Cat. Priest.—*Far from complete!*

Clergyman.—Yes, I repeat it, far from complete; yet though I could fill a hundred volumes, were I to adduce the whole evidence, I have only brought forth my strength and power as the case required it. I have fed you as yet with milk, and not with meat; for you are not able to bear it, neither yet now are ye able.

Rom. Cat. Priest.—Oh! you look for a convert in me; I see the drift, though, as yet, I do not feel the force of your argument!

Clergyman.—I do not only seek for a convert in you, but in many; and before I allow you to make any observations, I must advance in my argument,

I thought that I had convicted your Church already of novelty, heresy, and schism.

Nevertheless it has been asked by a crafty member of your Church, where our religion was before Luther? As well might that individual have asked where a man's dirty face was before it was washed, as if dirt constituted any part of the human countenance—or where were the rich traces of some fine architectural building ere the accumulated dust of several generations, or the plaster of some ignorant white-washer, had been removed—or where was some ancient coin ere the canker and the corroding had been abstracted from it by the careful hand of the antiquary.* Popery thus may be compared to a field of wheat overrun with weeds: the weeds, in this case, are only obnoxious intruders which injure the useful grain. The wheat may remain and advance to maturity with accelerated vegetation, when the weeds which impede its growth are eradicated. The superstition of Romanism, in

* The ancient Greeks were accustomed to hold curious debates respecting the ship *Argos*. This ship, in which Jason sailed for the recovery of the golden fleece, was preserved, after the voyage, as a sacred relic. After the lapse of years, certain parts of the vessel gradually decayed; but so great was their veneration for their ancient relic, that they always repaired it by supplying the parts which were lost. At length the substance of the old vessel was altogether gone, and nothing remained but the additions which had been made as the old portions had perished. The question with the Greeks, therefore, was:—Whether the ship, in its patched state, was the same in which Jason actually sailed, or whether it was another? So the Church of Rome gradually lost the ancient truths of the Gospel, and supplied their places with modern errors; yet they have the hardihood to assert that the present Church of Rome is the Church which the Saviour founded, and which Paul and others watered.—*Lathbury*.

the same manner, like an exotic and running weed, deformed the Gospel, and counteracted its utility. The Reformers, therefore, zealous for the honour of religion and truth, and actuated with the love of God and man, proceeded, with skill and resolution, to separate Popish inventions from divine revelation, and exhibited the latter to the admiring world, in all its striking attraction and symmetry.

But nothing, perhaps, presents a more striking image of Popery than a person labouring under a dreadful disorder, while the same person, restored to vigorous health, will afford a lively emblem of Protestantism: for however the person may have been afflicted while in sickness, the identity is the same, and can be proved when he is in health. So with respect to Christianity, the errors of Rome never changed its original nature, however they may have corrupted it. Its nature is the same, its identity is recognized: *Protestantism* is its name; and Protestantism is derived from the BIBLE. On this foundation I will take my stand, and be ready to prove that our doctrines are derived from that Holy Volume. "The BIBLE, the BIBLE alone," says Chillingworth, "is the religion of Protestants." That book contains the whole revealed will of God, and to resort to any other rule of faith, is to reject its authority, is derogatory to the honour of Jehovah, and fatal to the soul. I tell that ingenious Roman Catholic, that our religion was in this Bible before the days of Luther; it was just where it now is, and where it ever will be found as long as the Church continues in her militant state; and, moreover, our doctrines are supported by the concurrent voice of *antiquity*. As late as the middle of the sixth century, the whole Church professed the very same faith with ourselves; they had the same canon of Scripture, and the same creeds, namely, the Apostles' and the Nicene; and even at the close of the succeeding century, though many errors had crept in and subverted the faith of numbers, the truth was still preserved, and boldly avowed not only by individuals, but by general councils. At the councils held at the following times and places—Seville, in 619; Toledo, 633; again at Toledo, 675; and Rome, 680, it was determined that no innovations should be permitted; and the sixth Œcumenical Council of Constantinople, in 681, and the fourteenth of Toledo, in 684, declare, in most explicit terms, that no innovations should be made in the Apostles' Creed, and that the Nicene Creed was perfect. During these periods, the Church maintained the ancient faith, though errors had sprung up and caused divisions; and that faith was the very same which is still possessed by the Church of England. Hence it is clear that our faith is the same as

that which was maintained by the Church a thousand years before the time of Luther. The seed was sown by the Apostles; it flourished during several ages; the tares at length sprung up and continued to increase until the period of the Reformation, when they were weeded out.

Vain indeed is your boast of antiquity. Many of your errors, I grant, are some hundred years old; but the doctrines of our Church are more than eighteen hundred years old. Ours is the old religion; it was founded by Christ and his Apostles, and has been preserved amidst afflictions, trials, and persecutions. It contracted some rust in coming down to us, especially after the sixth century; but our glorious Reformation removed the rust and preserved the metal. Our faith is the same as that of the primitive Christians and the martyrs—the same that was defended by general councils. Sometimes indeed our Church passed under a cloud, and experienced reverses; her members, during several ages prior to the Reformation, were few in number; but still our Church, the Church of Christ, was preserved. Our Reformers merely cleansed the diamond that had been covered with filth by the Church of Rome, and restored it to its former beauty and lustre. You call our Church a new Church; but just as well might it be alleged, that the Saviour erected a new temple when he cleansed the old one by driving out the buyers and sellers from its precincts; or that Hezekiah instituted a new passover when he restored that already appointed; or that the good king Josiah wrote a new law, when the book of the old law was found, after it had been neglected and forgotten by the Jewish nation.*

You regard *Tradition* as possessing authority, and so it does when it is not at variance with the Word of God. But the Fathers, be it remembered, were *men* who were not inspired, and therefore, like all other men, were likely to err. But your own witnesses shall convict you. Let us take, for instance, your prohibition of the Bible, on the ground that it is unintelligible to the people, and see how far that is agreeable to the opinions of the early Christian writers. “The Scriptures,” says St. Chrysostom, “are plain and true, and it is an easy matter to judge by them. If a man agrees with the Scriptures, he is a Christian; if not, he is out of that roll.” * * * What! have ye not a *mind* and judgment? Let us submit to the divine law, and do what is pleasing to it, and that will bring us to heaven.

* See the State of Popery and Jesuitism in England from the Reformation to the period of the Roman Catholic Relief Bill. By the Rev. Thomas Lathbury.

If we study the Scriptures, we shall understand both true doctrine and a good life. St. Ambrose observes, "Let the Scriptures, let the apostles, let the prophets, let Christ be interrogated." St. Jerome says, "Let whatever is pretended to be delivered by the apostles, and cannot be proved by the testimony of the written Word, be struck with the sword of God." And again, St. Chrysostom—"Wherefore ought all Christians at this time to have recourse to the Scriptures? Because at this time heresy has infected the Churches. The divine Scriptures alone can afford a proof of genuine Christianity, and a refuge to those who are desirous of arriving at the truth of faith! I could wish that all of you would neglect what this or that man asserts for truth, and that you would investigate all those things in the Scriptures." Gregory asserts, that "*all things which edify and instruct are contained in the Volume of Scriptures.*" St. Athanasius—"It (the Scripture) is plain enough to those who search for truth." Basil—"The best way to find out truth is to be much in the study of the Scriptures; the Spirit of God leads thereby to all things useful." St. Augustine—"This controversy requires a judge; let Christ judge, let us hear him speak. Let the Apostle judge with him, for Christ speaks in his Apostles."

But as we are upon this point, hear the Fathers upon the supremacy of the Pope:

"The Apostles," says St. Cyprian, "*were all of equal power and authority*, and all the rest were what St. Peter was; it was said to all alike, Feed; to all, Go ye into all the world; to all, Teach ye the Gospel." "All Bishops," says Jerome, "where-soever they are settled, whether it be at Rome or Eugebium, at Constantinople or Rhegium, they are of equal worth, and of the same priesthood." St. Gregory says, "It is the pride of Lucifer and the forerunner of Antichrist, for one Bishop to set himself above the rest; that if there were a head of the Church (on earth,) the Church must err with him."*

But I might convict you through all your errors by the mouth of your own witnesses: the testimony of my truth is the Bible, unto which "ye shall not add," for the Scriptures contain "all saving truth." The inspired prophet says, "The law of the Lord is perfect;" and St. Paul tells Timothy, the Scriptures "*are able to make thee wise unto salvation.*" The same Scriptures disapprove of those who teach "for doctrines the

* See a very useful Tract published by the Society for Promoting Christian Knowledge, entitled *Dialogues between a Protestant and a Roman Catholic*. By the Rev. S. Hobson, M.A.

commandments of men," and who render "the commandments of God of none effect," by their Tradition

Thus far our remarks are sufficient to prove that antiquity is with us; that our Church is older than the age of Luther. Our doctrines are taught in the Bible by the unanimous consent of the Fathers in the first six centuries, and by a noble army of martyrs and confessors, and by others in every succeeding century down to the period of the Reformation.

There was a Church in ancient Britain long before the papacy had its origin—a Church planted, if not by the Apostles, at all events by some one or more of the apostolical Fathers; and this ancient British Church was never willingly subjugated to the Roman see. The authority claimed by the Pope in England was an usurpation; it was introduced originally by fraud. The Pope, taking advantage of the civil commotions of the country, obtained a footing in England by the permission of its monarchs, who, for various reasons, were unable or unwilling to resist the encroachments of the Papal see. By the ancient British Church the Bishop of Rome was viewed merely as any other Prelate; and under the sway of Gregory the Great, in 590, he did not know, on hearing of the Britons, whether they were Christians or Pagans, so far were they from owning, or he from claiming, their subjection to the Papacy; and it is certain that none of the Popish tenets were received in the British Church. But I cannot forbear alluding, as we are now upon this question, to your boasted but fallacious argument relative to the *unity* of your Church. You deny that we are of the true Church because we are not at *unity* with ourselves. Now was it not predicted by our Saviour, that there would be "divisions among us?" Those predictions have been fulfilled; but it does not follow that the stability of the Anglican Church is injured, because unity is no characteristic of the true Church. The Temple at Jerusalem was the true Church before Christ, and yet the money-changers and those who sold doves defiled its sacred walls; so have sectaries and Romanists defiled the true Church of Christ. But the majority of schismatics derive their faith from the very same stream, and only differ about the interpretation of that faith. The points of difference are not fundamental. But I will destroy the foundation of your Church by your own argument. You believe that *unity* is the characteristic of the true Church. Now I unhesitatingly affirm that there is no Church or Sect more at variance among themselves than the Church of Rome. The history of that Church is full of *divisions*. At one time there were *three* Popes, each claiming supremacy, opposing each other, and destroying all *unity*. The canons of councils, and the decrees of Popes are diametrically opposed. Many of the doc;

trines of the Romish Church are contradictory, and by no means to be depended upon. The *unity* of the Romish Church rests on historical fact. It has been a Church long divided against itself, without stability, foundation, or authority. And if you urge, that because there are divisions among us, our Church is not the true Church, the very same argument will destroy the validity of your own. If the foundation of both Churches are thus demolished, where then is the true Church to be found? Your argument on this head is puerile; nevertheless, should you continue to press that part of the evidence, I shall be prepared to overturn it by a mass of historical and approved facts, which perhaps will startle the whole fraternity.

But I shall now proceed to support the charge of novelty and heresy against your Church. You ask us where our Church was before Luther? Now I ask you, where your Church was before the council of Trent? Where was your Church during the space of 600 years after our Lord? You talk of antiquity, but old as your errors may be, they are much more recent in their origin than the sixth century. I challenge you to trace the succession of your doctrines through those centuries. Your creed is *new* in all its parts, *in which it differs from us*, and which are the points that constitute what is termed Popery. For 600 years none of your errors were received. Your papal indulgences were yet unhatched, your purgatory fire was yet unkindled; it made not, as afterwards, your pot boil and your kitchen smoke; the mass was yet unmoulded; transubstantiation was yet unbaked; the treasury of merits was yet unmerited; the Pope's transcendent power was uncreated; ecclesiastics were unexempted; and deposing of kings yet undreamt of; the lay people were not yet cozened of the cup; communion under one kind was not yet in kind; it was not then known that liturgies and prayers were made in a tongue unknown.* But here are the dates which have lately been given in a popular Journal of the errors of your Church.†

	Years		Years
Holy Water	120	Image Worship	715
Penance	150	Canonization of Saints.....	993
Monkery	328	Baptism of Bells	1000
Latin Mass	394	Transubstantiation	1000
Extreme Unction.....	558	Celibacy	1015
Purgatory.....	593	Indulgences	1190
Invocation of the Virgin		Dispensations	1200
Mary and of Saints	594	The Inquisition	1204
Papal Usurpation.....	607	Confession	1215
Kissing the Pope's toe	709	Elevation of the Host ...	1222

Now these dates prove the novelty of your Church in comparison with the Anglican. And if you urge that the above dates are incorrect, I answer that they are not so incorrect as to destroy the evidence of the novelty of your Church.

But before we part, you must allow me to refer you to several passages of the Bible which contradict many of the errors in your Church, and I will do so for the benefit of my Protestant brethren, rather than upon this particular occasion to convince you, because I fear that your creed teaches you a prejudice against being guided solely by the Scriptures; but my argument would be incomplete were I to omit this part of the evidence. And for this reference I am indebted to that indefatigable and noble Protestant, the Rev. T. Lathbury, as I have been upon former occasions, and whose works you should study with a teachable and unprejudiced disposition:

First, now your neglect of the Bible is contrary to John v. 39; 2 Tim. iii. 16, 17, and many other passages.

The invocation of saints is contrary to Matt. xi. 27, 28; John vi. 37. xiv. 13, xvi. 23, 24; Acts iv. 12, x. 25, 26, xiv. 13, 14, 15; Romans viii. 27; Ephes. iii. 12; Col. ii. 18; 1 Tim. ii. 5; 1 John ii. 1, 2.

Image worship is contrary to Lev. xxvi. 1; Deut. iv. 15, 16, v. 7, 8, 9; Is. xl. 18, 19, 20; Micah v. 13; Matt. iv. 10; Rev. xix. 10.

Communion in one kind is contrary to Matt. xxvi. 26, 27, 28; Luke xxii. 19, 20; 1 Cor. xi. 26, 27, 28.

Transubstantiation is contrary to Luke xxii. 17, 18, 19, 20; 1 Peter iii. 18; Heb. ix. 25, 26; 1 Cor. xi. 26.

Purgatory is contrary to Gal. iii. 13; Heb. i. 13. ix. 14, x. 10; Rom. v. 1, 2, 10, 11; Rev. xiv. 13.

Indulgences are contrary to Heb. x. 10 to 21, ix. 24 to 21, vii. 25.

Prayers in an unknown tongue are contrary to 1 Cor. xiv.

Auricular confession to a priest is contrary to Is. iv. 7; Acts ii. 51. iii. 19, xvi. 30, 31; 1 Rom. x. 9.

To enable my Protestant brethren still more fully to convict you of maintaining doctrines which are subversive of the faith of the Gospel, the following contrast of the peculiarities of Popery with the declarations of Sacred Scripture is submitted to notice.

You assert that the Virgin Mary was free from original sin: but the Scriptures declare that all are sinners, without any exception whatever. See Rom. v.

You assert that the body of Christ is present in the sacrament: the Scriptures declare that his body is similar to ours, sin alone excepted. According to the Scripture declaration,

therefore, the body of Jesus cannot be present in the sacrament, or it cannot be like ours.

The Scriptures declare that Christ alone is our Redeemer; but you teach that the priest can redeem souls from purgatory.

The Bible asserts again and again that we are justified by faith alone; but the Church of Rome declares that man is formally justified by works.

We believe that Jesus Christ was wounded for our transgressions, and that by his stripes we are healed; but you perform certain penances, from which you expect pardon.

We believe, on the authority of the Bible, that the sins of man are purged away by the blood of Christ; you teach that they are purged away in the fire of purgatory, and by your own satisfaction.

We, on the authority of the Bible, believe that all sins deserve eternal death. See Gal. iii. 10; Rom. vi. 23; you teach that some sins are venial and others mortal, and that the former may be done away by holy water and certain ceremonies.

We rely on one sacrifice once offered, the Lord Jesus Christ; you assert that a sacrifice is daily offered in the mass. Thus, according to the Church of Rome, the Saviour is sacrificed daily by a priest. A new saviour made of bread is offered up. It is the worship of a new mediator to whom you erect altars.

We pray to God alone through Christ; you pray to the Virgin and to saints; nay, you even make God an intercessor to the saints, for you pray to him that you may obtain your desires through the intercession of the saints.

We believe that oaths and promises are sacred things, and binding on the conscience; but the Church of Rome teaches that faith is not to be kept with heretics, and that solemn engagements may be broken for the good of the Church.

By comparing your doctrines with sacred writ, it will be seen that the Popish dogmas and the Bible are opposite to each other. The most unlearned Protestant may adopt this method; nor will the most learned Papist be able to confute him. The process is a simple one, and must be successful. It is a truth which cannot be disputed, that no one becomes a Papist till he despises the Bible, and believes the word of the priest rather than the Word of God.

Thus have I established the antiquity of the Church of England, and the *novelty* and *heresy* of the Church of Rome; and I defy and challenge you to dispute the facts, or to shew the fallacy of the arguments.

Rom. Cat. Priest.—It will take me a very long time to attempt to do either, so that with your permission we will adjourn to some future day.

Clergyman.—Granted; go then and consult with your brother priests, and do not advance anything but what has received their sanction. I by no means wish to hurry you, the subject is too important for a hasty conclusion; I will give you *two months* or more, if you please, for your defence. Till then, PEACE BE WITH YOU.

SUBJECT.

ART. VIII.—1. *Tracts for the Times*.* By Members of the University of Oxford. London: Rivingtons. 1838.

OPPONENTS.

2. *The Authority of Tradition in Matters of Religion*. By the Rev. GEORGE HOLDER, M.A. London: Rivingtons. 1838.
3. *Not Tradition, but Revelation*. By PHILLIP N. SHUTTLEWORTH, D.D., Warden of New College, Oxford, and Rector of Foxley, Wilts. London: Rivingtons. 1838.
4. *The Popery of Oxford confronted, disavowed, and repudiated*. By PETER MAURICE, M.A. (late of Jesus College) Chaplain of New and All Souls' Colleges, and Officiating Minister of Kennington, Berks. London: Baisler. 1837.
5. *Modern High Church Principles examined*. London: Seeleys. 1837.
6. *A Brief Examination of Professor Keble's Visitation Sermon, entitled "Primitive Tradition recognized in Holy Scripture," and preached in the Cathedral of Winchester*. By WM. WILSON, D.D., Prebendary of Winchester. Oxford: Parker; London: Rivingtons. 1837.
7. *Letters on the Writings of the Fathers of the two first Centuries*. By MISOPAPISTICUS. London: Seeleys. 1838.

PARTISANS.

8. *Remains of the late Rev. Richard Hurrell Froude, M.A., Fellow of Oriel College, Oxford*. In 2 vols. London: Rivingtons. 1838.
9. *A Sermon preached at the primary Visitation of Charles Thomas Lord Bishop of Ripon*. By WALTER FARQUHAR HOOK, D.D. London: Rivingtons. 1838.

WE are now about to enter upon one of the most momentous inquiries by which the Church of Christ has been agitated for many years; one, in which we are called upon to determine,

* The Author of a publication, entitled *Travels in Town*, in his

whether the zeal be according to knowledge or contrary to it. The question is one in which we must weigh without bias the λόγος and the διδασκαλία; one, in which we must decide, whether the authors of the *Tracts for the Times* have a tendency to Popery, or whether they can be accounted orthodox. We are aware that we are not discussing the merits of ordinary men; nevertheless, we shall make our remarks freely, but without seeking unduly to give offence.

The Tracts seem at first to have obtained respect and circulation, from their enforcement of Apostolical Succession in our Church; nor was it suspected that any purpose of innovation and of raising Tradition to the standard of God's Word was contemplated. For some time afterwards, they appeared more injudicious than dangerous: but now no one can avoid perceiving that they are making new and serious breaches in the Christian world, and dividing our house against itself. The authority of the Fathers, which is claimed for their assertions, will only be admitted according to the opinions which each may have formed of it: the varying sentiments and contradictions of the Fathers will prevent general deference from being paid to it. All, therefore, that the writers will effect, will be the rise of a new party in the Church, which, if we may judge from its present deportment, will ultimately lapse into *Romanism*.

As Mr. Holden has very clearly shewn that a great proportion of what is pressed on our attention depends upon Tradition: the question is, can "the traditionary creed of the Church, so far as it is known to us, be *proved* to be identically the same as that which was preached by Christ and the Apostles?" If this proof can be given, it should be received, as the test of Orthodoxy; if it cannot, it should be only respected as human testimony: and it will need but little reflection to decide, that the required proof is impossible; that the ecclesiastical Traditions, on which so great a stress is now laid, can never be authenticated, as purely and trans-

allusion to the Editor of this periodical, says: "The charge of Puseyism lies against him, inasmuch as he has so lavishly praised the men, and recommended their works, who were the first to broach, and still continue the leading champions of those sentiments;" and in another place calls this Review *the organ of the Puseyites!* The Editor wishes distinctly to disclaim any connection with the party alluded to: if he has praised any of their works, it has only been when they have contained sound Church principles; but when the authors have departed from *them*, he has, in the same independent spirit by which this *Quarterly* has always been conducted, reprov'd and exposed the tendency of their peculiar opinions, as the present Article will testify.

missively conveying the declarations of our Saviour and his Apostles, that even an uniformity with the Scriptures in certain parts will not amount to a demonstration, that they proceeded from the same source as the Scriptures, and that no one thing to be discovered in the early ecclesiastical writings can fix on them the character of divine. Mr. Holden very properly urges, that corruptions existed in the primitive age of the Church, and thus that there will be the same difficulty in distinguishing the true Church in the primitive as in subsequent ages. Of these corruptions, the epistolary parts of the New Testament give an overwhelming evidence; in the age too succeeding the Apostles, schisms and heretical opinions abounded, and most of the Churches were lacerated with intestine divisions. But though the Church was at no time free from the pernicious doctrines of heretics, “the essentials of the faith, which was at first delivered by the Holy Ghost and sent down from heaven, are still taught:” and the errors of particular Churches have never destroyed the substance of sound doctrine.

It is, however, asserted in the Tracts (No. 71), that the heretics were always distinguished from the Catholic body; that the sects in every country bore their own refutation on their forehead, in that they were of recent origin; that all those societies in every country which the Apostles had founded, did agree together in one; and that no time short of the Apostles could be assigned with any show of argument for the rise of their existing doctrine. Mr. Holden rejoins, that *this assertion* bears its own refutation *on its forehead*; that since heresy is proved by the Scriptures to have existed in the lifetime of the Apostles, it cannot be called of recent origin; that there is no evidence, that all the societies founded by the apostles agreed in one; and that to allege “that the faith of the orthodox had its rise at no time short of the Apostles, is a mere assumption, which, if proved, would not of itself prove also, that it was the creed delivered by the inspired teachers of Christianity.” Further, the simple fact of this or that doctrine having been received by several early Churches, does not absolutely prove apostolicity; for the inerrancy of these Churches must be first established; and as a corruption of religion soon began, and as we know not that these Churches may not have erred, no article of faith, solely because they received it, can therefore be pronounced apostolical. But the coincidence of many ancient Churches in religious opinions is said, on the other hand, to amount to more than a presumption, that these transmissive doctrines had a divine origin; yet what avails the presumption, when the evidence, which is required to verify these writers, is

wanting? It will also be required for this, that the coincidence should be universal; and not merely universal, but that proofs of apostolical origin should be produced. With respect, likewise, to the inference that the transmissive belief of the primitive Christians must have been in exact unison with the doctrines promulgated by the Apostles, it is one which will not bear an examination. When we consider the eagerness of the spirit of heathenism in the early ages to intrude into the sanctuary the false philosophy which often successfully corrupted the doctrines of the gospel—the darkness of pagan idolatry, in which the human mind had been long involved—the difficulty with which the early Christian converts comprehended a pure and spiritual religion—the deficiency of the primitive teachers in cautious inquiry, in close reasoning and hermeneutical skill, (as Mr. Holden continues), it is no wonder that they were sometimes led away by the errors of the times, which became difficult of detection, on account of the paucity of written documents:—and it is plain, that the primitive Christians could not have derived from their proximity to the apostolic age all the advantages which are supposed. The oral instruction of the Apostles, as these writers understand it, would have been yet more liable to be mistaken, more liable to misconception on the part of the hearers: the preaching of their cotemporaries would have been equally liable to misapprehension, and the probability of error must have increased at every remove: no steady light of divine truth could have been therefore thus communicated: no oral instructions could have descended to the second generation without some mixture of error. If idolatry found an entrance into the households of Nahor and Terah, (Gen. xxxi. 30-53); of Isaac, Esau, and Jacob, (Gen. xxxi. 22.-xxxv. 2); if the true religion had become corrupted during the servitude in Egypt, (Josh. xxiv. 14), parallel examples of the truth of these remarks are before us; and it is absurd to argue, that what took place in these instances could not have taken place with the early Christians. Oral Tradition is always unsafe: it has always been that to which the advocates of a corrupt faith have applied as to a paramount authority: it was that by which the Jews, in our Saviour's time, rendered the word of God of no effect: it is that which the Papist still claims as the sanction of his doctrines. If Oral Tradition had been designed to direct the Church, we cannot conceive why the New Testament should have been written—why the Apostles should have committed to writing the substance of the doctrines which they preached. On the same principle as they *wrote*, Moses was desired to *write* the law, as a protection against the insecurity of Oral Tradition!

As to the rule of Vincent of Lirins, *quod ubique, quod semper, quod ab omnibus*, &c. which is urged in support of the unbroken continuity of traditive belief from the very period of its origin, Mr. Holden observes, that it is not within the reach of human ability to discover what were the precise tenets held *every where, always, and by all*; that Omniscience alone could accomplish so mighty a task; consequently, that some abatements must be made from the universality of the rule. And if it must necessarily be coerced by limits, its capability of constituting a proof of apostolicity may be doubted: and when it pre-supposes unanimity, absolute antiquity, and universality, it begs the question, and assumes what it should prove. But this acute writer objects, that as it was out of the power of any one or of all the writers in the three first centuries, whose works are extant, to have ascertained the doctrine of ALL the Apostolical Churches, these declarations must be accepted with considerable limitations—that heretical opinions having sprung up, even in the infancy of the Church, grown with its growth, and increased with its strength; and a great part of the ecclesiastical writers having been occupied in refuting them, the doctrinal uniformity of the primitive ages is disproved—that as certain early heretics either rejected a large portion of the Scriptures received by the Church, or mutilated them, or acknowledged several spurious books, the Fathers could not properly argue with such on scriptural grounds, and could only appeal to the traditionary doctrine, and that thus tradition was not introduced as infallible or equipotent with the Scriptures, but merely as the only common ground of argument. Again, certain heretics contended that their doctrines were conformable to those of the Apostles; that they had been conveyed to them by tradition in perfect purity; and that in process of time they had been perverted by their opponents. This allegation the Fathers denied, retorting the charge of perversion on their antagonists—so that Tradition was equally claimed by either party.

But the Fathers occasionally called the Scriptures themselves *Tradition*; sometimes the creed or summary of necessary articles of faith handed down in the Apostolic Churches, was likewise so denominated. In the latter case, Tradition was a system of doctrine really contained in the Scriptures, and one to be proved from the Scriptures, not anything perfectly independent of them; in fact, a compendium of Scriptural doctrines. “Lastly, (proceeds this writer), the Fathers declare, with one voice, that the Scriptures contain all things necessary to be known, believed, and practised for salvation;” which are words that fully refute the extravagant assertions of those who would raise Tradition to an authority equal to the Scriptures.

He then discusses the sense in which Irenæus understood Tradition, and unanswerably refutes the usual meaning applied to his words—shewing, with Stillingfleet, that where he speaks most of Tradition, he resolves the ground of faith wholly and entirely into Scripture; and that those who otherwise apprehend him take citations on trust, or only search him for the words of those citations, not taking the pains to inquire into the scope and design of his discourse. As Irenæus always asserts the paramount authority of the Scriptures—as he affirms Polycarp, the disciple of St. John, to have *reported all things agreeably to the Scriptures*, it is evident, that he believed the Scriptures to be supreme in matters of faith, not Tradition to have been another Apostolical standard of Christian doctrines.

By him and Tertullian, Tradition was accounted only an evidence subsidiary to the Scriptures: it was cited in proof, that the Scriptures were written by those to whom they are attributed—by neither was it elevated to the rank which has been assumed. The opinion of Tertullian, on this point, has been so fully proved by a living prelate to have been conformable to our twentieth Article, and opposed to the Roman Catholic notion, that this part of the subject may be safely dismissed; for it is very apparent, that in many passages cited from the Fathers in support of Tradition, they meant the doctrines *delivered down* in the sacred writings—not that to which modern appeal is so forcibly made.

Among other things wanting is the continuity of consent: also the primary and connecting link in the chain of evidence is wanting. Irenæus is the earliest subject of appeal; but as he flourished late in the second century, and as the other authorities flourished at a much later period, there is a great chasm which cannot be supplied: “and a failure in tracing at any one period the uncontaminated descent of Tradition from the Apostles, subverts the very foundation upon which the high authority claimed for it, is built.”

The advocates of the theory which is now perplexing the Church, use language nearly similar to that of the Roman Catholics in support of Tradition, and quote texts in common with them, to justify its pretensions. If their words be admitted, how imperceptibly may Protestants glide into Popery! Mr. Churton in particular has quoted texts which are insufficient to establish the authority of Tradition as a standard of faith. It is not disputed, that the Apostles delivered oral as well as written instructions; but if these oral instructions were not embodied in Scripture, who *now* can tell us what they were? Who can show that the Traditions, to which appeal is *now* made, were *the same or indeed*

had any relationship to them? One text, on which great reliance is placed, is 2 Thess. ii. 15; but were the *παραδόσεις* in the Apostle's preaching (*λόγω*) different from the *παραδόσεις* in the Apostle's epistles? and as the epistles were *written* documents, and as we cannot imagine men acting under the influence of the Holy Spirit to have omitted any thing necessary to salvation in those *written* documents, we cannot admit a distinction in this passage, especially, since the words, *ὡς ἐδιδάχθητε*, must convince every unbiassed mind, that these *παραδόσεις* were things that had been generally taught. Tradition, in the sense in which it is claimed, could not have continued pure for a century; much less could it have been conveyed uncorrupted to our times: how any men of critical minds can attach certainty to it, and write of its *pure sources*, we cannot understand. In 2 Tim. i. 14. Mr. Keble understands *τὴν καλὴν παρακαταθήκην* as "the treasure of apostolical doctrines and Church rules, containing," (according to the citation by Mr. Holden), "besides the substance of Christian doctrine, a certain form, arrangement, and selection, methodizing the whole, and distinguishing fundamentals; and also a certain system of Church-practice, both in government, discipline, and worship—comprising matter independent of, and distinct from, the truths, which are directly Scriptural." It is most manifest that this is mere conjecture, and that the words contain in themselves no authority for this amplification: in fact, Suicer, (*in voce*), has given instances of a different interpretation. Whatever was the *παρακαταθήκη*, the text only enjoins Timothy to keep it safe: it is silent even *how* it was to be kept safe; and Mr. Keble's notion of matter *independent of and distinct from the truths, which are directly Scriptural*, in other words, *Tradition*, is unwarranted by it. Have we, however, *evidence*, that that which is now called *primitive Tradition* was the good deposit committed to Timothy? For all the texts collectively which refer to the *oral* teaching of the Apostles, do not prove it to have been distinct from that teaching which is preserved in the Scriptures. We ask, do not the partisans of Tradition virtually assert the Scriptures to be *defective*? and is not the traditionary interpretation of many passages contrary to the simplest rules of hermeneutics?

Mr. Holden states, that it is likewise urged, that the Scripture no where hints that its authority was to supersede that of the unwritten word—no where asserts that it is by itself an intelligible rule of faith: that "so far from it, the Scriptures, on the very face of them, bear testimony to the contrary." In other words, this argument asserts the insufficiency of the Scriptures. Now, as our Saviour, arguing with the Jews, did not refer to Tradition, but to the Jewish Scriptures, for proof—as the Apostles, seeking

to convince the Jews, reasoned not from Tradition, but from the Scriptures; and as, by Tradition, the Jews were said to have made the Word of God of no effect, it is very clear, that Christ and his Apostles considered the Scriptures alone as the intelligible rule of life and faith; and that if this was the case with the Old Testament, parity of reasoning exacts, that it should also have been the case with the New. We cannot understand, since the Apostles were enjoined to *write* (Apoc. i. 10, 11—ii. 1, 8, 12, &c. xiv. 12, xxi. 5, cf. 2; Pet. iii. 1, 2; St. John Ep. i—i. 3. 4. ii. 1. 12. 13. 14. 26. v. 13. 1 Cor. xi. 23.), how any thing traditionary, and, therefore, uncertain, can assume an authority with reference to that which *has been written*, unless it be one most subordinate and open to criticism. St. Luke evidently thought Tradition an *uncertain* guide; for he wrote his Gospel, that Theophilus might know the *certainty* or *security* (*ἀσφαλεία*) of the *oral* (*καθὼς παρέδοσαν—περὶ ἧν κατηχήθης*) instruction, which he had received. Had the Evangelist not foreseen the possible and probable corruption of this *oral* instruction, the cause which impelled him to *write* would not have existed. St. John, too, (xx. 31.) says, “These are *written*, that ye might believe that Jesus is the Christ, the Son of God, *and that believing, ye might have life through his name* ;” than which no words can more fully express the perfect *sufficiency* of the Scriptures, and, by consequence, the inadequacy of Tradition. St. Paul likewise *wrote* to Timothy, *him to whom was committed the good deposit*, that he might know *how to behave himself* in the house of God, (1 Tim. iii. 14, 15); whence it appears, that if the good deposit had been *oral instruction*, it was insufficient without this hortatory epistle. In his second Epistle iii. 16, 17, St. Paul unequivocally maintains *the complete sufficiency* of the Scriptures; and St. Peter, (1 Ep. iv. 11), desires that if any man speak, he should speak *as the oracles of God*, by which the written Word, not *Tradition*, must have been meant.*

In the cause of the Scriptures against Tradition, Dr. Shuttleworth, the Warden of New College, Oxford, steps forth also as a powerful champion. He rightly maintains *in limine*, that if the first links which ought to connect a chain with any given object be wanting, no addition to its length at the opposite end

* Compare Deut. vi. 6-8. xi. 8-21. xxx. 9-10. xxxi. 11-13. xvii. 19. 1 Kings ii. 3. 2 Chr. xxxiv. 31. Ps. xii. 6. xix. 7-11. lxix. 105. Is. viii. 20. xxxiv. 16. Mal. iv. 4. Matt. xxii. 29. Mark xii. 24. Luke xvi. 29. x. 25, 26. John v. 39. Acts xvii. 11.—*particularly* Rev. xxii. 18. 19., which, *in principle*, applies to all the works of all the inspired writers.

will remedy the defect; and that to defend Tradition by appealing to Tradition is, in fact, reasoning in a circle. He adduces a striking passage from Irenæus, (adv. Hær. iii. 1.) who, be it remembered, is claimed as an authority for Tradition, which passage unequivocally declared, that what the first teachers of Christianity originally taught by word of mouth, they afterwards *committed to writing*; and that those writings *are the books of the New Testament*: consequently, the *παραδόσεις* of the Apostles were the materials from which the Gospels and Acts were made, and were identical with the doctrinal parts of the Epistles. From the second Chapter of the same Book it further appears, that “the first appeal to floating Tradition, as containing articles of belief, in addition or in contradiction to the records of holy writ, was made by the earliest of those numerous classes of heretics, who, at so early a period of the Church, attempted to engraft their own inventions upon the Revelation of God’s will.” When he again says, that the sound Traditions derived directly by the Church from the Apostles themselves in all points harmonized and coincided with the written Word, we have datum in vindication of our preceding interpretation of Apostolical *παραδόσεις*. We have thus a proof, that Irenæus cannot be justly cited as a Traditionist.

Dr. Shuttleworth has likewise clearly established, that neither Clemens Romanus, Polycarp, Ignatius, nor the historians of the Martyrdom of the two latter, made Tradition a second standard of faith, nor set it up as an auxiliary to Revelation. Nor can we conceive, that St. Paul especially, who called the Jewish traditions *Ἰουδαϊκοὶ μύθοι καὶ ἐντολαὶ ἀνθρώπων* (Tit. i. 14.) and cautioned Timothy against them (1 Ep. i. 4.) stigmatizing (iv. 7.) them as *γραῦδες μύθοι*, if he had wished Tradition to direct the Christian Church, would not have left some injunctions respecting it. Nor in the writings of Justin Martyr is there any reference to oral communications, as opposed to those which the Apostles left recorded in writing for the edification of the Church—no hint of an esoteric and exoteric system of Christianity. Thus have we descended beyond the first 150 years after the close of our Lord’s ministry; during which period the doctrine of Tradition, as being concurrent in authority with the Scriptures, was not imagined. Had the case been otherwise, we should have found during this interval some allusion to it as a rule of faith, some sifting of the evidence on which it rested, some direct retracing of it to the Apostles; and Justin Martyr, who disputed with Trypho, *especially*, might have been expected to have been diffuse in its favour. The opinions of the writers of the third or fourth centuries, from the inability to support them by the

evidence of the earlier, have little value; and if we would see, how Tradition involved itself in the fabulous, as it proceeded down the stream of time, we need only consult the pages of the Byzantine authors.

Tradition should always be received with great caution: it has ever been the engine by which the commandments of men have been set in opposition to the revelations of God. It was the tool which enabled the Jews to wrest and wrench the Scriptures from their obvious interpretation: it was the tool by which many of the early heretics forced the Gospels to their purpose: why should it not be so again, if it be equalized with the *written* Word? What Tradition has performed for the Roman Catholics, it may perform for others. If God, by miraculous aid, enabled certain persons to write an infallible record of his will—an infallible directory for mankind, what they wrote must necessarily be accounted complete; if not, the anomaly of something *uncertain*, therefore *fallible*, as an indispensable aid to the *infallible*, will be presented to us. Hence Dr. Shuttleworth properly contends, that there is an *à priori* improbability against divine inspiration having been afforded to an incomplete Scripture; that if the *written* works of the Apostles are merely a kind of *πάρεργα*, mere incidental allusions to doctrines stated elsewhere, it will follow, “that as the original record has at all events not come down to our time, the revelation of God’s will which we now possess, is necessarily incomplete; that we know not at this moment the whole of our religion, what it has been, and should be.” For, (as he continues), to assert, that the oral instruction of the Apostolical ages has been transmitted to our times in anything like purity, or a state capable of identification through all the thousand heresies of eighteen hundred years, on the almost total extinction of Christian knowledge in Europe before the Reformation, is the merest gratuitous assumption, contradicted by historical testimony. Where were the *pure* Traditions of the Church in the ignorant and superstitious middle ages of Europe? In this dark epoch was true Christianity to be found any where but in the Scriptures?

We cannot escape from the dilemma—either that “revelation, supposing it to have originally consisted of the written Scriptures and of Oral Tradition, is at this moment incomplete, the communication having been lost in the lapse of ages, and the supplementary written portion alone having descended to us; or, that, on the other hand, we must be prepared to receive the canonical books of the New Testament, as an entire, full, and sufficient declaration of the will of God and summary of our faith.” That the latter is correct, we cannot doubt; for to

assert, that traditionary doctrines passing from mouth to mouth, capable of modification according to the wishes of the reporters, are *revelation*, and as such equally binding on the belief and conscience as the Holy Scriptures (as we hear in the present day), is most startling, and in our opinion opens a ready door to heresy and schism.

The proximity to the Apostolic age yields not proof, that the early Christians could not have made important mistakes: for at that time inspiration had ceased. Without inspiration, we cannot imagine unmixed truth to have been orally transmitted from one generation to another; if we affirm, that in this transmission there was no taint or superaddition of human speculation, we must exempt those successive generations from one of the most besetting infirmities of our nature. If we compare the writings of the Apostles with those of the primitive Christian Fathers, we instantly perceive that we have passed the boundary of inspiration: we perceive the writers to be merely fallible beings: Traditions descending to us through such a channel, can, therefore, not be put in competition with the inspired documents.

In evidence, that no inspiration can be assigned even to Clements Romanus, Dr. Shuttleworth instances his notice of the phoenix, not merely as illustrative of the resurrection, but as asserting the existence of that fabulous bird, as an established fact in natural history—how much less can it be assigned to those who lived at later periods? In Justin Martyr we observe, occasionally, strange inferences drawn from Holy Writ, verbal inaccuracies arising from misquotations, or quotations *memoriter*, and continually perceive most inconclusive reasoning, such as his deduction of moral evil from the *progeny of angels having commerce with antediluvian females*.* Such was his interpretation of the בני אלהים. What shall we say “of his discovering the holy symbol of the cross in the masts of shipping, in the implements of husbandry, in the tools of the carpenter, and even in the position of the nose and eyebrows in the human face;” and of his quoting Lam. iv. 20, in support of the last idea? Shall we accredit *Tradition*, handed down by such a person? Moreover, if Irenæus,† by some called the Disciple of Polycarp, the Disciple of St. John, who in this case ought to have known the truth, asserted for the sake of supporting a fanciful theory, in illustration of John viii. 57., that our Lord must have nearly reached his fiftieth year at the time of his crucifixion—to make out which, contrary to the express declaration of the four Evangelists, he

* See a subsequent note.

† Adv. Hær. ii. 39.

interpolated more than fifteen years between his baptism and the commencement of his ministry—of what authority can he be in matters of Tradition? If such distinguished men as Clemens Alexandrinus and Origen bore testimony to the authenticity of that stupid production and forgery, the apocryphal epistle of Barnabas, whose misrepresentations of the Levitical law, cabbalistical nonsense, and monstrous blunders abundantly refute it, how can they be trusted respecting orally traditive communications? If Lactantius, too, could repeat the outrageous and stupid error of this unknown author on Isaiah xlv. 1., and reading *Κύριος* for *Κῦρος*, and arguing from that blunder as from a truth, could have applied the passage to Christ—in the one, *τῷ Χριστῷ Κυρίῳ μου*, in the other *Christo Domino meo*—can we, witnessing this want of Biblical knowledge, account him a safe custodier of Tradition? Nay, who that have read the frivolities with which the pages of the Fathers are filled, will trust their *judgment* respecting any standard of faith separate from the written Word? Who will allow these fanciful men to hand down to us another rule of life?

After this period, the progress of innovation was so rapidly accelerated, that before the close of the fourth century, many of the abuses which human invention had superadded to divine revelation, became almost completely established. These were subsequently matured into Popery in its worst form. When we find Augustine approving the administration of the Eucharist, for the purpose of removing a murrain from cattle, under the idea that it was caused by demons,* and recounting a miraculous vision vouchsafed for the purpose of discovering the concealed bones of Gervasius and Protasius, interred two centuries before;† when, about the same period, we read the miracles gravely related by Sulpicius Severus;‡ and consider, that through these periods, the Oral Traditions of the Church must have descended, and descended *unimpaired*, if we would accept them as sound portions of Apostolic teaching, we must be more than ordinarily credulous, if we can assent to their integrity or authenticity.

It is to Tradition, which is, as we have described it, that a party in Oxford would, in these days, direct the Church as to a rival of the Word of God! They would hew out for us a broken cistern which can hold no water; and little by little

* De Civitate Dei xxii. 8. ; in which are many most marvellous legends.

† Confess. ix. 8.

‡ Dial. i. 7, 8, 9. ; iii. 6.

lead us back to all the corruptions of Popery. It is impossible to foresee the mischief which they are performing, and which they are leading others to perform; yet it requires no prophetic spirit to perceive, that as Tradition before conducted the Church to Popery, the Tradition which these men advocate, will have a similar result, if it be revered, as they wish it to be. It is a fond fancy, that the adoption of Tradition may be restricted to any particular period of the Church; the barrier which the present party may prescribe to themselves will perhaps be broken down by their disciples; and all the gross absurdities of the later writers, often not exceeded by the Talmud or the *Sonnah*, may thus force their way gradually as points of faith. Nay, is not the mummery of abandoning the reading desk, of kneeling on the steps of the altar, and of affected and Pharisaic individuals, wearing the cross, sure indications of what will follow? Will not trine baptism, total immersion,* and unction be advocated upon the same principles? Nay, as prayers for the dead have already their apologists, as Bishop Ken has been canonized in a service formed on the Popish model, and deceased relations and friends have been provided with a devotional commemoration, and the Breviary itself has been strongly recommended to us, because our reformers did not go far enough, we may, as the fancy of these men ferments, expect a *βαπτισμος υπερ των νεκρων*, to be enrolled among our institutions. Their progress has been stealthy and dangerous; and if the Bishop of Oxford will tolerate such mountebankism and such doctrines in his diocese, no one can tell where these innovations on our established ecclesiastical practice will end. If the Church, according to our Articles, has the sole power of deciding on her rites, no member of that Church has a right to

* Baptism was mostly confined to Easter and Whitsuntide; and, from a Tradition, that the West was the place of darkness; the candidate's face was directed to that quarter. When he renounced the Devil and his works, he was wont to stretch out his hand, as if in defiance of him: the renunciation twice took place, once before the congregation, and once at the font. Then followed a sort of *exorcism*; after which he was stripped of his garments, and anointed with oil, the sign of the cross being made upon his forehead. Then twice immersion took place, afterwards another unction; and at last he was clothed in a white garment, which he wore for a week, and then deposited in the Church. If we were to revert to such falsely called primitive customs, the simplicity of our services would be destroyed, and these absurd and other equally absurd encumbrances would supply its place. These were a yoke which our fathers could not bear.

add to them, or subtract from them, under any pretext: if any one be dissatisfied with her formularies and institutions, let him leave her communion, and not try to establish a new sect within her pale.

When Mr. Froude, in his *Remains*, says, "I should like to know why you *flinch* from saying, that the *power of making the body and blood of Christ* is vested in the successors of the Apostles;" when he advises us to reject "*the obnoxious phrase Mass-book,*" and substitute for it "*the Liturgy of Peter,*" which not all the criticisms of the collective party can *prove* it to be; when he asks, why we praise Ridley?—when he unblushingly, on many occasions, avows his hatred to "*the Reformation and the Reformers,*" and declares, that "*the Reformation was a limb badly set: it must be broken again, in order to be righted,*" and talks of our trumpery principles about Scripture as the sole rule in *fundamentals*—is it possible to deny, that the writer of these offensive expressions may with good reason be suspected to have been a disguised Papist? There was a time when such things would not have been tolerated by the spiritual Authorities; when Bishops, mindful of their solemn office, would have laboured to preserve the Church in unity and wholesome discipline, and not have looked on, as now like so many Gallios, careless of these things and their consequences. There was a time when no Clergyman could have offered the Breviary as supplying matter for devotion, without losing his gown; without the fact being accepted as evidence, that he was in heart a Papist. There was a time, when no Clergyman would have written the following hymn:—

Ave Maria! Mother Bless'd,
To whom caressing and caress'd
 Clings the eternal child;
Favor'd beyond archangel's dream,
When first on thee, with tend'rest gleam
 Thy new-born Saviour smil'd.
Ave Maria! Thou, whose name
All but adoring Love may claim,
 Yet may we reach *thy shrine*;
For, he, thy Son and Saviour, vows
To crown all lowly lofty brows
 With love and joy like thine.

But such things are now done at Oxford, unrestrained either by the Bishop or by the University.

We must, however, return to Dr. Shuttleworth, who cogently inquires:

"Is it, can it be, essential to a sound faith, that we should sur-

render the verdict of our own deliberate judgment in the attempt to understand the plain text of Scripture, merely because a certain number of uninspired human beings, like ourselves, may have thought otherwise?—men not removed, indeed, so far as ourselves from the Apostolic age, in point of time, but perhaps more separated than even we ourselves are at the present day, by the interrupted intercourse of man with man, which prevailed at that period, by the scanty circulation of their literature, and their ignorance of the necessary canons of sound criticism—if we begin to adopt merely human dogmas, solely because they are ancient, where, it will naturally be asked, are we to stop ? ”

Tradition, legitimately employed, is not without its value, as we have already had occasion to remark ; but Tradition must not be raised to a parity with the Scriptures. Where we find the obvious purport of the Scriptures illustrated by the belief and practice of the primitive Church, we allow to the Fathers the high respect which they deserve ; but when we find in them Traditions and Expositions contrary to the obvious purport of the Scriptures, we feel ourselves bound to reject them. It would be a laborious and weary task to illustrate this remark as fully as we might from those voluminous writers ; yet it is one which might be accomplished. When “ Tradition is set up as an integral portion of Revelation,” it is necessary to point out its weakness.

The restriction under which it is now professed to adopt Tradition, according to the already quoted rule of Vincentius of Lirins, is so extensive, “ that if acted upon, it would make the exception entirely exclude the rule ; ” for what doctrines in any way connected with Tradition can be strictly said to have been *always* and *everywhere* and *by all* adopted ? Doctrines of this description flow from the Scriptures, not from Tradition. When we recollect how many at one time adhered to the Arian heresy, the doctrine of the Trinity, which is clearly conveyed to us in the Scripture, cannot claim the sanction of Tradition, according to this rule : the *semper* manifestly falls, and the *ubique* and *quod ab omnibus* will hardly maintain their ground. Yet when it has been found expedient, this rule has been relaxed : “ who, for instance, would ever have supposed that the Church of Rome, with its masses, its image worship, its purgatory, and its indulgences, would gravely appeal to this very test by which to try the validity of a Tradition ? * ” The monstrous allegation, that

* We quote from Dr. Shuttleworth the words of the Romanist Moreri, in his General Dictionary, under the head of Tradition. “ Parmi les Chréticis on distingue deux Moyens de connoître la parole de Dieu et la doctrine de Jesus Christ ; qui sont l’Ecriture

we owe our belief in the Canonical Scriptures to Tradition—or, in other words, that the New Testament itself is but Primitive Tradition, because it has descended through successive generations to our time, is most captious sophistry; for it has descended to us as an acknowledged historical fact, accredited by the Fathers, but not deriving its authority from them; and, as the Doctor says, we may as well call the Pyramids of Egypt a Tradition, as designate the Apostolic writings as one.

The Doctor rightly believes, that not a single particle of Revelation, in the strict meaning of the term, is conveyed to us by Tradition only!—that it is improbable that any portion of the necessary articles of belief should have been originally allowed to remain extraneous to the written Word of God; and that it is certain, that if such portions had been floating in Oral Tradition, the record of them is now irredeemably lost. If, then, the interpretation of the Church is entitled to respect, it is not coercive. The Church of Rome supported many doctrines by its interpretations, such as the well-known deduction of the Pope's supremacy from the *duo luminaria*, mentioned by Bishop Marsh; the defence of image-worship * from the words of the Psalmist, "like as we have heard so have we *scen*," the vindication of the Pope's spiritual and temporal authority from "Lord, here are two swords," and the defence of *penance* from *agite pœnitentiam*, in the Vulgate; though Quinctilian shews that these words mean *to repent* in correct Latinity. † What security have we, that if the present approximation to Romanism be allowed to proceed undisturbed in its course, we shall not be expected to submit to similar outrageous and puerile interpretations! In

Sainte et la Tradition. Les Catholiques les croient *tous deux de même autorité*; mais il faut comprendre sous le nom de Tradition les écrits des Pères, qui rendent temoignage de la doctrine de l'Eglise Catholique. *Et afin que les traditions soient la regle de la Foi, il faut qu'elles aient les conditions marquées par Vincent de Lirins dans son mémoire qui sont l' antiquité, l' universalité, et l' uniforme, qu'il paroisse, que c'est une doctrine enseignée dans toute l' Eglise, en tout tems, et par tous les Docteurs Catholiques. Les traditions, qui n'ont pas ces caractères, sont sujettes à l'erreur, et il ne faut pas se fier à des traditions populaires, dénuées de preuves et de temoius.*" "Such," says Dr. Shuttleworth, "is the security afforded against the possible adulteration of the Christian doctrine by the adoption of this celebrated canon. Can we, for a moment, question the authenticity and soundness of the Romish Traditions, after their having been tested by so safe a criterion?"

* Dr. Shuttleworth, pp. 91, 92.

† Inst. Orator. Lib. ix. c. 3.

what way in these attempts to improve on the doctrines of the Bible, do the advocates of Tradition act better than the Pharisees with respect to the ritual law of Moses, than the Monks of the Thebaid, and the Ascetics of the middle ages? The attempt has no foundation in revelation, nor is it suited to the circumstances of human nature, nor can it have any effect beyond the revival of the cold superstitions of past times, and the substitution of the abject slavery of external ordinances for the vital religion of Christ.*

In addition to Dr. Shuttleworth and Mr. Holden, Mr. Maurice gives his testimony against these insidious allurements to Popery, and pertinently observes, that these are strange times when the Fathers in Zion are asleep, and the Masters in Israel are dumb; and we perfectly agree with him, that as long as we can have Moses and the Prophets, Christ and his Apostles, we envy not Dr. Pusey Augustine, and the Fathers; but we have a right to demand that his party will not force them upon us. Dr. Hook, however, avers, that this new sect in the Church is not making a party:—how is it, then, that they confine not their opinions to themselves? how is it that they are commanding the Press as much as they can?—how is it, that at the same time as this number two or three new Magazines proselytizing in the cause will appear? which, with the *British Critic* and *British Magazine* already their own, constitute no unimportant armament? *Is not Dr. Hook himself connected with one of them?* The Bishop of Oxford, too, in his Charge,† admits

* Dr. Shuttleworth.

† Dr. Hook's coarse and unwarrantable attack on Dr. Faussett shows the spirit of the party. It is that of Roman intolerance. Dr. Hook, on the other hand, defends the Bishop of Oxford, who admits that continual though anonymous appeals have been made to him to check the breaches in doctrine and discipline, through the growth of Popery. The Bishop says, that, *after diligent inquiry, he cannot find anything that might be interpreted a breach of discipline in the public services of the Church*; and at pp. 19, 20, expresses himself in a manner which convinces us that he is in heart one of these "*Apostolicals*." His words are, "at the same time so much of what has been objected to, has arisen *from minute attention to the Rubric*, and I esteem uniformity so highly, (and uniformity can never be obtained without strict attention to the Rubric), that I confess I would rather follow an antiquated custom (even were it so designated) WITH the Rubric, than be entangled in the *modern confusions* which arise from the neglect of it." But where in the Rubric is it required that the reading desk be forsaken for the steps of the altar? *Has the Bishop given authority that prayers be read in the Chancel?* has it not occurred to him, that

the fact of well-known irregularity, but contents himself with announcing its cessation; but this is not true; for irregularities are still uncontrouled in his diocese. In our opinion, as far as innovations in the Church-practice occur in the diocese of Oxford, his Lordship should principally be censured; because they could not have continued to this time without his permission, tacit or expressed. Had the Bishop interposed his spiritual authority, the Church of Christ would not have been now rent by schism: to him therefore we justly inpute the blame.

It is indeed a most extraordinary act of presumption for anonymous writers to dictate to the whole Church of Christ, whether clergy or laity, and in the midst of one of our Universities to send forth their tracts *ad scholas*, whilst from the circumstance of no effectual check having been given to them, the whole country is set in a feverish excitement. By what right do they disturb our established practices, and why are they permitted thus to abet Popery under the semblance of Churchmen?

“There is something (says Mr. Maurice) very remarkable in the circumstance, that two of the King’s Professors in the University of Oxford should be brought before the public, as prominent characters in those two opposing factions so rampant in the present day—viz.—the Regius Professor of Divinity, and the Regius Professor of Hebrew, both of them canons in the same cathedral, occupying the east and west angles of the large square of our most distinguished college.”

This we grant, with Mr. Maurice, to be very remarkable; but we think it still more so, that the University, which, at the instance of Dr. Pusey, acted with energy against Dr. Hampden, should, in the case of Dr. Pusey himself, and his friends, be completely quiescent. It is, indeed, very remarkable, that *either of them* should *still* occupy an angle of the great square of Christ-Church.

When Mr. Newman, one of the most strenuous of the party, affirms that the blessed Virgin Mary *need have made no offering, as requiring no purification*, calling her the *Mother of God*—the *Deipara* of the Romanists:—and when in the 71st Tract, where the encroachments of Romanism are the subject, we read:

“We can but *honour* all good Romanists for such aggression: it marks their earnestness, *their confidence in their own cause, and their charity* towards those whom they consider in error. We need not be

the right which these men claim for innovation may be claimed by every parish priest in his Lordship’s diocese, and that some may have different and very singular fancies? In such a case, would his Lordship be as ready to urge *the Rubric* in their defence?

bitter against them: We are under no constraint to go out of our way spontaneously to prove charges against the Romanists: We are not *obliged* to prove them incurably corrupt and heretical: no, nor *our own system unexceptionable*,"

is it possible to mistake the drift of the language?

When we further read of *the English System as at present conducted*; and are informed that we should put into the background the controversy about the Holy Eucharist; that

"Either the Bishop of Rome has really a claim upon our deference, or he has not; so it will be urged: and our *safe* argument at the present day will lie in *waiving the question altogether*, and saying, that, *even if he has, according to primitive rule*, ever so much authority, (and that he has some, e. g. *the precedence of other bishops, cannot be denied*), that it is in matter of faith altogether *suspended and under abeyance*, whilst he upholds a corrupt system against which it is our duty to protest,"

even with the cautionary close of the paragraph, it is impossible to conceal from ourselves the very strongly manifested inclination to Popery. Why are we to *honour* assailing Romanists, who would root us and our memory from the earth? What means *their confidence in their cause*, but a confidence that they will be able to destroy Protestantism? Is that a reason why we should *honour* them? Why are we not *obliged* to prove charges against the Romanists when they seek to bring charges against us? Why are we to remain in indolent security, when our altars are threatened, our personal safety is endangered, and our Church is marked for the spoiler? Why may we not substantiate our own system, and prove their's corrupt and heretical? As we know no *primitive rule* which gives precedence to the Bishop of Rome, we are not under the necessity of waiving the question altogether, and we cannot understand the term "*under abeyance*" as implying less than an acknowledgement of his supremacy, as capable of resumption.

The writer of this dangerous Tract, conceding that the Tridentine decree, which declares, that it is good and useful suppliantly to invoke the saints, and that the images of Christ and the Blessed Virgin, and the other saints should receive due honor and veneration, goes to the very verge of what the *cautious* Christian should receive, nevertheless hints in exactly the same papistical spirit, that it may possibly admit of an honest interpretation. How iconolatry, in its direct and positive contradiction to the second commandment, can admit of an *honest* interpretation, we labour in vain to satisfy ourselves. In another part of the Tract, the writer has argued the "*unscripturalness*" of image-

worship as *its only condemnation*, which one would think sufficient, and not deem it necessary to point out the senseless folly of worshipping the works of man's hand; but the writer supposing, that this argument would open the door to a multitude of distinctions and pleas, prefers an appeal to early Church History, the Fathers, &c., as if these had any authority comparable with that of the Word of God.

That our readers may judge how far these writers seem to be attached to the Church of England, we subjoin other extracts from the Seventy-first Tract:

“We may grant, in the argument, that the English Church has committed *mistakes* in the practical working of its system; nay, is *incomplete* even in its *formal doctrine and discipline*. We require no enemy to show us the probability of this, seeing that *her own Article expressly states, that the primitive Churches of Antioch and Alexandria, as well as that of Rome, have erred* not only in their living and manner of ceremonies, but also in matters of faith. *Much more is a Church exposed to imperfection, which embraces but a narrow portion of the Catholic territory, has been at the distance of 1500 to 1800 years from the pure fountains of Tradition (!!!)* and is surrounded by political influences of a highly malignant character. *The English Church is, for certain, deficient in particulars, because it does not profess itself INFALLIBLE.*”

The explanation given is most Jesuitical; but the words are too plain to require a comment.

On the other hand, there are passages which seem to breathe a contrary spirit—passages which carry with them an appearance of affection to the Church of England; of caution against the Church of Rome. How are we to decide between the two? What are we to think of the hot and cold thus alternately blown? In the advertisement of the Seventy-second Tract, we even read:

“The existence of *Apostolical Tradition* in the early Church, in behalf of the doctrines of the Trinity, Incarnation, and the like, has been made a pretence of introducing *so-called Apostolical Traditions* concerning various unfounded opinions in faith and practice;”

which is the very charge that we allege against the authors of these Tracts. Must we not think that passages like these are designed to throw us off our guard?

But whilst we have the Scriptures, which clearly develop these leading doctrines, we have no need of resorting to the authority of Tradition; and we do not conceive any one to be in the condition of exhibiting *critical* proofs of the *surviving* state of *Apostolical Tradition*. Too little that is genuine of the *immediate* successors of the Apostles, has withstood the

desolations of ages, to enable us to refer a competent selection from the many floating Traditions to an Apostolical source; and the writers of the second century can, at the best, be but subordinate authorities, on which we cannot implicitly rely. The strange passages in some of the latter books of Irenæus are conclusive evidences, that we must not discard our judgment for any traditive matter with which this century is fraught.

Opposed to this Oasis-like profession of attachment to the Anglican, and aversion to the Romish Church, stand the following facts. This party is disturbing the unity of the Church, on the credit of writers whose authority will only be admitted in a very qualified degree by many; as they branch out into theories—parties of Paul, Cephas, or Apollos—they open a wide door to the enemies of our Establishment. These Popish, or at least semi-Popish opinions, we conceive incompatible with any station in the Church; and we think, that secession and abandonment of the loaves and fishes would be more honest than treason within the sanctuary.

A most sensible writer in *Fraser's Magazine* has viewed the subject in the same light, (August, 1838), and completely penetrated the occult, but designing plans of this confederacy. He acutely calls to mind the disguises assumed by the Jesuits in the days of Elizabeth and her successors, and adds most properly:

“We cannot dismiss from our minds the apprehension, that among the leading spirits of this sect, there must exist some one or more who are diligently, *though covertly*, doing the work of the apostate Church, and of her most subtle missionaries, the followers of Ignatius Loyola.”

Such too is our own opinion.

The same writer quotes from these productions another evidence of our allegations:

“He seeks in the Church an army, small perhaps, but united, organized, uncompromising, and proselytizing, whose noble attitude, and words of high authority, scarce imitated by the crowds around them, would be almost at once his guarantee for joining their warfare, and trusting their guidance. *Would he find this in the Church of England?* Again, it is affirmed, that in the Church of England, ‘he would not find *authority*.’”

We ask, does this language befit the University of Oxford, as Members of the Church of England, and Instructors of her future Clergy? Does the pliant Bishop of Oxford again find an excuse for it *in the Rubric*? If, during the culpable apathy of our spiritual authorities, heresy may thus mature its growth, and the inferior Clergy censure the Church, and innovate on

her forms of worship, we may apply to these times the old doggrel,

“ Ill fares the hapless family that shows
A cock that’s silent, and a hen that crows.”

Many writers, misguided by the profession of adhesion to the Anglican Church, which may be discerned occasionally, defend their authors as orthodox; pleased with the assertion of the Apostolical succession, they do not criticise the argument, which seems to be intended to be founded on it. Much less do they view the authority claimed for Tradition in the light in which we view it. Dr. Wiseman claims it, equally with them, in support of his Church: and what *uneducated* man can decide between the claimants? They and Dr. Wiseman may converge so finely on the point that there will be no barrier to prevent the readers of the Tracts from plunging at once into Romanism. If Tradition be valid for the one party, it is valid for the other; and every one who has read the latter Ecclesiastical writers must know, that the Romanists can there directly appeal for many of their Traditions. The authenticity of Tradition should therefore be proved ere it be received: if that authenticity cannot be proved, Tradition should be accounted of inferior importance and no authority where doctrines are concerned.

Mr. Froude “can see *no other claim* which the Prayer-book has on a layman’s deference, as the teaching of the Church, *which the Breviary and Missal have not in a far greater degree.*” What the Breviary is, may be seen in No. 75 of the Tracts; and if its adoration of the Virgin and its invocation of Saints entitle it to a greater degree of deference than the Prayer-book, it is clear that the person who assigns to it that deference, must himself be infected with the Roman superstition.

Mr. Newman, too, on the Arians of the fourth century, says, “Surely the Sacred Volume was *never intended to teach* us our creed, however certain it is, that we can prove our creed from it, *when it has once been taught us*”; which words the Roman Catholic Dr. Wiseman avers *to be sufficient for his purpose.* Here, then, is a recognition of this doctrine by an avowed Papist! But in Froude’s “*Remains,*” the suspicions are so strengthened as hardly to leave the fact in doubt, although the Editor, in his Preface, attempts, by sophistry, to lead us to a contrary inference.* We defy any impartial person to read the

* We submit the following extracts to the judgment of our readers. “I think people are injudicious who talk against the Roman Catholics for worshipping of Saints, and honouring the Virgin and Images, &c. *These things may perhaps be idolatrous: I cannot make up my mind about it.*” Vol. I. 294.

passages in the note, without attaining the conviction that Mr. Froude aimed at the establishment of a new sect, and that a Papistical spirit predominated in his mind. In Vol I. p. 336, he states, that he was becoming every day a less and less loyal

“The only thing I can put my hand on as an acquisition is, having formed an acquaintance with a man of some influence at Rome, one Monsignor ———, *the head of the ——— College, who has enlightened ——— and me on the subject of our relation to the Church of Rome.*” This, the Editor, in a note, wishes us to understand as a *jest.*—Ib. 306.

“So much for the Council of Trent, *for which Christendom has to thank Luther and the Reformers.*”—Ib. 307.

“It has lately come into my head, that the *present state* of things in England makes an opening for *reviving the Monastic System.* I must go about the country to look for the sheep of the true fold: there are many there, I am sure; *only that odious Protestantism sticks in people’s gizzards.* I see Hammond takes that view of the infallibility of the Church, which P. says was the old one. We must revive it.”—Ib. 322.

“Any thing that sets people agog is on our side. I deprecate a calm.”—Ib. 326.

“How do you like my ‘Appointment of the Bishops’? I have sent one on ‘State Interference in matters spiritual.’ Very dry and matter of fact, and *mean to have a touch at the King’s Supremacy.*”—Ib. 328.

“We will have a *vocabularium apostolicum*, and I will start it with four words: *pampered aristocrat, resident gentlemen, smug parsons, pauperes Christi.*”—Ib. 329.

“I wish you could get to know something of S. and W. unise,* *un-Protestantise, un-Miltonize them.*”—Ib. 332.

“We ought to employ itinerant talkers in England: *I am sure I could stir up people very much in Devonshire and Cornwall in that way.*”—Ib. 338.

“You will see it in my letter *The length that I am being pulled on in Anti-Protestantism.*”—Ib. 347.

“Mind to send lots of tracts, for I shall try hard to *poison* the minds of the natives out here. I should like to see a good one (production) on the clergy praying with their faces to the altar and their backs to the congregation. *In a Protestant Church the parson seems either to be preaching the prayers or worshipping the congregation.*”—Ib. 365.

In Yankee-land it is very stupid to insist on the Clergy having no secular avocations: *honest tradesmen, who earn their livelihood, would be far more independent and respectable presbyters than a fat fellow who preaches himself into opulence.*”—Ib. 366.

*Why is not this word printed at full length?—Would it develope too much?

son of the Reformation; that we cannot know, that any seemingly indifferent practice of the Church of Rome is not a developement of the Apostolic ἡθός; and that "it is to no purpose to say, that we can find no *proof* of it in the writings of

"As to the Reformers, I think *worse and worse of them*: Jewell was what you would call, in these days, an irreverent Dissenter: his Defence of the Apology disgusted me more than almost any work I have read."—Ib. pp. 379, 380.

"When I get your letter, I expect a rowing *for my Roman Catholic sentiments*. Really I hate the Reformation and the Reformers more and more, *and have almost made up my mind that the rationalist spirit they set afloat is the ψευδοπροφήτης of the Revelations.*"—Ib. 389.

"I am more and more indignant at the *Protestant doctrine on the subject of the Eucharist*; and think that the principle on which it is founded is *as proud, irreverent, and foolish* as that of *any heresy, even Socinianism.*"—Ib. 391.

"I shall never call the Holy Eucharist *the Lord's Supper*, nor God's Priests *Ministers of the Word*, or the Altar *the Lord's Table, &c.*: innocent as such phrases are in themselves, *they have been dirtied*: nor shall I even abuse the Roman Catholics, *as a Church*, for any thing, except excommunicating us. I have two schemes about the Tracts. 1. I should like a series of the Apostolical Divines of the Church of England. 2. I think *one might take 'The Jansenist Saints,' 'Francis de Sales,' 'The Nuns of Port Royal,' 'Pascal,' &c.*"—Ib. 305.

Respecting the Tracts, he writes, "also on the Communion.....you seem cramped by *Protestantism*. However, the wiseacres are all agog about our being Papists. We are Catholics without the Popery, and *Church-of-England-men without the Protestantism.*"—Ib. 404.

These passages, many must think, will require no comment; in fact, they breathe a spirit of disaffection towards the Church of England, an inclination to Popery within certain limits, which cannot be qualified by anything of an apparently opposite tendency, to be found in the volumes. If words have meaning, the author desired the subversion of our existing institutions to be replaced by others, to be devised by these "Apostolicals:" and it is very clear, from the omissions which we have noticed, the numberless "....." which occur in the work, that in his papers he expressed his opinions in a freer manner than it was accounted politic to disclose:—perhaps he too fully developed his ulterior views. It is impossible to separate him from *The Tracts for the Times*: his correspondence and the concluding part of his second volume establish the fact, which is corroborated by the Editor's reference to the Tracts which he wrote, and his anxiety to affix a wholesome explanation to certain expressions. To this we may add, that we have no difficulty in recognizing how far his suggestions were adopted by his friends.

the six first centuries: they must find a *disproof*, if they would do any thing:" on which principle, any nonsense which records exist not to *disprove*, may be accepted, even if its proposers are unable to *prove* that it has ever been a point of faith. In these "*Remains*," there are suspicious omissions; and letters are mentioned by Froude, which are not printed, plainly leading us to surmise that the editor of his papers feared to commit to the public the whole of the unblushing sentiments which he cherished. Innovation and degradation were his objects: the former is proved by the quotations--the latter is apparent in his occasionally scurrilous language, and his idea that the Clergy should not be *gentlemen*. His projected *opusculum*, "A Companion for the Prayer-Book," (V. I. 365.) if the rough notes should be *honestly* published, might plainly develop his views. And at p. 370 we receive an authority to assert that the mode of Episcopal appointment would be one subject of his proposed alterations, since he admits that unless an alteration in this respect should take place, he would be one of the separatists from the Church. We heartily wish, that all his *clique* were *separated* from it. The *Commercial Clergy*, whom he was so anxious to see, would infallibly prove the converse of his own words, "that εθη are the hand-glasses, under which ηθη grow."

Mr. Froude was one of the writers in *The Tracts for the Times*, and occupies his pages much about them: when, then, he speaks of the only chance of the party being "spoliation on a large scale," (V. I. 396), casts a sarcasm on "*the destroyers of nunneries*," (397) and lauds the *Edinburgh Review* for doing the "*dirty work*" of this party in maligning "Luther, Melancthon, and Co." those, who cannot divine his contemplated plans, must be remarkably dense; and we are exceedingly surprised, that *all* the members of our Church do not see the danger of this schism. The occasional Latin Papistical quotations equally shew the bias of Mr. Froude's mind, as well as his own quotation,

"The age is out of joint. O cursed spite,
That ever I was born to set it right!"

And this bias is fully demonstrated by his irreverent remarks on the Prayer-book. The custom of excommunication and the council of Trent seem to have been his chief objections to Romanism; for we cannot discover any others which were momentous. Independently of these, he was far more of the Romanist than of the English Clergyman; and there is no doubt that all the modifications which he would have introduced into the Church, would have been very closely approximated to

Popery. His Article on the Ancient Liturgies, a task on which Renaudot had long before employed himself, which Article may also be seen in No. 60 of *The Tracts for the Times*, notwithstanding its plausibility and its evidence of the coincidence of certain parts in the distinct sets for more than 1383 years, entirely fails in tracing them to the Apostles, except through Tradition, by which things manifestly impossible might as fairly be proved; so that even in this respect the party is obliged to have recourse to this meagre subsidiary to supply the chasm of centuries; though, on the strength of it, Mr. Froude hesitated not to call the Mass the Liturgy of St. Peter. We are fully persuaded, and think, that we have offered reasons for our persuasion, that the Church is endangered by this party, *these Church of England men without the Protestantism*, or, in other words, *these Church of England men quoad the emoluments*, but not *the principles*. The abuse and sarcasms which have been directed against our reformers, and the undeniable propensity to Romanism, which the writers display, one would think, would be sufficient to prevent the extension of this heresy among the Clergy. May we not say

Aut hæc in nostros fabricata est machina muros,

* * * * *

Aut aliquis latet error ?

We have, moreover, observed individuals attached to this school of late busily employed in endeavours to give another illustration to those passages in the New Testament, which have been generally applied to Popery, and to others, which have seemed convertible to their purpose. Opinions as allied to Popery as those of Mr. Froude, the already recited writer in *Fraser* has produced, from Nos. IV. and IX. of these Tracts, and the author too of the *High Church Principles Examined*, (from whom we dissent on a great variety of points, which we shall not interrupt our present paper by discussing), has also brought forward some startling extracts, which present the same suspicious appearance. When, in No. X., we are desired *to be sure* that the Bishop is Christ's appointed representative, *as if we actually saw him work miracles, as St. Peter and Paul did*, that he is Christ's *earthly likeness*, we cannot abandon the thought that the Pope's supremacy flitted before the mind of the author. Who will call MALTBY or STANLEY Christ's *earthly likeness* ?

The British Magazine also has the following verses :

O that thy creed were sound,

For thou dost soothe the heart, thou Church of Rome,

By thy unwearied watch, and raised sound*
Of service, in *thy Saviour's holy home*: (Feb. 1836.)

which leads us to exactly the same conclusion respecting the religious principles of these men.

The Author of the *High Church Principles Examined*, seems to be a Dissenter, though he has a national dislike to the Papistical doctrines of the Oriel party: but he has incorrectly handled the arguments, and tested the allegations of the Tracts by his own opinions, producing† little or nothing which a critic will allow to be a voucher for those opinions. The main point between us and the *ignes fatui* at Oxford is the validity or invalidity of Tradition; it is the substratum on which the superstructure has been raised: it is that to which the Romanist has equally appealed. This accordingly has been the stand which Drs. Shuttleworth and Wilson, and Mr. Holden, have very properly taken. It must be the stand which every one of common sense will take in this dispute; and there is no point which may be more satisfactorily determined, even if a reference be made to the weary volumes of the Fathers: for their credulity will show that Tradition flowing through their pages cannot be regarded as apostolical.

Bishop Marsh observes, that the rejection of Tradition is the vital principle of the Reformation; hence, those who seek to revive its authority, have expressed themselves in violent terms against the Reformers. The things which Professor Keble says must be abandoned, rather than a surrender of one jot or tittle of primitive faith, "the precious apostolical relics," should take place, viz. "present opportunity of doing good; external quietness, peace, and order; a good understanding with the temporal and civil power; the love and co-operation of those committed to our charge; and all other pastoral considerations," are so very important that it may be most reasonably exacted, that those relics be proved equally precious and apostolical, ere such a surrender be demanded. Dr. Wilson properly remarks, that the authority of any one Father, or that of all the United Fathers, is not apostolical authority; and that their testimony to any doctrine is a matter of credibility, not of faith, unless it be confirmed by the Word of God. We indeed cannot understand how this Tradition, assumed to be pure, is to be proved more genuine than the traditionary rubbish, which may be read in the Patristical pages; for however those who may seek to extract it from the

* *Sound* rhyming with *sound* is very bad.

† From this censure we exempt Misopapisticus, whose letters we had not seen when this passage was written.

Mass may be satisfied with their own process, there is no warrant that others will be equally satisfied with it. Dr. Wilson, quoting from Bishop Marsh, has shewn the striking coincidence that subsists between Professor Keble's statements and the Tridentine decree, made at the fourth Session, relating to *Scripture* and *Tradition*, which is singular enough, as the Council of Trent was one of Froude's few objections to Romanism. Our sixth Article, as Bishop Marsh has proved, contradicts the Tridentine decree: instead of proposing "two *partial* rules of faith, viz. *Scripture* and *Tradition*; instead of describing *Tradition*, or the unwritten Word, as *equal* in authority with *Scripture*, or the written Word, it gives the *whole* authority to *Scripture* alone. The sixth Article therefore rejects, entirely and absolutely, *Tradition* as a rule of faith. Hence, perhaps, Froude's antipathy to the Articles.

Have these persons reflected on the moral effect of their doctrine, that *Scripture* alone is not a sufficient instructor? What security have they that the *Traditions* which they may think proper to select and offer to public acceptance, under the name of Apostolical relics, will be received as such? What security have they, that others which *they* may reject, will not be brought forward by another party? Are they not undermining the reverence with which the word of God, as containing all things necessary for our salvation, should be regarded? Professor Keble, however, says, "This use of Apostolical *Tradition* may well correct the presumptuous irreverence of disparaging the Fathers under the plea of magnifying *Scripture* The very writings of the Apostles were first to be tried by it (*Tradition*) before they could be incorporated into the Canon: they, the *Scriptures* themselves as it were, do homage to the *Tradition* of the Apostles; *the despisers, therefore, of that Tradition take part, inadvertently or profanely, with the despisers of the Scripture itself.*" We are at a loss for the Professor's *authority* that the *Scriptures* do homage, as it were, to the *Tradition* of the Apostles; for some of the Apostles having been alive when the three first Gospels and Acts and several of the Epistles were in circulation in the Churches, and St. John having survived to a late period, and added in his own Gospel the things wanting in the others, as long as these living authorities survived, there could have been no need of appeal to a floating *Tradition*; and ere the despisers of the *Tradition* which is insisted upon in the present day can be said inadvertently or profanely to take part, as a consequence, with the despisers of the *Scripture* itself, it must be shewn that that *Tradition* is pure

and identical with the Tradition of the Apostolic times. This is the proof we desire; but it is one which cannot be given.

Examining Tradition in the sense of *actus tradendi*, Dr. Wilson (of St. Luke i. 1-4), observes:

“Tradition in its first and essential meaning seems to belong to the Apostles in a sense in which it can never be correctly applied to any one who has not received in the same immediate manner from the fountain head of *authority* that which he *delivers*. If a new revelation were vouchsafed to any one, then would his declaration of it be properly a Tradition; but that we have no reason to expect any such revelation in matters of faith is evident from Jude, ver. 3.”

The ἀπαξ παραδοθεῖσα τοῖς ἁγίοις πίστις appears to preclude the idea of any Tradition independent of the Scriptures as a rule of faith; it implies a faith *once for all delivered*, that faith which was delivered by the Apostles; that faith which the Apostles committed to those writings, which we call the New Testament. This act of delivery was τοῖς ἁγίοις to the Church, the faithful in Christ Jesus; and Tradition “was the delivery of that which the Apostles had received from their Divine Master, and the Church was the depository to which the deposit was entrusted.” Hence, in Scripture, it is called the pillar and ground of the Truth;—in our Articles a witness and keeper of Holy Writ.

The early Church made constant appeals to Scripture, and admitted no one doctrine as of Apostolical authority, unless it could be proved from the Scripture. As many like St. Luke had taken in hand to set forth in order a declaration of the very things most surely believed, “might not (Dr. Wilson asks) their διηγήσεις be allowed to be *precious Apostolical relics, remains to be guarded with extreme jealousy*,” &c.? Had they been handed down to us, they would have been more trustworthy than any vehicle of Apostolical Tradition which may now survive; but as there is no intimation of their uncorrectness or heretical pravity, why were they superseded and lost? Because, it would seem, they were written by uninspired men, and God willed not that his Church should depend on such traditional testimony: if, then, as this admirable writer urges, these, which would have been the highest and purest channels of Tradition, were, on account of their UNCERTAINTY and SLIPPERINESS, cut off by the interposition of Divine Inspiration, that we might know the CERTAINTY (ἀσφαλεία), of those things, in which the Church was then instructed, apostolic Tradition is closed up in the inspired writings, beyond which, at this distance of time, *no certainty* can be attained. None but God

may dare to raise the curtain which has thus fallen on the *actus tradendi*.

Professor Keble's opinions are very strange:* and we are sure that he would not apply to a profane author the style of criticism which he applies to the New Testament. His notion, that this deposit committed to Timothy contained, besides the substance of Christian Doctrines, a methodical arrangement of the whole, and a certain system of Church Practice, both in government, discipline, and worship, is an extraordinary strain on *παρακαταθήκη*; and as, by the tenor of the argument, all this must have been *oral*, it is, as Doctor Wilson argues, still more singular, that even if St. Paul had not committed it to writing, neither Timothy nor any of his successors should have recorded it, and that it should not have been preserved in the Church of Ephesus, together with the two Epistles, which, in comparison of so important a document, might rather be regarded as private Epistles. Again, this deposit is conjectured to have been a kind of public charge at Timothy's ordination, which he was to entrust to faithful men, (2 Tim. iii. 2); whence it is inferred that it "related principally to *doctrine*." But, who for a moment, can imagine, that the things which Timothy had heard from Paul "*before many witnesses*," the things which he was to commit to faithful men *to teach others also*, were any but the Great Mysteries of the Gospel; the Word, in which, instant in season, and out of season, he was to do the work of an Evangelist, and make full proof of his ministry? Who can

* Professor Keble wishes to prove, that St. Paul left with Timothy *a specific deposit*, a treatise of Apostolical Doctrine, and Church rules—the rules and doctrines which made up the charter of Christ's Kingdom.—P. 20. This deposit is asserted to be something so wholly sufficient, so unexceptionably accurate as to require nothing but fidelity in its transmitters; (p. 21.): a body of truth and duty *totally distinct* from the Scriptures, and *independent* of them; (p. 22.); the substance of saving Truth in a sufficiently systematic form; (p. 23.): something *independent* of the Written Word, and sufficient at that time to refute heresy, *even alone*. (Ib.); to be parallel to Scripture; not derived from it, and consequently *fixing the interpretation of disputed texts*, not simply by the judgment of the Church, *but by authority of that HOLY SPIRIT* which inspired the oral teaching itself, of which such Tradition is the record. (P. 23). The faith once for all delivered to the Saints, in other words Apostolical Tradition, was divinely appointed in the Church, as *the touchstone of Canonical Scripture itself*. (P. 27.): made the *standard and rule* of God's own Divine Scriptures; (p. 28), *to which the Scriptures themselves do homage*. (P. 28.)

possibly believe that when St. Paul says, "I have kept the faith," he meant only that he had been faithful to a certain form of confession and methodized arrangements of general truth? By such language the Apostle could have had no intention, but that of appealing to the whole extent of his ministrations." To us it very clear, from 1 Tim. vi. 20., that the opposition, in which the παρακαταθήκη stands to βεβήλοι κενοφρονιαι and ἄντιθέσεις τῆς ψευδωνύμου γνώσεως, shows that the true Gospel of Jesus Christ, in contrast to Traditions current perhaps amongst the Jewish Christians of that day and the Gnosis, was intended by the Apostle. We cannot be expected to follow Professor Keble into all his other allegations, which Doctor Wilson has triumphantly disproved. As if to support his assertion, the Professor, however, says, "To these conclusions we are led by the consideration, first, that the truths and rules committed to Timothy's charge, were, at the time, almost or wholly unwritten." But Dr. Wilson shews, according to Greswell, that six of St. Paul's Epistles had been written TEN years when he sent the second Epistle to Timothy: those to the Ephesians, Colossians, Philemon, and the Philippians, almost six years; that to the Hebrews, THREE; that to Titus, ONE; the Gospel of St. Matthew, FOUR AND TWENTY years; of St. Mark at least TEN; of St. Luke, SIX years. Consequently, the Apostle, by having made no particular reference to these Gospels or his own Epistles, considered the whole Canonical Scriptures as the rule of faith, just as the Writings of the Old Testament had been the rule and criterion of the Apostolical preaching: hence, the general precept, μὴ ἑτεροδιδασκάλειν.

The authority cited from the Fathers is quite as felicitously overthrown by Dr. Wilson, who, in return, cites Cyril of Alexandria, as stating that Christ is the Truth, "i. e. the true rule, end, and object of faith, ὁ ἀληθὴς τῆς πίστεως ὄρος. In the Appendix he has given an instance of amplification in the Translation, where the argument rests on the amplification; the words are οἱ τοιούτων ἐπίσκοποι λοιπὸν ἀνελόντες τὰ παρ' αὐτῶν ἐπινοηθέντα ῥήματα οὕτως ἐξέθεντο κατ' αὐτῶν τὴν ὑγιαίνουσαν καὶ ἑκκλησιαστικὴν πίστιν; which Professor Keble renders, "on the other [part] the Bishops rejected the expressions devised by them, and proceeded to enunciate against them the sound faith, the faith of the Church from the beginning." Here the insertion of *proceeded*, and *from the beginning* is clearly designed to support the views of Tradition. Were all the quotations of this school to be carefully examined, similar instances might probably be found.

When we are further informed that this treasure, the identical

deposit, is lost, but must be recovered; that the genuine Canons of the primitive Councils, and the genuine "fragments of the primitive Liturgies must be searched for "the remnant of Apostolical Tradition,"—whom are we to depute to the "overwhelming task?" With whose critical judgment shall we be satisfied? Whom shall we trust "not only to purify but integrate" a mutilated and corrupted text? And when this shall have been done, who will or can prove the Apostolical authority of the sifted matter?—excepting as far as it may coincide with the Inspired Word. Moreover, we are required to establish a "consent among the Fathers, as to unquestionable relics of the Apostles;" but if Apostolical Tradition cannot be established until this shall have been effected, we may continue for ever in the good path which we have trodden. For it must be manifest to every one who has read the varying interpretations of the Fathers, and who has waded through their discrepant Traditions, that they cannot be conciliated without extensive mutilations and conjectural emendations; and very few will be inclined to elevate the conjectures that will be required for this purpose to the standard of the *Inspired* Scriptures. As Dr. Wilson says, the Fathers not only disagree in interpretation, but exhibit instances of manifestly unsound critical judgment, and often seem to quote Scripture for the mere sake of illustration.

Dr. Wilson has also glanced at the Apostolical succession, on which subject his opinion coincides with our own. The Apostolical character of the doctrines of the Church is most evident; but can the Apostolical succession be traced through all the links of the chain? We suspect that many interruptions would present themselves to the critical inquirer, and are sure, that the doctrine propounded has been intended to direct us to the Church of Rome, as that through which it might be traced. It has been a bait offered to the weak-minded and self-important. The twenty-third Article of the thirteenth of Elizabeth, about the admission of persons below the Episcopal dignity, who had been otherwise ordained into the Church, is not greatly in favour of Apostolical succession as now understood. Even in the Church of Rome the dictum, "*ubi vox apostolorum sonat, ibi cathedræ apostolorum præsent,*" makes not this succession of place or persons independent of a succession of doctrine. Our Church, in maintaining the succession of doctrine is right; and *in this sense*, we may fearlessly assert the Apostolical succession, for it is built on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone; but if we attempt to maintain an unbroken and successive Priesthood, we shall not be able to establish our proposition

The notion of an Apostolical succession, in its strictest and plenary sense, is a part of the foundation of the system which we are discussing, and we can easily imagine that it is calculated, by inflaming spiritual pride, to make proselytes. Nevertheless, the abettors of the notion are bound to produce the *unbroken chain*, "not through Rome; for there it has been *broken* by a deflection from Apostolical doctrines, and Rome scarcely otherwise could exhibit it; much less can it be proved through the native Britons, said to have been converted by St. Paul; for the records are far too scanty for such an important purpose, and there was a time when the Romish defection from Apostolicity prevailed in this land. It is, however, curious to perceive the inclination towards infallibility, which we detect in Froude and some others, in connection with this notion.

By the aid of Mr. Maurice's pamphlet, we are also enabled to notice some innovations in practice, which have a very dangerous and papistical tendency. Some of them appear to have resulted from Froude's suggestions. Speaking of the new mode in which the service of the Church has been performed by certain Ministers, he says, that the officiating Minister "kneels on a low cushion placed on the step of the Communion-table, and turns from the Congregation *with his face towards the Communion-table*, in which practice he continues during the prayers." This is exactly the practice which the Roman Catholics adopt, and cannot be misunderstood, as indicating a closer approximation to the Church of Rome than can be consistent with the safety of the Church of England. In a new Chapel of Ease belonging to St. Mary the Virgin, at Oxford, the same practice is observed, according to Mr. Maurice, who properly describes the nakedness of the interior, divested of its reading-desk;—may we not ask, when the Bishop consecrated this Chapel, could he have failed to notice the irregularity? Did *he* authorize the change?

In this Chapel the lessons are read from a small moveable desk, which just contains the Bible; and the prayers are offered from a small octavo prayer-book, the Clergyman kneeling on the step of the Communion-table, with his face turned from the people towards the East. A plain cross rises up and projects out of the wall from the centre of the Communion-table: in the central division of the Eastern window is a pane of glass "like a drop of blood polluting the whole," which is a representation of an ornamental cross or crosslet. Within the rails of the Lord's table is a second table or sideboard to receive the elements, until the Priest shall place them *upon the table* for consecration.

We again affirm, that there can scarcely be a nearer approach

mode of performing the service: nor doubt we, that if they be unchecked, greater liberties will be taken, and that it will not be long ere images, tapers, and all the abominations of the Roman idolatry desecrate our Churches. Things are rapidly progressing to this evil. Mr. Maurice adds, that the innovation is not confined to the Churches; but that even *in the Chapel* of one of the most distinguished Colleges at Oxford, the cross, which was in use in the reign of Edward the Sixth, has made its appearance. It is thus described by Mr. Maurice:

“It is a long strip of silk about two inches and a half in width, thrown over the left shoulder, where it is fastened by a pin or button, and extends downwards to the bottom of the surplice, before and behind, with a fringe of the same material at each end, and a cross of black silk raised and embossed just above the fringed border, the arms of the cross being extended cornerwise, or in the shape of the Martyr’s or St. Andrew’s Cross.”

Might not any Clergyman, according to his fancy, by exactly the same right, revive any of the obsolete dresses?—If so, may not our dresses become as parti-coloured as a clown’s at a pantomime? It is justly inquired, if the Bishop has given his sanction to these proceedings:—we affirm, that unless he *prevent them*, he is responsible for their consequences; and that if he trouble himself not about them, the Clergy in general should appeal to the Archbishop of the province. When, in addition to these things, we notice attempts to defend prayers for the dead, are we wrong in dreading that this new system will ultimately merge into Popery?

Since the preceding part was written, we have received the letters of Misopapisticus, which have some remarks that are very powerful, satisfactory, and most deeply argumentative. The subject is too important to be disregarded in any branch; and the light in which this writer has placed it is sufficient to shew the invalidity of Tradition, and the very small authority of the Fathers in many respects. We do not approve of the latitude of many of his views; but separating them from his proofs, we consider his letters unanswerable as to patristical authority. He perceives, with ourselves, that the doctrine of Apostolical succession has been the allurements by which many have been drawn into these opinions, and rightly shows, that Hooker, Cranmer, Wake, and other worthies of our Church, had opposite sentiments on the point: for, as Apostolical succession must rest upon Tradition, its admission will wholly, or in great part, cause the admission of Tradition as an authority.*

* We select from this work some of the absurdities contained in

It is very manifest from Polycarp, and the history of his martyrdom, that nothing was sanctioned at that time by the Orthodox Church but what *the Scriptures* taught; consequently, that no Tradition which cannot bear the test of the Scriptures

the Fathers. In the Second Epistle of Clemens, which is generally accounted spurious, but thought genuine by Archbishop Wake, we read, the Lord himself being asked, "when his kingdom should come," answered, "when *two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female,*"—the explanation of which by Clemens is even more absurd than the Tradition. In Barnabas and Hermas, the trifling is still worse. When Ignatius talks of his own soul as the *expiatory offering* for the Church of Ephesus, of the virginity of Mary, and the birth and death of Christ having been kept secret from the Prince of this world, and of all the stars, with the sun and moon having been the chorus to the star which guided the Magi; when also he describes the Saints drawn up on high by the Cross of Christ, as *by an engine*, using the Holy Ghost as the *rope*, and calling himself the wheat of God, says, that he shall be ground by the teeth of wild beasts, that he may be found the *pure bread of Christ*—we not only observe much which must be rejected, but have evidence, that Traditions passing through the hands of one so fanciful and extravagant cannot be relied upon. Justin Martyr too, one of the most learned Fathers, in more places than one, affirms, that God at first entrusted the earth to angels, some of whom (Gen. vi. 1, 2.) cohabiting with women, begot demons; which *Tradition* we know to be a Jewish fable. Athenagoras and Irenæus likewise appealed to the same Tradition. How many others then may have been equally corrupt? In his interpretation of the Scriptures Justin often errs; he makes some things *prophetical* and others *typical*, which were never intended to be so, and carries his fancy to a ridiculous extent; if he and other Fathers, who are censurable on the same ground, are claimed as the *traditive* interpreters, who are to be consulted for the sense of the New Testament, we imagine the best refutation would be in a selection of their interpretations. Irenæus is equally prone to speculation in some parts of his writings, and interprets Scriptural passages in a manner that is self-evidently ridiculous. He reports, that our Lord informed St. John, St. John certain elders, and elders who had seen St. John recorded, that "*the days (the millennium) shall come in which vines shall grow, each having ten thousand branches, and on each shoot ten thousand clusters, and on each cluster ten thousand grapes, each grape, when pressed, shall yield twenty-five kilderkins (metretas twelve gallons) of wine. And when any one shall lay hold of any of these holy clusters, another will cry, I am a better cluster; take me; by me bless the Lord.*" THIS IS TRADITION! On the subject of Baptism, some of the Fathers were very wild; Gregory Nazianzen and others allotted infants, who died unbaptized, a middle state, which was neither Heaven nor Hell; Tertullian said, that the baptismal waters

should be accepted. Misopapisticus, after his Survey of the Apostolical Fathers, cogently asks: "*if these writings contain no Traditions, either as to doctrines or practices, where are they to be found?*" On their silence Dr. Shuttleworth's argument, that the first link of the chain is wanting, is also based. In many places the Fathers were very excellent; but in others they were very wild and foolish; and were certainly unfitted for the conveyance of *pure* Tradition. When we read in Irenæus, L. iii. c. i., that what the Apostles preached, they *tradited* (*tradiderunt*) to us in the Scriptures, and that as they went forth evangelizing the earth, each and all had the Gospel of God (*omnes pariter et singuli eorum habentes evangelium Dei*) we cannot imagine *oral* instructions independent of the Scriptures to have been entrusted by them to the custody of the Churches. Two passages respecting the heretics quoted by Misopapisticus from Irenæus, most remarkably apply to the present controversy: the first is in L. ii. c. 54: "for these (the heretics) are not more competent (to teach the truth) than the Scriptures. Nor ought we to leave the words of our Lord, and Moses, and other Prophets, and to believe those who say nothing that is sane, but dote on unstable things." The other is in Lib. iii. c. 2: "When they (the heretics) are reprov'd from the Scriptures, they turn to find fault with the Scriptures, as if they were not right, or were not of authority, both because they are variously expressed, *and because the truth cannot be found from them by those who are ignorant of Tradition; for that was not delivered by means of WRITING, but by word of mouth.*" When Irenæus traces the succession up to the Apostles, maintaining

are medicated through the intervention of an Angel; and in allusion to a well-known fanciful acrostic (*ιχθῦς*) we continually find *ιχθῦς*, or *pieces*, or *pisciculi* applied to the Christians, and *piscina* to the font. The Fathers also strangely varied in their interpretations: Chrysostom called the Baptism of Fire *the superabundant graces of the Spirit*; Basil and Theophilus, *the fire of Hell*; Cyril, Jerome, and others, *the descent of the Holy Ghost on the day of Pentecost*; Hilary, *a fire, that the righteous must pass through on the day of judgment*. Ambrose thought, that *John the Baptist will administer the baptism of fire at the gate of Paradise, which he identified with the flaming sword.* (Gen. iii. 24.) Origen and Lactantius affirmed, that it is *a river of fire* at the gate of Heaven, whose liquid flames will divide to give the righteous a free passage, and that Christ will stand at the brink to receive them, &c. &c. (See Maurice, p. 63.) If those men thus received such stupid Traditionary fictions, must not we be equally stupid, if we trust to them as custodiers of Tradition of a *puræ nature?*

that the Tradition or delivery of the Truth had continued the same from the beginning, "he completely shuts out oral Tradition," because, what the Apostles preached and poured into the Church, they delivered to us in the Scriptures—and thus the Tradition, which had remained inviolate, was the Scriptures themselves. He could not have alluded to any oral Tradition as a rule of faith; otherwise, Lib. iv. c. 66, he could not have asserted, that *every doctrine* (omnem doctrinam) was contained in the Gospel and the Prophets. Justin's Advice (Apol. i. 2.) that we should value and love only what is true, *declining to follow the opinions of the ancients, if they be worthless*, is very sensible.

In opposition to the doctrine of a transmitted Oral Tradition, Misopapisticus quotes the words of Bishop Burnet on the 6th Article in evidence, that this is not the doctrine of the Anglican Church. The 20th Article describes the Church *as the witness and keeper of Holy Writ*: in Mr. Newman's Lectures *she is the keeper and witness of Catholic Tradition*. Mr. Newman's argument, which would hold equally good respecting the Jewish Traditions, that we use Tradition to establish the *Divinity* of the Scriptures, and receive through it both the Bible itself, *and the doctrine that is divinely inspired*, will receive an answer in Bishop Burnet's words on the 6th Article.

"A great difference is to be made between all this and the oral Tradition of a doctrine in which there is nothing fixed or permanent, so that the whole is only report carried about and handed down. Whereas, here is a book that was only to be copied and read publicly, and by all persons; between which the difference is so *vast*, that it is as little possible to imagine how the one (*Tradition*) should continue pure, as how the other (*Scripture*) should come to be corrupted."

Again:

"The authority of these books *is not derived from any judgment that the Church made concerning them*, but from *this*, that it was known that they *were writ*, either by men who were themselves the Apostles of Christ, or by those who were their assistants and companions."

When also, it is considered how strongly our Saviour condemned Traditions and Commandments of men, and how he and his Apostles appealed to the *written Word*; and when we examine the existing evidence that the *παράδοσεις* inculcated by St. Paul, were those which are embodied in the written Word of the New Testament, it is strange, that with respect to oral Tradition Christians should have fallen into precisely the same errors as the Jews. For Maimonides attempted in an exactly similar manner on the authority of the Talmudical writers to

even the hardihood to name the custodiers through whom it descended.

But the first Homily has been cited in defence of Tradition: strangely indeed; for it speaks of "*the stinking puddles of men's Traditions.*" An old Canon made in 1571 has also been pressed into the service; but THAT only mentions "what the Catholic Fathers and Bishops collected *from the Doctrine of the Old and New Testaments*, and what they transmitted down by *Oral Tradition* from the Apostles." The Canon says, "*articuli illi religionis Christianæ haud dubie collecti sunt ex sacris libris veteris et novi Testamenti,*" and in the concluding part, "*Vanas et aniles opiniones, et hæreses, et errores pontificios, à doctrinâ et fide Christi abhorrentes non docebunt.*" The adoption of Creeds has been as singularly claimed as an argument; they were not, however adopted *on account of Tradition*, but (as our Article says) because they ought to be thoroughly received and believed, for they may be proved by the most certain "warrants of Holy Scripture."

Basil excellently said, that it is a manifest fall from the faith, and the clear vice of pride, either to refuse any of the things contained in the Scriptures, or *to introduce any thing that is not written*. Many of the things called Traditions by the Fathers, either do not prove, or they attempt to prove by apocryphal documents: yet, as Dr. Wilson affirms, that which is practically denied to Scripture by the advocates of Tradition is peremptorily required in their own cause:—"and a higher character is asserted of those portions, than such advocates will concede to any inspired fragment, *that they are complete in themselves.*"

Mr. Maurice informs us that the Regius Professor of Hebrew, in addition to the lectures belonging to his Professorship, gives others on the Types and *Prophecies*, and that Mr. Newman has been in the habit of making use of his Church for the purpose of delivering lectures on Romanism—his assembly chiefly consisting of students. Were such things done at Cambridge, we are convinced that the University would interfere. If, then, the principle of Tradition, on which this system is founded, be worthless, who can calculate on the mischief that will thus be done among those whom Oxford is training for the Church? Who can avoid the conviction that an extensive division or a great secession must soon take place? Are not the young Nobility, and those intended for the Lower House of Parliament, who are entrusted to the University, in equal danger of acquiring an inclination to Romanism? Coupling these things with Mr. Maurice's account of the increase of Popery itself in Oxford and its vicinity, we will quote to the Clergy once more Dr. Wilson's words—"Nay,

it is our duty, as Ministers of a Protestant Reformed Church, boldly to raise the cry ‘To your tents, O Israel;’ and if you see here a fundamental principle of your Church subverted, one of the strong-holds of your Zion betrayed, quit you like men, and contend for the truth, on which alone the Protestant Faith can rest:—the ABSOLUTE, ENTIRE, AND FULL SUFFICIENCY OF HOLY SCRIPTURE.”

The preceding remarks will suffice to shew, that Dr. Shuttleworth, Dr. Wilson, and Mr. Holden must be allowed to have proved their points in the judgment of every impartial person; but we shall not in this number conclude our notice of their works. Our knowledge of abuses has been very much increased by Mr. Maurice, and the keen argument and deep research of Misopapisticus have greatly availed us. Dr. Hook’s Visitation Sermon is one which proves his addiction to the party at Oxford, which would introduce alterations into our system; and his treatment of the defenders of our institutions and long received opinions, as if *they* were the authors of the schism—as if *they* too, as watchmen, had no right to sound the alarm, when they perceived danger—shews him to be both mistaken, and intemperate. When we read:*

“And where are we to look for unity and union, if we find it not here? And what terms of reprobation can be sufficiently strong to designate the conduct of those, who, by causing discord among brethren, who in principle are united, would thereby make music for our enemies? Alas! in every community such persons are found to exist, *whose element is strife, who live by faction;*”

it is evident, that with the exception of *union in principle*, he is describing the Church of England men without Protestantism, *who began the altercation and disunion*. The charge is absolutely contrary to the fact: the same might have been formerly as correctly applied to the opponents of the Wesleys and Whitefields, who were equally members of the Established Church. Hence the principle of the charge would appear to be, that we must not oppose innovations by members of our own body; that doing so, we cause discord among the brethren, and live by faction. But if this principle be adopted, what heresies may we not expect?

As for ourselves, we are contented to receive the Scriptures as a sufficient and infallible guide. We want not the aid of Tradition to direct us in the study of them. We are contented, as† we have received Christ Jesus the Lord, so to walk in him, rooted and built up in him, and stablished in the faith, *as we have*

* See note K. and P. 169 of this Sermon. † Col. ii. 6-8.

been taught, abounding therein with thanksgiving, careful, lest any man spoil us through philosophy and vain deceit, after the Tradition of men, after the rudiments of the world, and not after Christ. We* will allow no man to judge us in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath; † much less will we be guiled into worshipping of angels, and into those things with which men of vain imaginations and worldly minds are puffed up. Persevering in the principles of the Reformation, submissive to the wholesome discipline of our Church, and discarding all rules of faith independent of the Scriptures, we are satisfied to continue in that good old way, in which the word of God has been a light unto our feet, and a lamp unto our path.

General Literature.

The Reformation a Direct Gift of Divine Providence ; a Sermon preached in St. Paul's Cathedral, on Monday, October 8, 1838, on the first day of the Visitation of the Right Hon. and Right Rev. Charles James, Lord Bishop of London. By GEORGE CROLY, LL. D., Rector of St. Stephens, Walbrook, London: Duncan. Third Edition. 1838.

THIS Sermon offers many important points to our consideration, and is original in its views. "The argument is, that Judæism and Christianity being confessedly given to the world by the Divine will; the Reformation, given to the world under circumstances closely similar, is, like them, to be regarded as a direct work of Heaven."

Independently of our wish to exhibit prominently to our readers the merits of this composition, we gladly avail ourselves of its subject to enable us to refute an ill-grounded charge, which has been circulated, that our Review is one of the organs of the Oxford Re-modellers of our discipline. If we may accept Mr. Froude's hatred of the Reformation as the sentiments of the two individuals connected with the Tracts, who edited his "Remains," it will be clear that the veneration in which we hold the Reformation, must be inconsistent with the principles of this party. We are perfectly aware that very many of the Theological Reviews are devoted to this school; and we are aware of the endeavours which are employed to prepossess the Press in its favour; but we wish our readers most distinctly to

* Col. ii. ver. 16.

† Ibid. ver. 18.

understand, that we are not given to change, and that the principles of the Reformation are those which will be seen in our pages.

Dr. Croly, considering the removal of the family of Jacob to Egypt as a providential security against the warlike tribes of Palestine, till the time of their possession of the promised land, and the Egyptian tyranny, as a mode of violating their ancient compact with the Israelite, of forcing him from his natural occupation, and of making him a labourer in his fields and cities, of giving him new knowledge, quickening his understanding, making him feel his wants, and teaching him a familiarity with the forms of civilized life, the effects of which reluctant education were afterwards seen, traces through the series of events the guidance of Divine Providence. Christianity was equally preceded by a preparatory discipline. The victories of Alexander, by which the Greek literature became known to the Orientals, the Septuagint Version, which had its influence even on the Jew, and the knowledge of the subtleties of the Greek Philosophy, which the Asiatic had acquired, were among the causes preparatory to its effects; but, during the Augustan age, when intellectual pursuits engrossed intellectual minds at Rome; and when all the acuteness of the Greek sophists was in its highest vigour, Christianity, "the especial religion of evidence, of argument, of learned research, and of intellectual freedom was given to the human understanding, especially awakened, invigorated, and refined."

Still was the third great interposition to come. Christianity had decayed in the long lapse of a thousand years: a distinct and appropriate preparation ushered in its revival at the Reformation. The deep lethargy in which the human mind was sunk from the sixth to the fifteenth century, was dispelled by a sudden burst of intellectual splendour; in the *midst* of this period Constantinople fell; and that catastrophe, which appeared to bow Christendom beneath the Turk, was the primary cause of European civilization. "By the fall of the Greek Empire, its learning, the old stimulant of the human understanding, was suddenly spread anew through the West":—new discoveries were opened on the human race, and increased knowledge was poured in far and wide; and the German Reformation was given.

"Still there is an obvious distinction in the three disciplines":—the Jewish Revelation had such a substantial evidence of its divine origin, and so direct an appeal to the testimony of the senses, that there was but little ground for the exercise of the reason; but in Christianity the exercise of

the understanding was demanded, and the reason was singularly subtilized. In the third instance a similar intellectual discipline, by means also of Greek learning, was provided for the revival of Christianity. The three interpositions were distinguished, too, by another characteristic. In each the religion was soon removed from its birth-place to one of security: the Judæism which commenced with the mission of Moses, was shortly removed from Egypt, and established in Palestine, under the protection of God, as the King of Israel—Thus Christianity too was speedily removed from Judæa, and fixed in the Christian empire of the East, in a capital expressly constructed for its throne, under the charge of Constantine; thus Protestantism also was soon transferred from the divided and exposed province of Germany to England, under the tutelary care of Elizabeth.

The third great characteristic is, that the kingdom to which each revelation was primarily given, endured exactly until the arrival of a subsequent interposition. Exposed as Judæism was to unexampled vicissitudes, captive, and almost lost Judah again came forward as a kingdom: she saw the Assyrian, Persian, and Macedonian empires decay; yet, whilst her Imperial oppressors arose no more, she continued, in verification of a prophecy, for a period more enduring than had ever before, or has been since conceded to an earthly sovereignty. The limit was reached, and the purpose was complete, when the Messiah came, and Christianity was given to the world. Then passed away the kingdom amidst the out-pouring of Divine judgments, and the soil was abandoned to the successive desolations of the Roman, the Saracen, and the Tatar.

As the Western Empire perished almost immediately after the Imperial recognition of the Gospel, the Eastern, though torn by faction, undergoing the heaviest vicissitudes, and the sport of most frantic heresies, swept by the Mahomedan Simùm, and crushed by the iron masses of the Crusaders, still stood the "fated empire: the throne of the Constantines, continually assailed from the East and the West, and continually on the point of perishing, stood until the very eve of the third interposition." In the sepulchre, as it were, of that corrupted empire, "the solitary lamp of the Gospel had survived to be carried to the West. Constantinople was stormed, and the Greek sovereignty fell; but not until the moment when its successor was prepared: it expired with its hand on the gates of the Reformation. "In the instances of Judæism and Christianity, to signalize the Divine judgment, the places of these religions and sovereignties were filled by those which were the most especially abhorred by them. "The Roman and his hated idolatry

were planted in Jerusalem—the Turk and his scorned Islamism were planted in Constantinople:—a startling lesson to all nations which neglect the great gift of God.” From hence Dr. Croly, alluding, as we imagine, to the vigorous attempt which is unceasingly made, to bring us again under bondage to the yoke of galling ordinances, asks what is there in our condition to make us more contemptuous of change than Judah, the Kingdom of God? “What in our narrow and remote island, so new-born from the errors of superstition, *and with a Church forced to a daily struggle against their return*, to counteract that law by which Judah and Constantinople have been stripped of their tiaras, and sent naked to the tomb;—the mighty put down from their seat, and the rich sent empty away?”

That the fate of the Jew and Greek awaits England, “if like them, she shall dilapidate the mighty treasure of truth entrusted to her hands,” the preacher urges, with great reason; and are we not at this time in danger of corruption from the poison which flows from one of our Universities?

The characters of those employed in each interposition of Providence are compared, as another evidence of the connexion. The first commenced with the call of Moses, a shepherd in the wilderness; the second with the Son of Man, who came, as an obscure Israelite, wholly unconnected with the public excitement of the times; the third with Luther, an Augustinian monk: the first was transmitted to the temporal guardianship of the God of Israel—the head of the Theocracy; and was finally fixed by the Divine command in the Jewish Hierarchy, the stateliest of all establishments; an irrefragable proof of the Divine appointment of a national religion:—the second was at length transmitted to the care of the first Christian Emperor, and was embodied in the established church of the Empire, and had kingdoms as its dioceses: the third found its protection in a British sovereign, and devolved its duties on the Church of England, the chief of the Protestant Churches. The chronology is equally striking: Judæism arose nearly fifteen hundred years before Christianity; and the revival of Christianity by the Reformation was nearly fifteen hundred years afterwards: thus Christianity, by Heaven’s especial agency, stands in the central point of the three thousand years.

A more masterly Sermon than this has never been written; and its concluding parts, which we shall notice in our Ecclesiastical Report,* deserve the most patient attention. Neither acerbity, nor palliation of political facts; neither a disguise of

* To this Report we refer our readers.

the movements against the Church, and the objects of those who direct them; nor a falsely coloured or clumsily varnished pourtraiture of existing affairs disfigure the solemnly exciting lessons which it conveys. It is a sermon which it became an orthodox Clergyman, grounded in the faith, and not tossed about by the blasts of popular opinion, to write; a sermon to which it will become every reader to attend.

Scriptural Studies. By the Rev. WM. HILL TUCKER, M.A.,
Fellow of King's College, Cambridge. London: Smith,
Cornhill. 1838.

CONTRARY to our usual practice, we notice this work a second time, not for the purpose of reviewing it, but of vindicating ourselves from the extraordinary charges which this writer has made against us in a letter. The press would indeed be basely managed, if it were applied to the mean task of favoritism, and lauding authors who are justly censureable. If a Reviewer cannot write according to the dictates of his conscience, but must bend before every theory which he meets, those who look to his decisions on works, will be continually led astray, and his review will be nothing better than knavery.

The whole of the first chapter of Genesis cannot, without a most violent misinterpretation, be separated in its several historical parts: it is a continuous account of the creation from its commencement to its completion. It is therefore impossible to reconcile the idea of prior earths, or prior states of this earth, with the Mosaic narration: the term *בראשית* is clear evidence that Moses goes back to the very beginning of the creation. When then we see theory which cannot be reconciled with the plain words of the Scripture, the question naturally arises, are we to give credit to the Scripture, as that which was divinely inspired? or are we to set aside its authority for modern speculations, though they be dignified with the name of *facts*? For, notwithstanding the utmost ingenuity of sophistry, we must do the one or the other.

As to our charge of proximity to profaneness, we leave the following passage respecting the opponents to the geologists who have attacked the Bible, to the reader's judgment:

“They have taken early impressions and the faith of their forefathers, as the leading principle of their opposition, and imagined with a feverish anxiety—*laudable to a certain extent and conscientious*—that aught that is contrary to ancient opinions, is injurious to the truth. *But, what is this in its naked reality, than the spirit of the Scribe and the Pharisee in the age of our Saviour?*—the spirit that would stifle

inquiry, and bring truth within the narrow circle of their own acknowledged creed? The Jew of that period adhered to a mode of faith, which had been received and recognised as divine during fifteen centuries. A time arrived, when the wisdom of God demanded an enlargement of men's belief:—a new law was laid open, and imposed upon them; but their mind reverting to the faith of their forefathers, joined to the conviction that it was the truth, refused the doctrine, which seemed to sap the foundation of the old covenant, and through the force of prejudice rejected even the Son of God. *The animosity to science, acting, it is true, on a lesser plane, is, WE REPEAT, but a revival of this spirit.*"

Whether this comparison of the pretensions of Geology over the Mosaic cosmogony to the superiority of Christianity over the Mosaic Ordinances, whether the rejection of Geology, as compared to the rejection of the Son of God by the Jews, be or be not profane, every one must determine for himself. We offer no comment on this passage, which we partially quoted before.

We are charged with having objected to the author's Hebrew criticisms without the production of proof. Urging, that *בראשית* is indefinite, he says, "the *time* when these heavenly systems were created, is not specified.....*it might have been myriads of ages before the formation of the earth, that the stars first sprang into being, and the heavens were created:*" but, it is not only certain from the first verse, that the heavens and the earth were created at the same time, but the particularization of the elastic form of the earth, which is connected by *ו* with the first verse, shows, that the notion here suggested is in direct contradiction to the sacred narrative. If, according to Moses, the stars were not created until the fourth day, and if the earth was created on the first, who can argue us unfair in maintaining, that the theory which propounds the creation of the stars *at myriads of ages before the formation of the earth*, can never be reconciled with Moses? Mr. Tucker in vain seeks to ensconce himself behind the plea, that "the interpretation now given would reduce them (the acts attributed to God in the commencement of Genesis) to a re-modelling of old and confused materials;" that therefore we must suppose the earth to have been destroyed, and the world reduced to its pristine chaos, in which state it revolved for many years round the sun, thus allowing the time which the Geologian requires for his strata; for all this is in opposition to the scriptural records, and the determination of the fourth day as the period of the sun's creation. Mr. Tucker certainly states his objections to this latter theory; but he impresses on us, that the Bible is not a scientific record. When he affirms that Moses wrote of two creations, for which he appears to have had no better reason

than the occurrence of אלהים *simply* in the first chapter, and the augmentation of the Divine Title into יהוה-אלהים in the second, which fact the German theologians have adduced as proofs of different codices, from which Moses borrowed, and appears, if we understand him aright, to apply this notion of two creations to man himself, on the authority of the first, second, and fifth chapters, we assuredly have not erred in pronouncing him favourable to those geological speculations which are contrary to the Bible. But it is evident that Gen. ii. 4-39 continues and refers to the preceding account, and is not distinct from it; the details are more amplified; yet, on this account, the period of the animal creation is not different. The inference from Chap. v., 1, 2, is equally untenable. The first verse mentions the creation of Adam alone, as in the former chapter (ברא עשה אתו), and the second includes the creation of Eve; and so far from referring to a distinct occurrence, it has nearly the same words as Gen. i. 27, which verse, compared with the fuller history in ii. 21. sqq. will satisfy every impartial person, that these chapters recapitulate but one and the same event; especially since זקר ונקבה בראם must include the more diffuse detail. When Mr. Tucker also assents to an interval of *millions of years*, for which the Bible gives no warrant, how can he expect us to eulogize his book?

In our opinion, we have treated him, and now treat him very gently; and dismiss the subject, as one of no interest to our readers, or of pleasure to ourselves; but at the same time affirm, that were we severely to criticize the book, the writer might more fully appear prepossessed rather than in favour of geology than of the veracity of Moses.

A Charge delivered to the Clergy of the Diocese of Gloucester and Bristol, in August and September, 1838, at the Triennial Visitation of the Right Reverend James Henry Lord Bishop of Gloucester and Bristol. Published at the request of the Clergy. London: J. G. and F. Rivington. 1838.

THIS is a very interesting charge in many points of view, and is extended to a greater length than usual with publications of this description. It treats of most of the important subjects connected with the Church at the present day. Although we do not agree with the learned prelate in some of his opinions respecting the ecclesiastical commission, yet we cannot but observe, that it would be impossible for any one to peruse his charge without feeling deeply impressed by the truly courteous,

dignified, and Christian spirit which it breathes throughout. His Lordship commences, by making some affecting allusions to a weakness of sight under which he is labouring. We cordially sympathize with him in this affliction, and hope it will be but temporary. The first subject, to which the Bishop adverts, is the Ecclesiastical Commission, of which his Lordship was a member. He endeavours to defend the arrangements made by this Body, we use the word *endeavour*, because it appears to us, from the tone adopted by the Bishop, that although he acquiesced in these measures, he is by no means thoroughly satisfied with them, and rather yielded to what he considered necessity; in other words, to what, during the period of the reform mania in this country, was regarded as the expression of popular opinion, but which, if persons had only permitted themselves to look forward a little, and had shaken off the culpable timidity and pernicious spirit of concession which unhappily distinguished that crisis, they would have viewed as nothing more than the outcry of a few discontented and seditious persons, who sought to accomplish their schemes of confusion and plunder, under the specious name of reform. Happily, people are grown somewhat wiser since then by experience, and can discriminate between the clamour of the traitorous demagogue and the calm and deliberate opinion of those who are really the people of England. The Bishop appears also to have been actuated, in giving his consent to one of the measures proposed by the ecclesiastical commission, that, namely, for abolishing some of the prebendal stalls, by a desire to increase the means of religious instruction in this country. The excellence of such an end no one can question, but the proposed means for its attainment, we must always unhesitatingly and strongly condemn. This deficiency ought to be supplied in a far different manner, in one indeed which the learned prelate has described so admirably in the conclusion of this part of his charge, that we cannot do better than extract it.

“ I shall not disguise my own opinion, that the deficiency of which we speak in the National Establishment, ought to be supplied at the national expence. I know it will be exclaimed, that the very notion is visionary and impracticable. Yet, such were not always the sentiments of Englishmen. It is within the memory of many of us, that, for eleven years, the annual sum of one hundred thousand pounds was granted by Parliament towards endowing and augmenting poor benefices in populous places; and had it not been for this grant, the Forest of Dean, as well as some other parts of our own diocese, instead of enjoying the pastoral ministrations of our Church for nearly twenty years, would have continued in a state little removed from heathenism. I must add, that this measure was first adopted at a time when the

public burthens pressed with a far heavier weight upon the community than they do at present; when the nation was engaged in a fearful and perilous contest; when the most gigantic power known in modern history was combined against our national independence under a mighty conqueror, whose talents and ambition are hardly paralleled among the children of men. Yet at that time, when the argument for economy was far more cogent than at present, and when party heats and animosities were as great as at any other period, I find that this grant was decreed with the marked and unanimous approbation of all parties in the House of Commons. This took place twenty-nine years ago; our population has since increased by not less than five millions of souls. Let us then humbly pray that the God of mercy, whose arm wonderfully delivered this land from the dangers which beset it from without, and who worketh in the hearts of men 'both to will and to do of his good pleasure,' may influence those now invested with the power, to make a similar grant from the vast and overflowing wealth with which He has blessed it, in order to spread the name and the religion of His Son among uninstructed multitudes."

The Bishop then proceeds to notice the successful establishment of the Church Building Association in his own diocese. The contributions towards it appear to have exceeded in amount those raised by similar Associations in surrounding dioceses. And here his Lordship mentions one fact which it gives us the highest gratification to record. We give it in his own truly impressive language.

"Out of fourteen thousand pounds, the amount of the contributions, some months ago, more than four thousand consisted of the personal donations of the clergy; and the small incomes of many among the subscribers make it too certain that their sacrifice on the altar of Christian benevolence must have been seriously felt by the givers—seriously, but not painfully: they have shown that they can practise those virtues of self-denial and devotion to the cause of their blessed Master which they inculcate on their flocks, and that they at least are not unmindful of 'the words of the Lord Jesus, how he said—It is more blessed to give than to receive.'"

We come now to a very important part of the Bishop's Charge, that, namely, which is devoted to the subject of education. In this the Bishop, as we believe, has been the first to make known to the public the new plan of national education, which has been framed by the Lord Primate as President of the National Society. This plan, it will be seen, has been so drawn up as completely to obviate all the objections which have been hitherto made by the advocates of a new system to that one practised by the National Society, namely, that it was not sufficiently extensive in its nature, and is at the same time calculated to satisfy the Churchman, as it is placed under the superintendence and

direction of the Clergy. For our own parts, we agree with the Bishop in thinking that the old system under which the Society has hitherto been conducted, was any thing but inefficient, but nevertheless the new plan is framed with such caution and regard to the interests of religion, that it is impossible to find any objection to its adoption. We extract for the information of our readers, the details of this plan as given by the Bishop, together with his prefatory observations.

“ I am not one of those who complain of the inefficient operations of the National Society; on the contrary, I regard the good performed by that institution during the twenty-six years of its existence, as one of the most remarkable instances on record, of the extensive good produced by steady, zealous, and intelligent perseverance, on the part of charitable individuals in a well-organized system, and a well-directed course of action. The bare fact that it has aided in building many thousand school-rooms, and that above one million poor children (a fifteenth part of the whole population of England and Wales) are, through its agency, taught in connection with the Church, is a proof that its principles have been sound, and that the Divine blessing has rested upon its proceedings. But the means at its disposal are now nearly exhausted, and the annual revenue on which it can rely, is barely sufficient to maintain the expences of agency and correspondence, and of its central schools and training seminaries at Westminster. A new and extensive machinery is required, and the project of such an one I am now about to declare.

“ A negociation has been for some months in progress between a Sub-Committee of the National Society, and several excellent and spirited members of our Church, who have propounded a project which has been adopted by the Society in all its leading features, and is in substance the following: It is designed to attempt the attainment of these objects:

“ 1. To provide a better class of teachers, by improving the education, condition, and prospects of schoolmasters.

“ 2. To ascertain and bring into notice improvements in the management of schools.

“ 3. To offer to the middle classes, on moderate terms, an useful general education, based on the religious principles of the Church.

“ To effect these purposes, a system is to be introduced into the several dioceses analogous to that provided by its Charter for the National Society itself. In each there is to be constituted one Diocesan Board of Management, consisting of the Dean, and other members of the Chapter, the Archdeacons, the Chancellor, the Lord-Lieutenant, the High Sheriff, the Mayor, the Chairman of the Quarter Sessions, and a limited number of laymen, to be elected for life; with an additional number of lay and clerical members, to be chosen in equal proportions by subscribers of a certain amount. This Board is to act under the presidency of the Bishop. Subordinate to this Body, it is proposed, that in each Rural Deanery, or other ecclesiastical division,

there shall be formed local Boards, upon similar principles, to superintend the interests of education within their districts. Connected with the Cathedral Body, and under the special authority of the Diocesan Board, it is designed that there shall be a central school, for the joint purpose of training schoolmasters and parish clerks for the diocese, and choristers for the Cathedral; it being a part of the plan that the elements of music shall be here taught, with a view to the general improvement of psalmody. In some leading town of each Rural Deanery, there is to be a commercial school, under the government of the District Board. The Committee of the National Society undertake to prepare a list of books of religious and moral instruction, to be revised and enlarged from time to time, with the sanction of its Episcopal members, for the use of schools in union with the Society. Such, I believe, are the main outlines of the new project. * * The project, however, is new, only bearing date on the first day of this month; and the present is, perhaps, its first public announcement. It will undoubtedly receive modifications adapting it to practice. The successful working of the machinery will obviously depend upon the cordial co-operation of the respective Deans and Chapters, as well as upon the approbation and assistance of influential laymen. I can only say that in the project, as far as I have been hitherto able to consider it, I perceive nothing but what is useful, practicable, and in the highest degree desirable. I earnestly hope, therefore, that it will receive encouragement in those quarters which can alone render it effective."

Heartily joining with his Lordship in his wishes for the success of this plan, we earnestly recommend our readers to lose no time in actively co-operating with it, and thus giving the most convincing proof to the world that they are determined that the people of England shall be trained up in the principles of her pure and Apostolic Church.

The Claims of our Colonies: a Sermon preached at the Meeting of the Marlborough Committees of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, on Friday, the 27th of July, 1838. By EDWARD, Lord Bishop of Salisbury. Salisbury: W. B. Brodie and Co. 8vo.

WE are very glad to find that the cause which we had the gratification of advocating in a former number, the increase, namely, of the means of religious instruction in our colonial possessions, has been so well and so zealously enforced by the Bishop of Salisbury. After speaking of the duty incumbent upon Christians in general of doing their part towards spreading abroad a knowledge of our most holy faith, his Lordship pro-

ceeds to speak of the particular obligation under which this nation stands, as the mistress of a vast and boundless empire, to publish amongst those colonies which are placed under her authority, and look up to her for protection, the glad tidings of the gospel of peace. The Bishop describes at some length the peculiar circumstances of our different colonial possessions; we wish we could extract the whole passage, but we must content ourselves with a portion only:—

“It has pleased the Almighty, in his inscrutable wisdom, to place this island which we inhabit, inconsiderable among the nations of the earth in its own extent, at the head of an empire the most widely spread that this world has ever seen, and equalling, in the number of those who obey its laws, the most populous kingdoms of the earth. North and south, at equal distances from either pole, are they of the same name and race as ourselves. East and west the sun never sets on those who own our sway and speak the accents of our tongue. What the psalmist applies to the heavenly bodies may almost be said of us—that there is no realm or clime where our voices are not heard—that their sound is gone out into all lands, and their words into the ends of the world. Well were it, were those voices ever employed, as the silent teaching of the heavenly luminaries is, in declaring the glory of God, and showing forth his handy work! Well were it, did they endeavour to set forth that undefiled law of the Lord which converts the soul—that sure testimony which giveth wisdom to the simple—those right statutes which rejoice the heart—that pure commandment which giveth light unto the eyes. But if such is the position in which God has placed us, think ye that in this mighty prerogative of power no responsibility is implied? Think ye that the Almighty has thus confided to us the spiritual as well as the temporal interests of so large a part of his creatures, and will not require at our hands an account of how that trust has been discharged? May we not believe that in the counsels of his Providence our wide spread rule is designed to be a means, by which the blessings of redemption may be brought home to heathen lands, and His faith be established, and His name honoured among the nations of the earth! Let us then a little consider what is the peculiar situation in which we are placed in this respect—what are the advantages for the service of God which it offers—what are the imperative duties which it entails. In British America, England is mistress of a country, compared with which these islands are but a mere spot upon the face of the globe—a country of boundless range, where all is on a scale to astonish those accustomed only to the features of nature as presented to ourselves. Not to speak of that interesting, though ill-fated race, the native inhabitants of this land, from whom we have wrested its dominion, but thousands of whom, British subjects, although still strangers to the faith of Christ, wander in the woods which were once their own—not, I say, to speak of these, though we are debtors too to them, hundreds of thousands of our fellow countrymen are already inhabitants of these regions, and their

numbers are daily swelled, not only by the ordinary increase of population, but by the multitudes who are thronging by thousands from our own over-peopled land to those shores which lie open to receive them. The foundations of a mighty empire are indeed there. On us, haply, it depends that they be laid broad and deep in the knowledge of God, and in the faith and love of our Redeemer Christ—on us it depends to aid their spiritual destitution in these untrodden wilds, and, in their feeble and infant state, to care for them as brethren in the Lord. And this is a sphere of exertion which has ever been the peculiar care of the Society for the Propagation of the Gospel. The very existence of our Church in these regions may be said, under Divine Providence, to be its work; and ever since has it struggled, through difficulties hard to be described, to enable the ministration of that Church to be supplied in a measure in some degree adequate to the demand. It is painful to reflect that this, which should be a nation's work, has been repudiated by the authorities of the nation, at the moment when the aid of the national funds was most needed: and that much of the difficulty under which this Society now labours arises from the withdrawal, by the Legislature, of a grant of 16,000*l.*, by which the nation used formerly rather to acknowledge the claims upon it than to discharge them."

We wish we could continue the picture which the Bishop draws of the nature of that vast colonial empire which Britain possesses, and of the consequent responsibilities attached to the possession of such a power; but we are compelled to stop, and must content ourselves with extracting the concluding paragraphs of the Sermon, earnestly hoping that they will have the effect of rousing the attention of the public to the venerable Society for the Propagation of the Gospel, so as to induce them to make up by their contributions that deficiency in its income which has been caused by the *very liberal* and *Christian-like economy* of the State:

"I have now set before you, most imperfectly, the general sphere of the duties which this our Society endeavours to discharge; and I cannot but feel assured, that its objects are those of which every one will admit the importance, while the vastness of their extent must clearly call for our best energies in our endeavours to attain them. Time will not now allow me to enter upon the question as to the mode in which this may best be done; and I will not think so ill of your Christian zeal as to endeavour, by exaggerated appeals, to draw from excited feelings what cooler judgment would withhold. 'Let every man do according as he is disposed in his heart; not grudgingly, nor of necessity; for God loveth a cheerful giver.'"

I will rather ask you, with all cool consideration, to put to yourselves the question, whether, as Christian men, ye are doing your part in this labour of love? As men who have the necessaries, and some of the superfluities of life, are ye devoting any portion of your worldly means

to promote the spiritual and eternal interests of your fellow-men? Do ye contribute in any degree, however small, to that great work of Christian edification, which it is the object of the Church, by means of this Society, to carry on? It were easy, surely, to spare, and yearly to devote, some few shillings, at least, to this end. It were easy, surely, to collect small sums among yourselves, and to give them in, as a joint contribution, to the service of your Lord. It were easy to many of you, and should be pleasing, too, to enrol your names among those to whom the Society owes its support; and thus to contribute, according to your means, to the propagation of the Gospel in heathen lands, and the building up in the knowledge of our Lord and Saviour Jesus Christ our fellow-subjects in those wide-spread regions of the earth which it has pleased the Almighty to place beneath our rule."

A Funeral Sermon preached at the Old Church, Calcutta, on the Decease of Baboo Mohesh Chunder Ghose. By the Rev. KRISHNA MOHANA BANERJEE. 12mo. Calcutta: Bishop's College Press, 1837. Chelmsford: re-printed by Chalk, Meggy, and Chalk. 1838.

A SERMON delivered in a pulpit of the Church of England by a Clergyman by birth a Hindoo, on the occasion of the death of another converted Hindoo, is not only a literary curiosity, but is interesting and important in the greatest degree on far higher grounds. It is a striking fulfilling of those promises recorded in Holy Writ, which tell us that the pure faith which our blessed Lord came on earth to publish to lost and fallen man, shall spread over the whole world. It is an unanswerable reply to that sneering question which has been so frequently asked by the scoffer and the lukewarm: "How shall the Indian cast off his superstitions and become a Christian?" It is one of the best proofs of the excellent effects which, through the blessing of God, have attended upon the efforts of the Society for the Propagation of the Gospel, and is at the same time one of the strongest arguments which can be brought forward to induce persons to enrol themselves amongst her members.

To witness so interesting an event as this, and one which we do not hesitate to pronounce as pregnant with the most important consequences to the religious welfare of the eastern world, we ourselves would not have hesitated to travel a very considerable distance, and we are sure that those Europeans who were present, if they were at all imbued with religious feeling, must have been deeply penetrated with a sense of the omnipotence and wisdom of the Almighty, and must have been ready to exclaim, in the fulness of their hearts, "With God all things are possible!"

The sermon before us would be creditable, as a composition, to any English writer; but considered with reference to the source from which it proceeds, can scarcely fail to excite feelings of surprise in those who peruse it. It is dedicated to the Archdeacon of Calcutta, and appears to have been published in consequence of his request. We extract one or two passages from it, that our readers may be enabled to judge of the style in which it is written :

“ The consolations which Christianity proposes to man in this world of sin and sorrow are very remarkable. It inspires the penitent sinner with hope, and it heals the wounds which the conscience receives from the conviction of guilt. ‘ It preaches good tidings unto the meek ; it binds up the broken-hearted ; it proclaims liberty to the captive, and the opening of the prison to them that are bound.’ In the midst of mental perturbation caused by sin, the Gospel becomes truly the *pearl of great price*. We are herein assured of the love wherewith God has loved us, and of the wonderful way opened for our salvation. While nature is silent on the great question concerning human redemption, Christianity assures us that God willeth not the death of a sinner, but is ready to receive those that come unto him by faith. While we are sinking down under the weight of our sins, the gracious invitation sounds as music in our ears—*Come unto me all ye that labour and are heavy laden, and I will give you rest*. God himself tells us, that if we turn unto him, believing in his Son Jesus Christ, though our sins be as scarlet, they shall be white as snow ; though they be red as crimson, they shall be as wool.’ The Son of Man came into the world ‘ to seek and to save that which was lost ; and no one that cometh unto Him will He in any wise cast out. These are gracious expressions, and calculated to call forth joy and gratitude. What thanks can we render unto God for the peace which he has granted unto us through the Gospel !” P. 7, 8.

Speaking of “ the authority on which we receive the momentous truths of Christianity,” our Author says :

“ First, then, with reference to the Divine Authority of our religion—it is comforting to reflect that we have the privilege of being directed by the Deity himself in our way to salvation. The Apostle writes not the momentous truth according to his own judgment, but he writes what ‘ a voice from heaven’ dictates. The mysteries of Christianity are all founded upon Divine testimony. We do not pretend to have received a knowledge of them by our own speculations ; and the infidel breaks through all the rules of propriety when he would have us measure the truth by our own weak and imperfect reason. Our faith stands upon a rock which cannot be shaken : we have the Word of God himself as our authority for the doctrines we profess. The Prophets, Apostles, and Evangelists were all inspired penmen, and ‘ wrote as they were moved by the Holy Spirit.’ We speak not things which human wisdom teaches, but which the Divine Wisdom :

teaches. Blessed be God, that he has not left us to ourselves on points which concern our best interests. No doubts and uncertainties can disturb us; no metaphysical subtleties can puzzle us; no vain philosophy can weaken our faith. We believe in Divine things upon the Divine testimony, and we are sure we cannot be wrong. God can never deceive us, and no exception can be made to his testimony. He is all knowledge, and cannot therefore mislead us through ignorance. No mystery is a mystery to Him. 'The darkness hideth not from Him, but the night shineth as the day; the darkness and the light are both alike to Him.'

Travels in the Three Great Empires of Austria, Russia, and Turkey. By C. B. ELLIOTT, M.A. F.R.S. Vicar of Godalmin; Author of "Letters from the North of Europe." 8vo. 2 vols. London: R. Bentley. 1838.

THIS is a very interesting work to the religious reader, as it contains some very curious information relative to the state of Christianity in Asia Minor, Syria, and Palestine. The Author visited the Apocalyptic Churches, and has given a detailed account of their present condition. The reader is presented with many details respecting the doctrines entertained by the different sects of Christians in these countries, their relative numbers, political and social state, &c. It appears that the persecuting spirit of the Popish faith displays itself in Syria with as much violence as in Europe. Mr. Elliott gives an account of an individual, a member of the Romish persuasion, who, having become a convert to Protestantism, suffered the most cruel persecution during a period of six years, until death put an end to his sufferings. For a detailed account of this person's history we refer the reader to the second volume. In the same volume Mr. Elliott has given a tabular view of the various persuasions, Mohammedan, Jewish, and Christian entertained by the inhabitants of Syria, which we shall extract:

"No fact connected with the moral state of this country is more remarkable than the variety of creeds professed. There probably is no portion of the world of equal size in which such a diversity of religionists are to be found as in Syria. The Mohammedans are divided into six sects; the Jews into three, including the Samaritans, who ought more properly to be ranked as a distinct class; and the Christians into twelve, as follows:

Mohammedans.—Sonnees, Sheeahs, or Mutuallis, Druses, Nizarees, Ismaelees.

Jews.—Rabbinists, or Talmudists, Karaites, Samaritans.

Christians.—Greeks, Greek Catholics, Armenians, Armenian Catholics, Jacobites or Syrian Christians, Jacobite Catholics, Copts, Copt

Catholics, Abyssinians, Maronites, Latins or Frank Roman Catholics, and Protestants.

We envy Mr. Elliott the opportunities which he enjoyed, and of which he certainly made the most use, in visiting those scenes and places consecrated to the Christian's eye by the presence of the Lord of Life and of his Apostles. In performing such a journey, the traveller must prepare himself to encounter difficulties and dangers of no slight degree, and in addition to these it appears that our Author suffered severely from illness brought on by fatigue and the noxious atmosphere of the country surrounding the Dead Sea. Every page of his work supplies additional proof of the truth of Holy Writ. "Indeed," as Mr. Elliott himself observes, "at every turn the Christian student meets with illustrations of the inspired writings. The expressions, parallels, and imagery of the Bible are peculiarly adapted to this Holy Land; and Syria may be regarded as a local commentary on the Sacred Volume." One circumstance, among others mentioned by Mr. Elliott, as throwing light on the Scriptures, affords so admirable an illustration of the narrative of the paralytic man in St. Mark's Gospel, that we must extract the passage. Speaking of the village of Zebedanee, he says :

"Here, as in all the Arab villages, the houses are built of bricks dried in the sun; and the roofs are composed of mud laid over branches of trees supported on long straight trunks of aspen. Each is furnished with a stone roller, as in the isle of Castel-Rosso, and rolled after heavy rain; without which precaution it falls in; nor is it uncommon to see half a village destroyed by a rainy season, while the loss of a roof is an event of ordinary occurrence. The houses are all of the same height, never exceeding one story, and their tops communicating with one another form a favourite promenade in dirty weather, as well as the sleeping-place of the men in summer. A knowledge of these facts and of the construction of Syrian dwellings throws light on the narrative of the paralytic, whose friends uncovered and broke up the roof of a house to let down his bed before our Lord. It was not unusual to place a sick man's couch on the roof; to open a hole in it was a simple operation; and to repair the damage was scarcely more difficult."—Vol. II., p. 278.

We recommend to our readers the whole of that portion of Mr. Elliott's work which describes Syria and the Holy Land. Some of his accounts are particularly graphic and vivid, amongst others, the narrative of the pilgrimage to the river Jordan is especially worthy of notice.

The Obligations of the National Church. A Charge delivered at the Visitation in Hampshire, September, 1838. By W. DEALTRY, D.D., Chancellor of the Diocese of Winchester. With an Appendix, consisting chiefly of Extracts from an Article in the Seventh Number of the New York Review, "On the State of the Church of England." 8vo. London: J. Hatchard and Son. 1838.

THERE is a fervent strain of piety, an eager desire to promote the spreading of the Christian faith in this charge, which can scarcely fail to impart a portion of the same spirit to the minds of its readers. It is chiefly occupied with considering the duty incumbent upon Churchmen of affording sufficient means of religious instruction not only to their own countrymen, but to the colonies also. In Dr. Dealtry's mode of treating this extensive and important subject, some most valuable hints are thrown out, as might be supposed, and some most interesting facts are mentioned, which merit deep consideration.

In Dr. Dealtry's observations on the subject of education which occur before he comes to the principal subject of his address, he mentions a plan proposed by the Bishops of London and Winchester "for the establishment and improvement of commercial schools in the Metropolis and its suburbs, in connexion with the National Church," which he gives at length in his Appendix: "a plan capable of being adapted to any locality where there is need of it, which appears to be well calculated for its object; while at the same time the Committee appointed by the National Society to revise the whole subject of education, holds forth the reasonable prospect of a judicious and effective system in every department of popular instruction."

Speaking of what has been done in the great and pious work of building additional Churches of late, Dr. Dealtry mentions some facts which we shall extract:

"To go into minute details on this subject is not in my power; but having, through the kindness of a few Right Reverend Prelates who occupy Sees of great extent and importance, received very recently some information as to these matters which appears to be interesting, I shall beg to lay it before you. To begin with this diocese. 'The building of new Churches within my diocese,' observes the Bishop of Winchester, 'is steadily advancing.' Since I delivered my charge in October, last year, not a few have been added to the number of them reported. Up to the 8th of September, the whole number consecrated by me within the last ten years, in this diocese, amounts to fifty-six. During the same period, between two and three hundred more have been enlarged or improved. And in token that the disposition to provide accommodation is not abated, I need only add,

that in addition to the above, twenty-seven other Churches are now in various stages of progress.' The Bishop of London, under the date of August 25th, writes thus:—' I am thankful for being able to say, that if I live over Monday next, I shall have consecrated eighty-four new Churches, twenty-seven of these in the diocese of Chester, and fifty-seven in the diocese of London; five of these last have been built by means of the Metropolis Churches Fund, and arrangements have been made by us for the erection of twenty-one more; besides which, five others are in progress in my diocese; and if I should be spared to witness their completion, I shall have consecrated one hundred and ten new Churches; but I reckon confidently on a large number being built in my diocese within the next few years, for the spirit is spreading. It is proper to state that, in the foregoing number, eight were building on an enlarged scale.' From the Bishop of Chester I have the following information:—' The number of Churches consecrated by me during the ten years of my episcopate is one hundred and three Churches; Churches now building in the diocese thirty-five; Chapels and Oratories, not consecrated, but having their own ministers and congregations, twenty. The sum employed upon Churches during the last three years exceeds £150,000. I am happy to say that the spirit is not exhausted, and that I am constantly hearing of new designs.' The Bishop of Gloucester and Bristol states—' The number of Churches which I have already consecrated is eight, six of which are large ones; one only had been begun in the time of my predecessor. Six new Churches (all of considerable dimensions) are in the course of erection, and some almost ready for consecration. All these are in the ancient diocese of Gloucester. Schemes are in preparation for erecting seven or eight other Churches, to which grants have been already voted by our Diocesan Association. And I entertain sanguine hopes that many will ere long be taken in hand in Bristol and other populous places. The main obstacle which generally meets us, is the difficulty of procuring convenient sites at moderate expence. This last answer will satisfy you that the spirit of Church building is not upon the decline, but on the increase, amongst us.'

" These facts," says Dr. D., " are valuable, not merely as showing the improved tone and spirit of the times, but as proving whatever may be the activity of other classes of Christians, and whatever apprehensions may reasonably exist from the rapid growth of Roman Catholic Chapels, the Church of England has not been left behind in the general movement. We shall scarcely be chargeable with a rash conjecture, if we express the belief, that this additional accommodation, by the building of new Churches, and by the enlargement and better arrangement of old ones, greatly exceeds all that has been provided in the same time by the several denominations among us: and, if we omit the Wesleyan Methodists, would probably bear a considerable ratio to the provision hitherto made in all their places of worship. That Popery is on the increase in this country, is a proposition which is not meant here to be either affirmed or denied: such

increase, however, if it exist, is not necessarily to be inferred from the additional number of their new Chapels; for it is their practice to build where there are few Roman Catholics now, in the hope of a congregation hereafter. Our system has been lamentably the reverse. We but too often allow the want of a new Church to be most painfully felt before we think of erecting it; and even if we should measure the growth of Popery in relation to Protestantism and the National Church, by comparing their respective new places of worship, and suppose them all to be filled, we must not forget, while counting those of the Roman Catholics, that larger number which during the same period has been erected by ourselves.' Dr. Dealtry, further on, recapitulates the results of the spirit for building Churches, which, thanks be to God, has been excited of late amongst us.

“The population of England and Wales, according to the census of 1831, was, in round numbers, 14,000,000; the population of the four dioceses to which particular reference has been made, amounted, by the same census, to about 4,900,000. The number of benefices in England and Wales is about 10,500: the number in the dioceses adduced, exceeds 2,100. Is it no encouragement to find such a spirit as that which we have witnessed in the midst of so large a part of the population? Is it nothing to find that in these 2,100 benefices have been built, within a few years, or are now in progress—380 Churches and Chapels, being at the rate of a new place of worship for every sixth parish; while arrangements are contemplated for a large number besides? Do not these facts, even on the most superficial view of our means, encourage us to prosecute the work as one which we may carry forward to a far greater extent, both in building places of worship, and in providing for the ministers?”

A Charge delivered to the Clergy of the Diocese of Ripon, at the Primary Visitation of the New Diocese, in July and August, 1838. By the Right Rev. CHARLES THOMAS, Lord Bishop of Ripon: 8vo. London: J. G. and F. Rivington. 1838.

THE Primary Charge of the Bishop of a newly erected Diocese is a publication which undoubtedly merits notice. The Charge before us also deserves it on many grounds. It is written throughout in a mild, courteous, and persuasive tone; although we could have wished that the Right Reverend Prelate had spoken out more decidedly in particular parts of his Address. His Lordship appears to be favourable to the Benefices Plurality Bill, and to have wished that the limitation had been more strict, so as to have confined the holding of livings in plurality to those benefices only which are contiguous. He was deterred, however, by the objection which was urged, that it would so much reduce the numbers of curates employed as to leave little opportunity of training the younger clergy, under the direction of more experienced ministers, and thus preparing

them for changes in which they would be left to their own unassisted discretion. For our own parts we are decidedly opposed to the Benefices Plurality Bill, and still more, of course to the very strict limitation to which it seems that the Bishop of Ripon would, under certain circumstances, have been favourable. It is all very well to talk of the necessity for each parish to have a resident Rector or Vicar; and, undoubtedly such a result would be very desirable; but as, unfortunately, very many livings in England are so small as not to be sufficient to provide a decent maintenance for the incumbent, we do not see how such a result is to be brought about, except at the cost of much discomfort and even distress. Such a result, however, it appears, is likely to be brought about in part; and, much as we approve of the residence of every incumbent upon his living (although it ought to be recollected that where this is not the case, there is always a resident curate, who is equally able to supply the spiritual wants of the parish), yet we cannot conceal from ourselves the consequences which are likely to ensue from the restrictions imposed in holding benefices in plurality. In many cases the incumbents of livings will either be obliged to live upon their private fortune, should they happen to possess one, or else they will gradually be depressed, in temporal matters, to a situation far below that which a minister of God should occupy. Clergymen must be fed, like other men; although some persons, by their mode of conversation, seem to think that they are to live upon air. We admire the strict and accurate scrutiny which is exercised upon all occasions into the incomes of the Clergy; those splendid pittances upon which a gentleman, his wife, and family are to be supported, and from which means it is expected that he is to contribute to every call of benevolence and charity. It is truly edifying to hear the purse-proud trader, who realizes his tens of thousands by exacting exorbitant profits upon every article which he sells, talking of the over-paid Clergy; particularly when it so happens that the Clergy are not paid out of the pockets of any one, but derive their revenues from endowments which never belonged to the public, and with which they have nothing to do.

The Bishop of Ripon has touched upon most of the topics connected with the Church, and some of them he has treated in a very able manner. We should point out the two important subjects of Catechizing and Confirmation more particularly. His Lordship's observations upon these are well entitled to perusal. We cordially sympathize in the concluding exhortation of the Bishop:

“I have, thus, my Rev. Brethren, touched upon a few of those

points which have chiefly attracted my attention since I came among you. It remains for me only to add a few words of hope and of prayer, that we may not have assembled together, upon this solemn occasion, without reaping that fruit from it which such meetings ought ever to produce among us. May we, each of us, in our respective stations, feel it to be a call to stir up the gift that is within us, and to go forth to the discharge of our several duties with renewed zeal and fresh devotion to the service of our dear Master. And to this end, let us persevere in *mutual* prayer, that our hands may be strengthened for the great work which He has committed to us: you, for your parts, entreating Him to endue your chief Pastor with the spirit of wisdom and of ghostly strength that he may in all things watch faithfully over the flock—may exhort with all long-suffering and doctrine—may administer discipline so as not to forget mercy, and be so merciful as not to be too remiss. While I would continually seek a blessing upon your ministerial labours that you yourselves may increase and go forward in the knowledge and faith of the Father, and of the Son, by the Holy Spirit; and that your Churches may be walking in the fear of the Lord, and in the comfort of the Holy Ghost. Thus may we all have our loins girded, and our lamps trimmed, and be like servants waiting for their Lord, that when he cometh, he may find us watching, and enabled to render an account with joy of the stewardship entrusted to us.”

A Brief View of Ecclesiastical History, from the Earliest Periods to the Present Time. Fourth Edition. Dublin: Curry. 1838.

THIS work contains a brief summary of the History of the Church, and is written professedly for the lower classes; but its usefulness is likely to benefit the higher also, and especially candidates for Holy Orders. It is a complete *multum in parvo*, and is particularly valuable in the present day, as showing, in a very clear point of view, how the truth has been preserved by a cloud of confessors and witnesses amid the heresies and schisms of past ages.

-
- I. *The Altar Service: for the use of Country Congregations: with short Prayers, adapted for the Communion of the Sick.* By the Rev. S. ISAACSON, A. M. pp. 128.
 - II. *Select Prayers, for all Sorts and Conditions of Men: with Devotional Exercises for the Friends of the Sick; and calculated to assist Young Ministers in their Official Visitation.* By the same Author, pp. 128. London. T. Tegg, Simpkin and Marshall, and J. Hearne.

IN no department of Divinity has so little been effected as in the publication of Companions to the Altar; the *New Com-*

panion, as it is called, being considerably more than a century old; and the *new* editions being only reprinted with *new* title-pages. On this subject complaints have frequently and justly been made, and we therefore are most happy to introduce Mr. Isaacson's really *new* work to our readers. The exhortation is a masterly composition, and we are given to understand the Author has been requested by influential persons to republish it in a cheap form, as being admirably calculated to explain the doctrines of the Established Church on the subject of the Sacrament, and to obviate the doubts and fears by which the sincere and lowly believer is but too frequently deterred from communicating. The prayers and ejaculations during the service are at once appropriate and affecting. But the great novel feature is the communion of the sick, and the excellent preparatory visitation service, which cannot fail to be highly acceptable to the young divine. The "select prayers" are no less deserving our approbation; and bound together, we do not think *a new year's gift* would be found more suitable and valuable. They have our most cordial approbation, and we have no doubt will become standard works throughout the country. The *Altar Service*, especially, cannot fail to be the COMPANION of every communicant wherever the Protestant Episcopal Church is recognized.

Ecclesiastical Report.

THE consequences of the Roman Catholic Emancipation Bill become every day more serious, and hurry onwards to fresh outrages with a fearful rapidity. Scarcely a paper is issued by the public press which does not, in one way or another, certify us of the impolicy of the measure, and convince us that, under the popular plea of Emancipation, Supremacy was intended. On the one side we see the Dissenters merging their religious principles in a confederacy with the Papists against the Church; on the other, the agents of a most ramified plan at work all over the empire, insiduously, as well as openly, to sink our Establishment to the very verge of extinction; and let loose an omnigenous pack of spiritual demagogues on the public, until the pre-eminence of one party in the motley groupe shall think fit to subdue, *convert*, or exterminate the others. Monasteries and Popish churches arise around us; where God is not

addressed *directly* and *immediately*, as with us, but *indirectly* and *mediately*, through the Virgin Mary and pseudo-Saints : and by music, mummery, and *spectacle*, the people are led astray from the pure worship of God, and induced to lapse into idolatry. Nor stops the encroachment here ; for it is planned to erect in the Metropolis a Cathedral of greater dimensions than St. Paul's, to which *one hundred thousand pounds are ready to be subscribed by members of the Legislature !* in which Popery will be exhibited in all its splendour, and, of course, become more dangerous from its increased allurements. In our own body, also, vigorous attempts are made to erect such a system which, it requires no foresight to perceive, will itself end in Popery.

On this, and on many other points, the Conservative Press, and especially *The Times*, has very properly sounded the alarm ; and we would impress on the Clergy that these are not the times in which they should be at issue about any minor differences of opinions ; but times in which all of them who are averse to Popery, and to the fast-prevailing notions which are promulgated by some members of the University of Oxford, should combine their consolidated strength to urge the rulers of the Church to vigorously counteracting measures to induce the members of the congregation to exert their power, as they hesitated not to exert it in the case of Dr. Hampden, when Dr. Pusey arrayed himself against him ! Or, in default of such an exertion of power on the part of the University, to perform their remaining duty, and apprise those committed to their charge of the danger which the rising generation may be expected to incur, if pupils for the ministry and senate be sent to that University. Many see the collecting cloud of mischief, yet none take the proper means of dispersing it. We trust that the Public Press will take the hint, and follow it into detail.

The Rev. Mr. Ellis has lately addressed some very good remarks to the Irish Protestant Peasantry Society, in which he has pointed out the defects of preceding attempts to encourage Protestantism in Ireland, and suggested a plan which appears likely to be successful. The Government plans for National Education, which either totally exclude the Scriptures, or in one case tolerates the Scriptures, to the exclusion of all forms of faith, placing the tuition of the nation under a Commission or Board, may be enumerated among the dark projects which threaten to overcloud the religion of the country ; the evil of which the Clergy, in their pastoral duties, should seek also to correct. The great number of new Churches which have been built, and are in process of erection, both in London and in the

counties, on the other hand, gives, and will give to us a counter-acting power, if we neglect not to avail ourselves of it.

The immense increase of population, the force of which is wholly incalculable, as “in a few years the multitude must have every thing at their mercy, by the mere weight of numbers,” the facilities of communication both by sea and by land, by which the ends of the mightiest countries are brought together, the inevitable results of which must be the fusion of nations into one mass, waiting only light and air to ferment and throw out flame, and the attention of the legislation, for the first time on record, to the humbler orders (as Dr. Croly says), are all signs that the present state of things is not intended to last long. If this mass be left destitute of sacred instruction, or if they reject it, the catastrophe will be indescribable; yet in the Church of England Dr. Croly sees a repellent of the evil capable, by means of the national influence, of extension over the earth; and pursuing this view, shows, that schism and superstition are the natural enemies of the Church. In allusion to the conciliatory weakness of Parliament, he asks, “whom has the conciliation conciliated? Has either been content to extinguish the loud discord, and beat the sword into the ploughshare? Or has not the sword been flung into the scale, with the contempt of an acknowledged victor, in the very act of treaty? Both have declared in the plainest language, that the Church of England must be destroyed; our Bishops must be expelled from the legislature; that our Churches must be no longer upheld by the nation; and that our Clergy must be driven to the state for subsistence. *Delenda est Carthago!*”

Such is the language of all their public documents, of all their assemblages; and whilst thus we have been commanded to surrender at discretion, the exactions have opened the eyes of the public. The Marriage and Registration Bills, the public have, in a Christian spirit, made waste. The attempt to confiscate the oldest property in the realm, under the voluntary principle,—“that bill of indemnity for every meanness and every fraud of man,” and the conspiracy of religionists hurrying from the extremes of opinion to amity, that they may merge their antipathies in sacrilege, have been viewed and will be viewed with all the disgust and abhorrence, and strenuously opposed. Twice through schism of superstition, within less than two centuries, has England been brought to the verge of ruin;—no sober man will provoke the third hazard.

Dr. Croly has forcibly proved, that Popery is the chief evil against which we should guard ourselves. Notwithstanding the

futile experiment of pacification, the Popish Bishops who solemnly pledge themselves to respect the rights of the Established Church, and not interfere with the Protestant Prelacy, have assumed the Popish titles as a preliminary to the assumption of their offices, their parliamentary friends have never ceased from aggressions on us, and rapine and blood have desolated Ireland. Dr. Croly fears not Dissent, because it wants the three great principles of Ecclesiastical permanency—a fixed creed—a fixed discipline—a fixed revenue: but these Popery has. Let us again recommend Dr. Croly's Visitation sermon to every true Churchman.

THE PROPOSED GENERAL UNION OF DISSENTERS FOR THE
PROMOTION OF RELIGIOUS EQUALITY.

TRULY, this is a queer project to write. *Non bene junctarum discordia semina rerum.* From the Calvinist to the Arminian, the Independent to the Southcottonian, Ranter, and all the *myrionymous* distinctions—the trumpet is sounded to attack the Church! As the Dissenters have a perfect toleration and labour under no civil disadvantages, the equality which they pretend to seek, is in reality pre-eminence, temporal and ecclesiastical power—in one word, a *pious* scramble after our loaves and fishes. What boots it, if such a scramble can only be affected by direct robbery!—they will *ask no question for conscience sake.*

The Dissenters have long exhibited their hostility to us; but never till now completely discarded the mask. We have long seen the objects concealed by their affectation of superior sanctity—they have now permitted the public at large to see it. How far a Government can be justified in listening to the conceited pretensions of men so imperfectly educated as the Dissenting preachers are, is a question too obvious to demand an elaborate reply; and how far they are entitled to any claim to the ministry, is a theological question. At all events their appetency of power is directly contrary to the Christian principles which they profess. Their first resolution must depend on the mode of interpreting the Scriptures; and unless they can prove that they correctly interpret them, their reasoning fail; and the third completely shows that it is secular authority at which they aspire. In this, however, we observe the extraordinary term *social discord*, which we cannot comprehend.

In this paper an organized system is developed: a central committee with its local branches and funds—a projected interference with the Legislature—an arrogant contemplated dicta-

tion* to Members of Parliament—a tender of legal advice and aid to individuals, very much like Barratry, and an intermeddling with the return of Representatives to the House of Commons, are unblushingly proposed! The opposition of this union to the Church is plainly stated in the address; and its impellant cause is the heresy at Oxford. If any body of men had joined in a confederacy to avert the mischief, which the Oxonian triumvirate and partisans, if unchecked, must effect, they would have deserved well of all men; but when, on account of this, they take occasion generally to assail the Church, and seek political influence, they manifest a bitterness and worldly-mindedness which cannot co-exist with *pure* religion. The Church should therefore rally her friends around her—she should stop the schism in her body, or extrude the schismatics from her pale:—then may she defy the dastard and unprincipled designs of her foes.

QUEEN'S COLLEGE, BATH.

It gives us great pleasure to announce to our readers that a New College is to be erected at Bath, in connexion with our Universities. It deserves the countenance and assistance of every individual who is able to give them. Its object is to receive and instruct young men, either during the vacations, or to ground them for Oxford or Cambridge; or to prepare them for Ordination; or to educate them, should they not be intended for the Church, in the pure principles of Protestantism, as set forth in the Articles and Homilies of the Established Church, and every branch of literature and science on the lowest terms. This, indeed, is a noble project, and we wish it every possible success. Bath is setting our Metropolis a glorious example. Its Church of England Lay Association is worthy of all commendation, and must produce the most prosperous result in that city and neighbourhood.*

ROMAN CATHOLICISM.

WE have before alluded to the intention of the Roman Catholics to erect a magnificent Cathedral in London, and of one hundred wealthy peers and commoners subscribing £1,000.

*Where employment is devised for the Law, we are sure to find one or more lawyers present, in anticipation of Harpy-like occupation. As the name of Isaac Sewell stands on this Provisional Committee; the 5th clause of the General Objects must have been peculiarly gratifying to him.

* A Prospectus of Queen's College may be had at Messrs. Rivington's, London, through any Bookseller in the Kingdom.

each towards it ! This report, together with the subjoined table which we have added, and for which we are indebted to the Roman Catholic Directory for 1839, ought to arouse Protestants from the coldness and indifference into which they have lately fallen.

ENGLAND.							Charity	Charitable
Districts.	Priests.	Chapels.	Colleges.	Convents	Schools.	Institutions.		
London *	108	72	1	3	38	7		
Midland †	124	123	2	5	0	9		
Northern ‡	231	194	3	4	0	0		
Western	73	57	3	4	0	0		
Total	336	446§	9	16	38	16		

In Scotland there are 67 Roman Catholic Chapels, 1 College, and 74 Priests.

Thus in England and Scotland there are 610 Roman Catholic Priests and 513 Chapels.

In Ireland there are 2,022 Roman Catholic Priests, including their assistants.

THE UNITED STATES.

Priests in mission	334
Priests otherwise employed	88

Total ... 422

Chapels	324	Colleges	15
Other Stations	223	Female Institutions	27
Seminaries	11	Female Academies	38
Students	148	Charitable Institutions	39

THE WORKING OF THE NEW POOR LAW.

During the few weeks which were allowed us for relaxation in the last quarter, we had several opportunities of making inquiries in the country relative to the *working of the New Poor Law*. What appeared to be satisfactory answers were at first given to our inquiries; but when we had made further examination, we found that there was more of the *Old law* in operation than the *New*. The whole management of the Poor was confided to a set of Guardians, many of whom had never read the iniquitous Bill, and all of whom had not hearts hard enough to put those

* In this, distinct chapels are being built at Derby and Cossey.

† In this, district chapels are being built at Halifax, Evingham, Selby, Manchester, Oldham, Wycliffe, Bellingham, Keighley, Sytham, Preston, Staley Bridge, Cheshire, and Skipton, in Yorkshire.

‡ In this, district chapels are being built at Clifton and at Chipping Sodbury.

§ To this number may be added two or three hundred *stations* in which the Roman Catholic worship is performed.

clauses which they had learned by hearsay into operation. Contrary to the Act, out-door relief was invariably given; yet they declared that the New Bill worked well. Truly it worked well, so far as it allowed the Guardians to exercise their humanity to their fellow-creatures, but how would it have worked, had they strictly adhered to the Act? In six months it would have caused a revolution in the country.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

From the annual report of the Society for Promoting Christian Knowledge, just issued, it appears that 95,649 Bibles, 87,496 Testaments, 191,723 Prayer Books, 10,069 Psalters, 145,479 bound books, 2,222,652 Tracts, have been sold this year; making a total circulation of Scriptural publications of 2,753,608. The income of the year amounts to only 83,163*l.* 14*s.* 5*d.*, while the expenditure is stated at 85,140*l.* 3*s.* 0*d.* The number of Schools in connexion with the Society is 6,068 Sunday-schools, containing 438,280 scholars; 10,152 Sunday and day-Schools, in which are 514,450 scholars: and 704 Infant Schools, containing 43,730 scholars. Total Schools, 16, 224; and total number of Scholars 996,460.

ON THE LAW OF LIBEL.

It cannot be denied, that in the complicated body of our laws there are some which press unequally, some which by the investment of power in the one party, to the exclusion of the other from an equal exertion of it become liable to abuse from unprincipled persons, to whom an oath is a mere legal requisition, divested of all sanctity, and thus are positively unjust. We are far from affirming that the legislation, at the time of legislating should be expected to foresee all possible contingencies; but we have a right to exact, that contingencies which are not only probable, but obvious, and must operate evil, should be precluded by the stringency of Parliamentary enactments. We also have a right to demand, that when any law shall have been found incompetent to the purposes of justice, on account of the various interpretations of which it may be susceptible, and of its inadequacy to preserve the balance of power between litigating parties in seeking open and unprejudiced decisions, it either should be entirely repealed, or its errors in principle should be immediately rectified. But as, according to the trite proverb, what is every parliamentary man's business becomes no man's business, and thus abuses continue in full operation even during the increase of civilization and intellectuality: the Chancellor in the Lords, the Attorney-General in

the Commons, should have the task of bringing all such defects in our Legal Code before the Senate imposed on their respective offices.

We would particularize the Law of Libel as being so circumstanced; and we are well assured, that the circumstances under which it is placed operate against the prevention of Libel. *Magna est veritas, et prævalebit*, is falsified by its operation. A vexatious power is given to him who will make oath that he is the subject of a libel, whilst the right of proving the *truth* of the allegations, which are professed to constitute the libel, by means of subpoenaed witnesses, is injuriously taken away from the defendants. Thus may a malicious or revengeful person twist and torture passages, which have a totally distinct reference, to his object, and giving plausible reasons in his affidavit and the counts of the indictment, succeed, by the help of an oily-tongued advocate, in persuading a jury that he has established his case. Thus too may fraud and all various wrong prevail, unintimidated by the public press; for the exposure of it, in the present state of the law, is libellous; thus too is a door of iniquity opened to the ruined profligate to procure finances by damages. Nay, we ourselves scarcely know, whether by some wire-drawn sophism, we, as Reviewers, in our just criticism of works, may not continually be exposed to the charge of libels; for the case stands precisely with us as with the public press; we censure and pull to pieces the character of works, in which are included necessarily the characters of the authors, as scholars and reasoners: we say not, that any one so censured would attempt to enforce the law of libel against us—but we affirm, that the law will as much favour such an attempt, as it has already favoured the application of its provisions to the remarks of *The Times* in a recent case.

Three modes of operation are presented to the choice of the person libelled: a civil action, a criminal information, or an indictment. The first enables the defendant to compel the attendance of witnesses, and thus empowers a jury to decide on the truth or falsehood of the assumed libel; it is therefore the process which every one who wishes to justify his character would adopt. But though the process by criminal information may comprehend the question of truth or falsehood, if it be vigorously pursued, it is not co-extensive in efficacy with that by civil action; for the defendant has not the privilege of enforcing the attendance of witnesses. The criminal information indeed can only be obtained by the plaintiff's oath, that the allegations against him are false; and although it may be refused, if the defendant can by an affidavit convince the Court that they

are true, there may be a difficulty, and often is one, in convincing the Court, in this state of the business; and should the persons, by whose testimony the defendant attempts to support his charge, be in the interest of the plaintiff, he has no remedy and no power of substantiating his words. No opportunity is given to his advocate of submitting the witnesses to an interrogatory process, of eliciting the truth by a cross-examination, and bringing fairly before a Jury the grounds of the alleged libel; but a verdict, contrary to every principle of justice and sound jurisprudence, must be legally given against the defendant. Thus virtually an inquiry into the truth is impeded, and the falsehood of the charge is not satisfactorily established; damages indeed are awarded, perhaps incarceration, but the character is not vindicated from aspersion. The person who resorts to this mode of seeking redress, appears, in the eye of the Public, as one who shrinks from searching investigation, —one, probably, to whom malevolence has been the chief inducement to action; for it is plain, that every honourable man, who felt himself unjustly calumniated, would bring forward proofs of the wantonness and baseless nature of the calumny, and not only produce witnesses and allow adverse witnesses to be produced, but boldly offer himself to the ordeal of the witness-box. No other mode of action can be consistent with the feelings of a Gentleman, or with the free course of Justice:—*fiat justitia, ruat cœlum*. Can there be anything more preposterous, anything more contrary to equity, than for a trial to take place, and a verdict to be recorded in a case, in which the main point at issue—the truth or the falsehood—is not tried at all? Can there be anything more insulting to common sense, than for a person to affect anxiety to clear his character from slanderous imputations by a legal process, who resorts to one which does not clear it, but exposes it to the suspicion of being incapable of enduring scrutiny? The legal object is as bad as the process itself: it is not to clear the soiled character, to repair the injured reputation, it is not to investigate the correctness or the incorrectness of the charge, and award impartial justice: but it is to punish a breach of the peace, to chastise libel as a misdemeanour, the higher considerations being altogether excluded. The charge by affidavit, on which the criminal information is founded, and the refutation by affidavit, on which it may be refused, amount to nothing; for the continual experience which we have, that there are those who will not shrink from perjury, often difficult of detection, to achieve their ends, shews, that this is no safe precaution, and that it is one infinitely below the dignity of rational laws. In fact, it holds out a temptation to the unprincipled.

In the cases of sworn charges and sworn refutations, there must be perjury on one side; but the Court enters not into that question, though the contradictory affidavits must afford manifest evidence, that the laws relating to perjury have been violated by one of the parties; nor even if the case should proceed to trial, does the perjury form a part of the question. There is, however, by far too much of the

Hoc volo, sic jubeo : sil pro ratione voluntas,

in the whole affair; for there is no common sense, there is no sound fundamental principle; on the contrary, all is arbitrary, and unworthy of an enlightened nation. Whilst it is easy to obtain the rule *Nisi* on the plaintiff's affidavit, it is most difficult to prevent it from being rendered absolute by any counter statement on affidavit which the defendant may make; to the aggrieved the law proffers its succour; to the aggressor pleading in justification it is almost deaf.

In the case of indictment for libel, the deficiency of justice and wisdom is the same; the *ex-parte* statement of the prosecutor is the source from whence conviction proceeds; and unless he thinks proper to offer himself to the questions of the Bar, the law will not force him to do so. But the *gravamen* of the injustice is, that whilst the law scruples not to award heavy damages without regard to truth or falsehood, should the prosecutor submit to be questioned, and give evidently false testimony, that false testimony, which no legal quibble can separate *in foro conscientiæ* from perjury, is not indictable, unless it be *material* to the *issue*; so that the religious and moral points are forced to give place to a debased expediency! It is, however, satisfactory to be assured, that the decision of a court of law, under these unequal circumstances, is not the decision of rightly thinking men; therefore, that the person thus seeking vindication as a *poltroon*, is not vindicated nor acquitted by the community. It is nevertheless clear, that when the rule has been made absolute, it is tantamount to a conviction, and that the only remaining question is the degree of punishment; yet, in the case of proprietors of newspapers, the injustice is still more flagrant, as they are required to furnish, *on oath*, EVIDENCE AGAINST THEMSELVES.

Some time past, *ex-officio information* was not uncommon; it was too odious to be tolerated long, and glided away from practice as foully and detestably as the Star Chamber. We hope that the time is not distant in which a similar fate will make the other varieties of process equally dead; in which all mockeries of justice will cease. - It may readily be believed,

that the press is the only power which coerces many who are possessed of golden opportunities—that it is the only power which restrains some in high situations from violating the trust which is reposed in them, and that in still more private life the fear of its lash and exposure continually produces good, by confining within decent boundaries men, whose principles would lead them to no nice distinction between right and wrong: is it, therefore, just, that whilst these salutary and beneficial effects result from its fearless impartiality, from its castigation of the wrong and its eulogy of the right; whilst thus it strengthens the barrier of public opinion, by which the public good is preserved, by which virtue is extolled, and vice consigned to obloquy, it should itself be unprotected by the laws, nor even be permitted to vindicate itself, to give evidence of its truth, and more firmly fasten its charge on the offender? It is a plague-spot on our jurisprudence, that the censors of public morals should be exposed to malicious prosecutions, without the liberty of self-vindication, that what the one party—the party itself charged with the offence, shall think proper to affirm, shall be accepted as substantial verity, and, secured by the protection of the law, be allowed to gorge itself with the foul gluttony of its revenge.

Nay, as we have hinted, may not this partial principle be extended to our Periodical Literature in general, and to private works? May not criticism itself come under this obnoxious enactment? If we charge Titius (to use a name in the civil law) with writing, like an ass, and by our verdict stop the sale of his book, are we, on that account, to be liable to a civil action, a criminal information, or an indictment? Yet we see no essential difference between such an act and that for which the proprietors of *The Times* have been prosecuted. If we pledged ourselves at the commencement of our Review to give just critiques according to our ability; and, if we have given them, we have acted in our recognized department; but to what law are we justly amenable for having so acted? So if the proprietors of a newspaper pledged themselves to notice public delinquencies, impositions on the national funds, and all political chicanery, and redeemed their pledge, it is more than hard, it is demonstrably unfair, that a prosecution, without the means of defence, should be tolerated by the country. Ere such could have a foundation, it should be enacted on the one hand, that no work should be submitted to censure; on the other, that no villany, public or private, should be exposed; the infraction of which enactment would naturally lead to such consequences as those on which we are commenting. But what would be the tendency of such a law. What its operation? Would not irre-

ligion, immorality, folly, treason, peculation, and all that is vile be left without restraint? Would not the whole mass be leavened by impiety and anarchy. Yet, ere we can produce a fundamental reason for the existing law of libel, we must have, as a basis, some such an one as the preceding conjectural one, which is absurd, and contrary to every principle of sound legislation and good government:—how much more absurd, how much more contrary to sound legislation and good government, then, is the law itself, which has no basis except that of a misdemeanour, which is not even permitted to be proved?

Quicquid delirant reges, plectuntur Achivi

The Attorney-General, in the late trial, expressed himself very correctly and boldly; and we hope, that it will be one of his Parliamentary duties to cause the monstrous evils of the present system to be destroyed by a repeal of the laws which authorise them. With Lord Denman, compared as the Judge and the Advocate, we are far from being satisfied. And we fearlessly say, that not one iota of the public opinion has been shaken by the decision of himself and the jury. It is evident, that in such a case as that which the Attorney-General cited, the investigation of the truth would be *summa injuria*; but the case of Sir John Conroy had no affinity to it. Cases of the two descriptions are very distinct from each other, and might easily be separated in the provisions which would constitute parts of the law; and the characteristics are too strongly marked to render a recognition of the two classes difficult. The law of libel might therefore be framed on a principle which might be generally equitable, and in no instance individually injurious; and it is clear, that the exposure which the investigation of the truth, by cross-examination, would elicit, would be the most effectual prevention against the wantonness of libel which the Legislature could devise; for people would not give cause for it. At the same time, the punishment which would attend a deviation from the truth, would be a salutary restraint upon authors, whether journalists or others; and thus the evil which is now duplicated by the existing law of injustice, would, by the force of steady justice, cure itself.

If we, however, consider libel in the light of a misdemeanour, than which, by the bye, we can hardly be required to assent to a greater absurdity, it still should be permitted to the person so misdemeaning himself to explain and defend his motives, and bring the charge against him to the test, whether or not it be a misdemeanour. Yet, even under this curious classification of the offence, an examination of the grounds of classification is

not conceded; but, on the *ex-parte* statement, by oath, of the party affected, what should be proved, is in a great degree assumed. For if a paragraph be proposed to a jury as a libel on a person or persons, which perchance may bear a different interpretation, and has only the suspicious appearance of application to the complainant or complainants—a case which may very possibly occur: and if the author be not permitted to explain it and its real allusion, but the suspicion be accepted as an actual fact, no argument is required to shew, that the law in this respect is fraught with the grossest injustice. In every such instance, the misdemeanour is in the law itself.

Thus, in whatever way we may consider the legal practice respecting libel, it is injurious and inconsistent with equity, and requires an immediate correction.

PROGRESS OF POPERY.

AT the late great Protestant meeting, held at the Horns Tavern, Lambeth, the following printed statement of the progress of Popery was distributed:—"Popery has been advancing, not only in wealth and influence, honour, and power, but it has been progressing in every direction, and by every means. At Court, where the required work cannot be efficaciously performed by deputy, we find that Roman Catholics appear in person. The Treasurer of the Household is a Roman Catholic; the Marchioness Wellesley, Lady Bedingfield, and the Earl of Fingall, all of whom have been about the Court for some time, are Roman Catholics; and several others of the same kind have been placed in minor situations. Many high offices in the State are now held either by Roman Catholics, or pseudo-Protestants. In Ireland almost every legal situation which has fallen vacant during the existence of the present Government has been given to a Roman Catholic! As instances, we may mention that the Master of the Rolls, the Chief Baron of the Exchequer, the Chief Remembrancer, the Clerk of the Hanaper Office, the Attorney-General and Solicitor-General, the Lord-Lieutenant's confidential legal advisers, are all Papists! In the colonies, the same system of mal-administration prevails. The newly-appointed Governor of New South Wales is Sir Maurice O'Connell, whose very name speaks volumes. In 1792, there were not in the whole of Great Britain 30 Roman Catholic Chapels, there are now 519, and 43 building. In that year, there was not one single Roman Catholic College, there are now 10, and 60 seminaries of education, besides chapel schools. In fact, in every part of the world Popery is pursuing its triumphant course, trampling on the consciences of mankind."

