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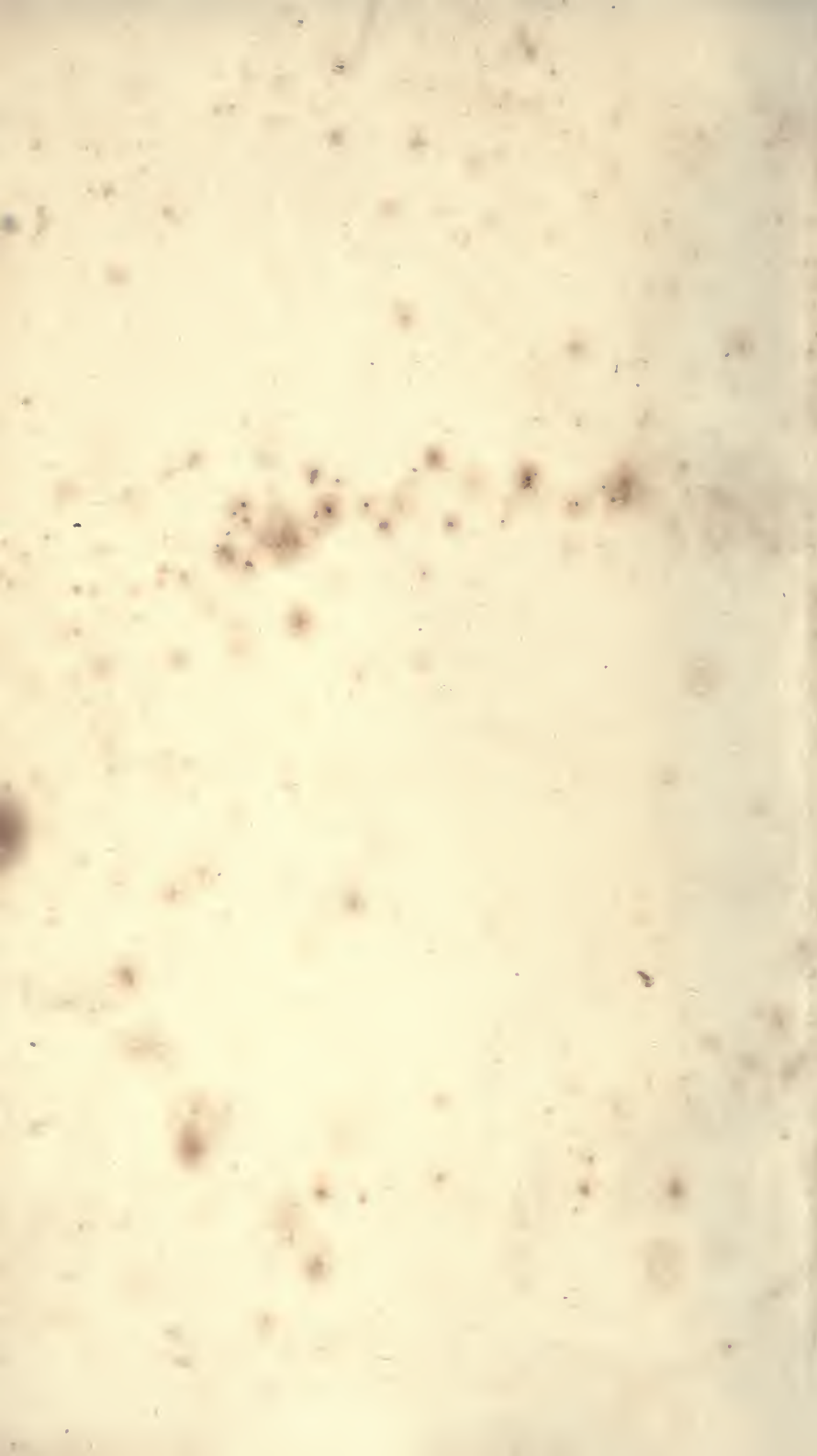
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Rev. T. Charles Edwards, D.D.

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MAY, 1900.



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PROGRESS OF EDUCATION, &c.

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VOL. III.

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THE  
BRITISH MAGAZINE.

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JANUARY 1, 1833.

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ORIGINAL PAPERS.

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THE PRINCIPLES OF THE ESTABLISHED CHURCH

WITH REGARD TO THE EXERCISE OF FREE INQUIRY AND THE RIGHTS OF  
PRIVATE JUDGMENT.

I PROCEED to use the privilege which I claimed in a former number, of not being considered as engaged in a systematic dissertation on the well-known and oft-debated subjects to which I now think it necessary to direct the attention of churchmen. My object is, rather to detect fallacies, and to disclose the manœuvres of our opponents, than to give a regular treatise. I wish the questions at issue to be put upon their fair merits, and argued without any juggle or mystification. And the subjects which I have mentioned in the title to this paper are among those on which sophistry and manœuvre have been played off with no small success, and which have induced many well-meaning friends to take most erroneous views both of the Established Church, and of the pretensions of her enemies.

One prominent charge which I find insinuated by the assailants of the Church is, that she is hostile to freedom of inquiry and the right of private judgment; and that for the enjoyment of these privileges this nation is principally, if not entirely, indebted to the dissenters. I say that this is *insinuated*, for the charge is frequently not put forth all at once and broadly. A publication levelled at the Church commences with a dissertation upon the use and the rights of free inquiry and of private judgment. These rights are very pompously maintained, as though there were some powerful and venomous foe always plotting or struggling against them, and as though it were a matter of notoriety that the Church of England denied them, in both theory and practice. A great deal of argument is expended in proving the natural title of man to these privileges, with occasional wise saws and reflections upon the tyranny of refusing men the enjoyment of them. The reader is gravely asked, whether “we

are to adopt the religion of our country, *because* it is so" (as though there were no other reasons); or "whether we are to embrace the religion of Jesus Christ in its pure simplicity of *doctrine* and *discipline* (who disputes it?) whether it may happen to be the religion of our country or not?"—whether we ought to receive our religion from our ancestors, or to impose it "upon posterity by legal enactments?"—whether "the Bible is to be our text book;" whether every man has "the right by nature of private judgment;" and whether "religion is a matter of personal, individual, and exclusive concern between him and his Maker?" Then the use of reason is mentioned—the example of the Bereans duly commended as a weighty proof, and the reader is cleverly led away from the real point at issue to the desired inferences—to a state of prejudice against the Church, and prepossession in favour of the Dissenters. He is quite satisfied, after weighing the important catechism of truisms which has been brought before him, that he really has the right of private judgment, and may actually use his senses and his bible in free inquiry. The Dissenters have, by arguments, not certainly very recondite, however advantageously displayed, quite convinced him of what he knew perfectly well before. He jumps then to the conclusion to which he was to be brought,—that the Church, which *denies* him the privileges of free inquiry, and of using his own judgment, is oppressive, and not founded on truth; and that the Dissenters, the champions of these privileges, who have taken such pains, and have used such cogent arguments, to convince him that he is entitled to them, must be every thing that Dissenters wish to be thought.

This is all in the very best style, and according to the most approved rules: the sellers do not alarm the customer, and excite his suspicions of interested motives, by direct invitation to purchase, but allure his attention and engage his favour by the display of a marvellous solicitude for his interest and privileges, and at the same time indirectly raise the value of their commodity, and intimate that no other persons can possess it but themselves by a grave caution, "Beware of counterfeits!" The good honest man thus eagerly and thankfully receives from them, under a new name, and perhaps mixed up with pernicious ingredients, that which he already possessed in a plainer and better form.

The reader of the above-mentioned dissertations in favour of the privilege of private judgment and free inquiry is in like manner deluded. While he is so well satisfied that his *rights* are clearly proved, he has overlooked the important fact that the Established Church *does not attempt to deprive her members, or any other persons, of those rights*; and that the Dissenters are neither the sole dispensers nor vindicators of them, nor the best practical guardians to whose care they may be committed.

Let the Churchman be carefully reminded to keep his eye fixed on these points. I shall now examine them a little, and take leave to suggest a few hints upon them.

The Dissenters, and particularly the Independents, claim to be the offspring of the old Puritans, and the often-cited authority of Hume is brought forward to establish the title of the Puritans to be considered as the founders and assertors of civil and religious liberty.

“Mr. Hume,” (observes a writer of a Dissenting Society, combined for the purpose of depreciating the Established Church in the estimation of the country) “whom no one will accuse of partiality to the sentiments of these reformers, has remarked, that ‘the precious spark of liberty had been kindled and was preserved by the Puritans alone; and it was to this sect that the English owe the whole freedom of their constitution.’”

Now, it is expected that the reader of this passage is to receive as indisputable inferences that the principles of the modern Dissenters are congenial with those of the ancient Puritans; and that, as Mr. Hume affirms that the Puritans have been the founders and assertors of our religious liberties, therefore the Dissenters are the offspring of Puritanism, and are entitled to their proportion of the honour and gratitude of the nation. I am, however, rather a perverse pupil in these matters. I shall take upon myself first to doubt Mr. Hume’s authority as to the effect of Puritanism upon civil and religious freedom; secondly, to remark, that if civil and religious freedom were really a part of their plan, they certainly regarded them in a very different point of view from that in which the Dissenters represent them now; and, thirdly, to question whether they or the Dissenters, whenever power has fallen into their hands, were disposed to form their practice according to any such principles.

That the spirit of free inquiry and of claiming the right of judgment *originated* with the Puritans, is contrary to the known facts of history. Luther surely preceded them, and even Luther’s efforts and success were *effects* as well as instruments of that power which had been set in motion, and urged on by a variety of *causes*, gradually operating before Luther’s time. Those causes had impelled the spirit of inquiry, and the exercise of freedom of judgment, with an impetus which was steadily and irresistibly increasing, and which, humanly speaking, could never have been arrested, though it might have been retarded, had Puritanism never have been heard of. To what extent the Puritans may have promoted or have impeded the cause of civil or religious liberty, cannot easily be determined. We see but one side of the picture: what would have taken place if the captious and vexatious squabbles about garments had never occurred, or if the atrocities of the successful rebellion had never been acted, can be only the subject of conjecture. Whe-



ther also, in the events which are now supposed to have had such a beneficial influence on the liberties of the nation, the real Puritans were any thing more than *tools* of ambitious partizans, artful politicians, or reckless levellers, with widely different views, may be also doubted. We know, that amongst them were disguised Jesuits—the most reckless panders of slavery and tyranny; and even among some of their own leaders evidences of most arbitrary principles, and the blindest fanaticism, may be detected. I do not advert to these blots to detract from the real sincerity and piety of the Puritans, but simply to place them in their proper position, and to shew, that however their schism from the Church may be justified, their motives and measures were mingled with at least as much alloy of human passions, prejudices, and follies, as those of the men who remained attached to the Establishment. But however this might be, one thing is clear—that at first they had no idea of civil or religious liberty, such as the Dissenters now profess to claim.

The first Puritans—the most learned and pious—would have recoiled from the disuniting, unsocial, and levelling principles laid down by the modern Dissenters. Far from denying the authority of the Established Church, or wishing to have it contemned, they would have died to preserve it. Even latterly they desired not the abolition of the Established Church, and professed both to deplore and deprecate any schism by which its unity was disturbed. They required only at first that certain amendments should be adopted: they desired to take away some things and alter others, so that their consciences might not be offended, or find a stumbling-block in joining its communion. How far concession in these cases could have been consistently made, or how far they would have had the effect of preventing more violent demands, (as it is always *said* that concessions *would* have done when they have *not* been made, and as they have *never* been *found* to do when they *have* been made,) it is foreign from my present purpose to consider; but I contend, that the original Puritans had no affinity whatever with the present race of Dissenters: their views of church authority and communion were altogether different.

However, from one step of opposition they proceeded to another, and at length came, certainly, in the reign of Charles the First, to the assertion of something like those rights of free inquiry and private judgment, which are now recommended by a portion of the Dissenters,—namely, hostility to the Established Church, and a free licence for all the dictates of fanaticism, or any other spring of action by which the multitude might be moved to rule the ministers of religion, instead of being directed by them. No church authority, it was pretended, was to exist,—all were to be indulged in what were represented as the unshackled privileges of free

inquiry and private judgment. It so happened, however, that these supposed discoverers of this El Dorado of human *freedom* and true religious liberty, were presented with an opportunity of fully developing in practice the working of their grand principles, and this right of private judgment, &c. They were armed with full power, and fortunately the results of the experiment are on record for our instruction. Weak and infatuated indeed will this nation be if it loses the benefit of such an example.

Walker's "Sufferings of the Clergy" is a book still in existence,—a folio, full of the most tyrannical, inquisitorial, unmerciful persecution,—full of the most arbitrary and overbearing contempt and oppression of the rights of private judgment and conscience,—full of the wildest freaks of fanaticism, hypocrisy, folly, injustice, and robbery, that ever were exhibited in the annals of mankind. Hudibras, too, has in his witty pages immortalized the days—

“ When zeal, with aged clubs and gleaves,  
Gave chace to rockets and white sleeves,  
And made the church and state and laws  
Submit t’old women and the cause.”

These, in truth, were the works of the vindicators of the rights of private judgment and free inquiry. By “their fruits ye shall know them.” May we know them in time, before we be compelled to buy our own experience, when we can profit by that of others; may we never have to pass through such an ordeal of licentious misrule, as to be compelled to seek refuge in despotism from the capricious and intolerable evils of anarchy. I regret to take this line of argument; and I even now restrict my observations to those Dissenters who *combine to charge the Church with denying the right of free inquiry and private judgment*; and to arrogate to themselves the merit of being the special protectors and champions of this right. That many Dissenters are too upright and liberal to take such a course, I am aware, and am only sorry that any members of their body should compel me to take this mode of defence, in justice to the Established Church.

I shall now close this paper with a few remarks upon the principles of the Established Church in regard to the right of private judgment, and free inquiry. The church does not, according to her principles, nor in her recent practice, deny that right\*. On the contrary, she has from the reformation generally inculcated and maintained it. That *occasional* practices inconsistent with such a principle may have prevailed—that the

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\* There is probably no subject on which more has been said, and to less purpose, than this *right of private judgment*. What is the practical rule which will satisfy a man's own conscience, and give him security that he is taking the best road to truth and salvation, when he has done disputing and asserting his real or fancied rights?—  
ED.



members of the Established Church, *as well as others*, were not all at once able to emancipate themselves from the thralldom of former prejudices, but advanced only gradually with the times, will not be disputed. But I do contend, that her practice has in *the main* corresponded with the principle of respecting the rights of private judgment and free inquiry—the *intent* of any seeming restrictions has been purely defensive (whether they were calculated to effect the object in view, is another question)—she has been revered in foreign churches as a model of religious discipline and liberality, and looked up to as the bulwark of religious freedom. She has thus maintained her character and integrity under the temptation of *power*; while those who reviled her under the same trial of their integrity and wisdom, displayed to the world a signal failure—one of the most conspicuous exhibitions of intolerance, and folly, and cruelty, that ever marked the working of human depravity and delusion.

The church does not deny the right of private judgment. She claims *authority* in matters of faith, but not infallibility. And with a plainness, which nothing but the most perverse misinterpretation can obscure, she limits her authority to those doctrines, and those doctrines only, which may be *proved* from Scripture. This is clearly put by the writer of a tract entitled, “The Church of England defended from the Attacks of Modern Dissenters,” &c.\*

“The authority which we ascribe to the rulers of the church being no more than is derived to them from the commission of Christ, must be consistent with the liberty which he has left to the rest of his subjects. For in whatever instances he has given another power to preside over us, to direct or command us, in those, it must be owned, he has not left us free; and, consequently, whatever liberty they take from us, while they act within the limits of their commission, can be no part of that liberty which Christ has left us. Now, those limits would seem to be—1st, That no person can lawfully exercise his authority in obliging us to believe any doctrine which Christ has not obliged us to believe. 2dly, That no person can lawfully exercise his authority in obliging us to perform any action which Christ has forbidden. 3dly, That no person can lawfully exercise his authority in imposing on us any indifferent† action which Christ has not empowered him to impose.’ These are the limits within which the authority of the Church of England is upheld, and they are limits which she imposes upon herself. With regard to the first two: Every precaution that is possible, in the laying down of her creeds and articles, has been taken to make her in perfect agreement with Scripture, both in the doctrines

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\* This little pamphlet, published in 1830, by Seeley, has never attracted the attention it deserves. It contains in a small compass a very able vindication of the Church. I shall be glad if this notice should introduce it to the friends of the church generally. The author is, I have reason to believe, a very talented layman in the medical profession, brought up in connection with dissent, consequently possessing many facilities for judging of its practical tendency and results.

† As the explanation of this assertion is not given, it is not fair to judge. But it surely is not meant that a Church may not require *compliance* in *indifferent* matters.—E*n.*

she inculcates, and in the heresies she condemns, the very words of Scripture being used in every case that was possible. And, for fear that ignorance, or the spirit of insubordination, should reject her authority upon the plea, or even the suspicion, that she wished to propose anything for belief that was antiscritural, one of her articles (the twentieth) states expressly that nothing contrary to the Holy Scripture is intended or required. 'It is not lawful for the church to ordain anything that is contrary to God's word written; *neither may it so expound one place of Scripture that it be repugnant to another* (a rule we earnestly recommend to our Dissenting brethren, whose whole system is built with this error). Wherefore, although the church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so, besides the same, ought it not to enforce anything to be believed for necessity of salvation.' The sixth article is to the same effect: 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, *is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.*' The sixth article is to the same effect: 'Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, *is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.*' What possible excuse, then, can be imagined for the part the Dissenters are taking? She *intends* to enjoin nothing but what Scripture enjoins, and forbid nothing but what Scripture forbids; and if in any instance any one can shew that her commands are anti-scriptural, she tells him that *in such instance* she is not to be obeyed. What should we think of any member of the civil government, or any child under family law, who should do as our Dissenting brethren do to the church under which God has placed them? Surely her authority is entitled to as much consideration as that of the civil or the parental. The authority of civil governors and of parents has no higher sanction than the word of God, and the word of God also as plainly enjoins obedience to the church."

These remarks appear to me well worthy of the deep consideration of those Dissenters who have lately displayed such inveterate and rancorous hostility against the Established Church, or who endeavour to represent her as wishing to curtail the right of private judgment, or to repress free inquiry.

As a visible society, she claims authority to propose the terms of communion. It is essential to any society to do so. The principle, however modified or applied, is virtually recognized and acted upon in every Dissenting Society as well as in the Established Church. It regulates the appointment of a minister in Essex Street, not less than the admission of a candidate for orders at Lambeth. It is kept in view no less tenaciously at Highbury and Homerton, than at Oxford and Cambridge. The authority of the church is binding on its members, but no farther than as her decisions are consistent with Scripture. She invites men to search the Scriptures;—to assert their supremacy over tradition was one grand point on which she separated from the Church of Rome. She does not, indeed, tell every man that he is to disregard altogether the authority of the church—that any man, however unsuitable his qualifications, or insufficient his opportunities and leisure, is to be sent to his bible, disregarding all



the decisions and all the teachings of the church ; and that he is to form for himself a system of religion. No—she directs him to the leading summary of doctrine and discipline, prepared by the heads of that church—she directs him for such further aid as he may require to the *public*, or *private instruction* of an order of men, *called and set apart* according to the apostolic model, and the practice of the church in every age. And, finally, she refers him to Holy Scripture as the only test of these doctrines, and these teachers which are to have authority, *only as they agree with Holy Writ*. Every man is free to make such inquiry, and to exercise his judgment. If she does not teach what *Scripture* teaches, she *claims no obedience*. All the limitation she places on this privilege is, that our liberty should not be used as a cloak of maliciousness. But the right of private judgment and free inquiry is to be exercised, as every other Christian right—at the *peril* of the individual. He is responsible to God and man for the *abuse* of it. It is not to be made a pretext for creating divisions in the church in every frivolous difficulty, and still less from any unhallowed passion. *Such* an exercise of the right of private judgment is, we contend, schismatic and sinful. This is the ground on which I meet the question asked by the Dissenter—why is he to be *branded* with the title of schismatic because he chooses to exercise his undoubted right of private judgment, and to separate from the Established Church? To this I answer, that whether he is *branded* as a schismatic, must depend upon the *ostensible* ground on which he separates. The church, as a visible society, does no more in laying down the terms of communion, than she is warranted in by the practice of Dissenters themselves. In denominating him who rashly separates and divides the church schismatic, the members of the church are not destitute of the sanction of primitive and scriptural authorities. As far as regards the separatist himself, it is a matter between him and his God ; and whether he will hereafter be considered in the light of a schismatic, must depend upon a judgment less fallible than ours, and which will not, whatever the world may decide, award him an unjust portion. But whether he is to be “*branded*” as a schismatic, or, in other words, whether the church shall pronounce him such, and the public confirm her verdict, will generally depend, and ought to depend upon the weight of his alleged reasons for separation. But it is time I should close this paper ; and I shall, in conclusion, again avail myself of the admirable little tract which I before quoted—

“ We know that the principles which the Dissenters are ever advocating, (setting the spiritual against the literal, the substance against the form, the invisible against the visible) are such that, if fully carried out, no church, as a visible subordinated society, could exist. The service of God and all religious duty being, from the nature of man (conditioned in a body under the laws of sense and of time,) necessarily connected with form and mode, the progress of a church’s corruption must be always to lose the spirit out of the form (by



which alone, as its proper vehicle, it can be expressed); then, the spirit being gone, Satan's next temptation is, that it should give up the form, as its retention would savour of blasphemy and hypocrisy. Here the principles of Dissenters, with regard to this Christian nation, come in to help Satan. They, because their baptized countrymen are sinking into formality, or in proportion as they do sink, preach to them schism as the corrective,—they induce them to look upon all their present church obligations as empty formalities; to consider themselves unregenerate; and then, having put them into the condition of heathens again, they, by stimulating what little religious feeling is left in them, form them into new churches, upon still less secure and substantial principles; principles which, being for the most part negative and metaphysical, will hold them together only so long as they have in an established church principles that are positive and embodied to oppose. The principles of Dissent, therefore, are principles upon which every social institution may be attacked and pulled down, but none built up. As they are inconsistent with any authority in the church, so they are detrimental to all order and Christian obligation in the State; for they will as easily break up the relations between subject and king, servant and master, child and parent, as between pastor and flock, church and state. In fine, they are principles by which the devil has succeeded in detaching a great body of God's own people, to work for his ends, unknowingly, in the ranks of the Democrat, the Unitarian, and the Infidel.”

M.

## ITALIAN PSALMODY.

SAVERIO MATTEI.

PERHAPS one of the most beautiful arrangements introduced by the Ferrars into the establishment at Gidding was that of *Night Watchings*, by which an uninterrupted course of Psalmody was kept up during the twenty four hours, so that no portion of the day or night passed in which some member of the family was not employed in what has been so well styled the most pleasant part of duty and devotion. The enthusiasm with which the Ferrars regarded the Psalms has been felt by the most learned and gifted men in all ages. Bishop Horne has gracefully observed that “they are the epitome of the bible adapted to the purposes of devotion, and that for this purpose they are adorned with figures and set off with the graces of poetry, and poetry itself designed yet further to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is charmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse.” These were the words of one who always uttered the thoughts of a Christian with the lips of a poet. In all the changing scenes of our life the gentle spirit of the Psalms walks by our side, rejoicing with us in our joy, and

weeping with us in our sorrow. We flee in fear from the terrible and denouncing prophets—but we throw ourselves in brotherly confidence upon the neck of David.

Italy is rich in devotional poetry, and I may enter more fully into the subject at a future period; at present I am desirous to confine myself to the introduction of a few specimens of the Italian Psalms of Saverio Mattei. It will therefore, for this purpose, be sufficient to observe that he was one of the most distinguished scholars who adorned Italy in the eighteenth century, and that he was the chosen friend of Cesarotti and Metastasio. In another paper I may give some further information respecting him. The works of Mattei were published at Naples, in eleven volumes, in 1780; and that portion which comprises the dissertations upon Hebrew poetry will well repay the trouble of perusal. The Abbate Cesarotti, writing from Padua in 1778, says, in allusion to the Treatise upon Sacred Poetry, “that he does not remember to have seen so much erudition united to such vigour of reasoning, or so much originality of thought combined with such accuracy of investigation. Everything,” he continues, “is solid, luminous, and delightful.”

“The following Psalm, the 77th,” Mattei remarks, “may be considered as a brief poem, complete in itself; it contains the history of all the most beautiful and wonderful miracles wrought by the Deity in favour of the Israelites, from the time of their departure from Egypt until the reign of David.” I ought to observe, before I offer my translation, that Mattei’s knowledge of Hebrew frequently led him to adopt some new interpretation of various passages, and I have preserved some of these alterations in the following version.

## I.

WHEN the clouds do gather round me  
And my heart is sick with fear,  
To God I flee—my spirit weepeth;  
Unto Him my sighs are dear.

## II.

If in the hushed dark I kneel,  
Am suppliant in the hour of pain,  
With outstretched hands—my lowly prayer  
Never goeth forth in vain!

## III.

Alas! my faint heart heedeth not  
The song of comfort more;  
My sweetest One I cannot find,  
The peacefulness of yore!

## IV.

Yea, I have lost my dearest joy,  
 My bosom's beauty-spell;  
 Amid such woes I cannot live,  
 Apart from Him I cannot dwell!

## V.

Ah, no! the light hath not departed  
 Of those days—my memory liveth;  
 Yea, for those gleeful days, the tear  
 Unto mine eyes fond memory giveth.

## VI.

With lonely watchings on my bed  
 My eyes are tired and weak,  
 To me no gentle slumber cometh,  
 My thoughts are dark—I dare not speak!

## VII.

And where art thou, my gentle lyre,  
 With thy soft and soothing tone?  
 If I had thee in my morning,  
 My heart would not be all alone.

## VIII.

At length the shadows pass away  
 From my soul, and on my eyes  
 The light of gladness breaks, as thoughts  
 Of nobler aim begin to rise!

## IX.

It cannot be that Sion's Lord  
 My prayers, my weepings, hath forgot—  
 His first and his most tender love  
 The Blessed One remembereth not!

## X.

Lord! shall thy mercy-lighted face  
 For aye be turned away from me,  
 And all my early hopes be vain  
 Which I have treasured up in thee?

## XI.

No, no, my spirit, kneel and pray,  
 And the mighty Hand which shed  
 The thunder-storm upon the earth,  
 Shall fold in peace upon thy head.

## XII.

Lord! my memory recalleth  
 The wonders thou hast done,  
 And the glory of thy power,  
 And the fights thine arm won.



## XIII.

I cannot look upon thy face,  
 Thy secret thoughts I cannot see—  
 But they are true—hath heaven or earth  
 Another God like thee?

## XIV.

Wonderful and Holy One!  
 The voice of time hath told  
 The terrors of thine arm, thy deeds  
 Unto the men of old.

## XV.

The waters saw Thee, and they shook—  
 The waters saw Thee, and the wave  
 Fled before thy breath of wrath—  
 Sunk into its ocean cave.

## XVI.

The veil of clouds is rent asunder,  
 The rain descends—the hail-storm soundeth,  
 And, with the wakening voice of thunder,  
 The Heaven reboundeth!

The Italian of the 7th stanza is very sweet—

E tu mia cetera dove pur Sei?  
 T' avessi in questa mia solitudine!  
 Almen quest' anima consolerei.

This is one of those psalms which may be properly called beautiful without, and glorious within, “like apples of gold in pictures, or network in cases of silver.”

My next specimen is from the 143rd psalm—

All' alma afflitta e timida  
 Chi mai dara consiglio?  
 Che 'l cor languente, e dubbio  
 Consola in tal periglio?

Tu sol che ne' pericoli  
 Nell' aspre cure, e gravi  
 Sai, che a te sol correvano  
 I nostri padri ed avi.

Stendo le mani, e pregoti  
 Signor, le grazie affretta,  
 Guardami! Io sono un arido  
 Terren, che piaggia aspetta.

Basta un tuo sguardo placido,  
 Basta per mio conforto,  
 Ma presto, o Dio, soccorrimi,—  
 Se tardi, iò già son morto.

Non son miei prieghi inutili,  
 Ne vana e la speranza,—  
 Verran, verran tue grazie,  
 Prima che il di s'avanza.

## I.

Who will speak comfort to the soul  
 Worn out with grief and care?  
 And who will raise the fainting heart,  
 And bid it not despair?

## II.

O Thou alone amid the night  
 Of our mourning, Lord, art near,  
 As in the ancient days—thine arm  
 Awake to save, thine ear to hear!

## III.

Father! I lift my hands, and pray  
 That Grace upon my heart my fall,—  
 Keep me! for I am like a thirsty land  
 That for thy blessed rain doth call.

## IV.

I only ask one look of thine  
 My bitter tears to dry,  
 But haste, and succour me, O Lord,  
 Oh, hasten, or I die!

## V.

I know my prayers are not in vain,  
 Nor vain my hope in thee;  
 Before the morn doth wake again,  
 Thy Grace will come to me.

I have only time to add two or three verses from the 50th psalm, which breathes a gentle quietness and grace well expressed in the phrase of the Italian writer—*tenera venustà* :

Speak to me, Father, with that voice  
 Which oft my sorrow hath beguil'd;  
 Let silver-footed Peace come back  
 Unto thy weeping child!

But ere my memory doth renew  
 The hymns I sang of old,  
 Unbind the chain of grief, for on my lips  
 The breath of song hath long been cold.

And then thy praise in gleeful measure  
 Shall wake on every bounding string,  
 While round my harp the people gather  
 To listen to the lays I sing.

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## HISTORY OF THE SCOTTISH EPISCOPAL CHURCH.

### No. II.

PREVIOUS to the year 1792, when the penal laws which had so severely affected the Scottish Episcopal church were repealed by the legislature, there were many Episcopalians in Scotland, who were not non-jurors, but who professed to be members of the Church of England. Amongst this class may be enumerated those English families who resorted to Scotland, and finally fixed their residence in some of the great towns; English mechanics employed in the manufactories, potteries, &c.; and many of the indigenous Scottish Episcopalians of rank, who chose rather to resort to the *qualified* chapels, as they were termed, than forfeit the political privileges which the Act of 1748 denied them, if they persisted in their adherence to the ancient communion. In the cities, and many of the large towns, there were congregations of this description, who easily procured clergymen from England, or, as it sometimes happened, Scotchmen in English orders; and those clergymen, being thus ordained in England or Ireland, were duly qualified according to the Act of 1748, and, having taken the necessary oaths of allegiance and abjuration, received the sanction of government. It was evident that, previous to the year 1788, when Prince Charles Edward died, these clergymen could not, on account of their political situation, submit to the jurisdiction of the Scottish bishops, because the former, at their ordination in England, had taken those oaths which the Scottish Episcopal clergy had refused to take, so long as any member of the exiled family was in existence. But, on the other hand, they laboured under all the disadvantages resulting from the want of Episcopal authority. No English or Irish bishop can have jurisdiction in Scotland, and consequently these clergymen were amenable to no superior ecclesiastical cognizance, while their chapels were unconsecrated, and the young persons of their congregations unconfirmed. Although professing to be Episcopalians, they were, in reality, *Independents*, for every one who knows any thing of the constitution of the Christian Church, must perceive, at once, that to term churches or chapels *Episcopal*, which are not under the jurisdiction of any bishop, is a complete contradiction of terms.



Many of the English ordained clergy, indeed, who well understood the constitution of the Church, were aware of their peculiar situation, and felt all the inconveniences resulting from it; but, until the penal laws were removed, it appeared to them that they could not consistently unite with the Scottish Church. As soon, however, as those laws were repealed, the Scottish bishops took steps to promote a union of all the clergy of English ordination with the indigenous clergy, beginning with those of Edinburgh, concluding that an example of sound principles might thus be given from the metropolis to the clergy in other towns and villages in Scotland. The late Bishop Skinner was at that time the head of the Scottish bishops, and it occurred to that prelate, that the most likely means to effect a speedy union, would be to invite a sound and orthodox clergyman from England into Scotland, to be there consecrated a Scottish bishop, with the jurisdiction of the diocese of Edinburgh. Dr. Abernethy Drummond was at that time bishop of the united diocese of Edinburgh, Fife, and Glasgow; but that venerable prelate expressed his willingness to disjoin Edinburgh from his jurisdiction, in order to promote a measure which would not only tend to strengthen the Church in Scotland, but also unite her more closely with the Church of England.

The plan was wise, although in this instance it was not destined to be accomplished. The gentleman proposed to be advanced to the Scottish Episcopate was the late Rev. Jonathan Boucher, then Vicar of Epsom,—a man who had suffered much for his loyalty in America, and whose principles and conduct made him respected and revered by all who knew him. So highly was he esteemed, that he at one time was thought of for the bishopric of Nova Scotia, to which Dr. Inglis was appointed; and the Archbishop of Canterbury was even entreated to obtain him for Canada. There can be little doubt, that if Mr. Boucher had become a member of the Scottish Episcopate, a more humble, though not less apostolical elevation than that which his friends in England wished him to obtain, he would have accomplished that union between the English and Scottish clergy which was so ardently desired by the bishops. This, at least, was the opinion of Dr. Abernethy Drummond, who, in a letter to Bishop Skinner, dated 13th March, 1793, states, “that he most cheerfully adopted the plan which he (Bishop Skinner) and Bishop Watson (of Dunkeld) proposed, and would immediately resign in favour of the worthy vicar of Epsom, if he should be so good as to accept the see of Edinburgh.”

After some correspondence, Mr. Boucher visited Edinburgh; and his reception, to use his own words, was “highly flattering and favourable.” “As for myself,” says he to Bishop Skinner, “God is my witness, I have much at heart the furtherance of his

glory, and the welfare of his church. If these are promoted, it is very immaterial whether it be by me or not. I can have no worldly interest in view; wherefore do I request and charge you to suffer no undue partiality for me, however flattering and grateful that partiality may in other respects be to me, to influence your judgment. The gratifying of such feelings neither is, nor ought to be, beneath our notice; but in the present instance, much higher interests demand our attention." Unfortunately, however, the purposes of the church were in this instance frustrated. A report was propagated, that "the scheme in agitation was to introduce bishops into Scotland, with the sanction of government, and on such a footing as to entitle them to some legal jurisdiction." Mr. Boucher at once declined proceeding farther in the matter; but continued, during his useful life, a warm supporter of that humble church which had thus, by the ignorant and fanatical rumour above alluded to, been deprived of his valuable services. This excellent man died suddenly, in 1804, regretted by all with whom he was connected.

In the mean time, many of the clergy submitted to the jurisdiction and authority of the Scottish bishops. Among the first of these may be mentioned, the congregation at Banff, of which the Rev. Charles Cordiner was minister,—a gentleman who greatly distinguished himself by his antiquarian researches. The clergy and congregations of Cruden, Peterhead, and Stonehaven (Aberdeenshire), Musselburgh and Leith (in Mid-Lothian), and various other congregations, all voluntarily united themselves to the Scottish Episcopal Church, as did also all the chapels in the cities of Edinburgh and Glasgow. So convinced were the clergy of their duty in this respect, that, previous to the year 1805, all those of English ordination had acknowledged the Scottish Episcopal authority in the united diocese of Edinburgh, with the exception of two, viz., those of Kelso and Dumfries; both of whom, however, with their congregations, subsequently adhered. A few in the northern dioceses remained, nevertheless, in a state of separation; but they are now reduced to the number of three, and these we shall notice more particularly in the sequel.

From the year 1793 to the year 1804, no event of particular interest occurred in the Scottish Episcopal Church, except the consecration of the present venerable Bishop of Moray, Dr. Alexander Jolly, as coadjutor to the late Bishop Macfarlane of Ross and Argyle. During that interval, we find the bishops and clergy occasionally approaching the throne with loyal addresses and congratulations, which were on every occasion most graciously received. The only circumstance of a local nature was the constitution of the Scottish Episcopal Friendly Society in 1793-4, which will be more particularly noticed afterwards. In 1803,



Bishop Skinner, of Aberdeen, published his well-known work, entitled "Primitive Truth and Order vindicated from Modern Mis-representation, with a Defence of Episcopacy, particularly that of Scotland, against an attack made upon it by the late Dr. Campbell, of Aberdeen, in his Lectures on Ecclesiastical History, with a Concluding Address to the Episcopalians of Scotland." The work to which the Bishop wrote this admirable reply, was a posthumous performance of the celebrated Dr. George Campbell, Principal of Mareschal College, in the University of Aberdeen, and contained the substance of his prelections to the theological students of that College. The "Lectures on Ecclesiastical History" contained a violent tirade against Episcopacy in general, and that of Scotland in particular, asserting "that not only the polity of the Church of England seems to have been devised (!) for the express purpose of rendering the clerical character odious, and the discipline contemptible, but that, as no axiom in philosophy is more indisputable than that '*quod nullibi est, non est,*' the ordination of our present Scottish Episcopal Clergy is solely from Presbyters, for it is allowed that those men who came under the hands of Bishop Rose, of Edinburgh, had been regularly admitted ministers or presbyters in particular congregations before the Revolution; and to that first ordination," adds the Principal, "I maintain that their farcical consecration by Dr. Rose and others, when they were solemnly made the depositories of no deposits, commanded to be diligent in doing no work, vigilant in the oversight of no flock, assiduous in teaching and governing no people, and presiding in no church, added nothing at all."—(Vol. i. p. 74, 355, 356.)

The orthodox reader will probably smile at Dr. Campbell's opinion of the polity of the Church of England—an opinion so strange as to induce us to call in question the reputation of the writer. As to his assertions relative to Scottish Episcopacy, it is needless to observe, that no Presbyterian can understand the nature of the Episcopal succession, for ordination in the Presbyterian communion is held to be a mere form, the *call* of the people, being that, according to them, which constitutes a minister. No man but an Erastian will maintain that unless a church be established by the civil power, it is no church, but a mere schismatical association. An Act of Parliament may dissolve the church as the legal Establishment; but it can neither make nor unmake it—it can only take away that which it gave, viz. certain rights and privileges; but it cannot affect the apostolical succession, which it never had in its power at any time to confer. The sneer at Dr. Rose's consecrations and ordinations, after he was ejected at the Revolution from the See of Edinburgh, is as ineffectual as it is ignorant and illiberal. The first Protestant

Revolution Bishops in Scotland were the Rev. John Sage, formerly one of the ministers of Glasgow, and the Rev. John Fullarton, minister of Paisley, both of whom had received Episcopal ordination as presbyters, when Episcopacy was the national religion of Scotland. These two Bishops were consecrated, in 1705, by Dr. John Paterson, the deprived Archbishop of Glasgow, Dr. Robert Douglas, the deprived Bishop of Dunblane, and Dr. Alexander Rose, the deprived Bishop of Edinburgh. There were six consecrations held afterwards, during Bishop Rose's life-time, that prelate having survived all the deprived Bishops for a few years, at all of which he assisted, along with Bishop Douglas, during the life of that prelate. It is by these and the subsequent consecrations that the apostolical order has been preserved in Scotland to the present time.

- It is unnecessary, in this historical sketch, to offer any analysis of Bishop Skinner's work—a volume which has had a most extensive circulation, and which ought, especially in these times, to be in the hands of every member of the Episcopal Church throughout the empire. The worthy prelate received many congratulatory letters respecting it from some of the most distinguished clergymen of the Church of England, and so convincing are its arguments that it has never received a reply. It is worthy of remark, that a presbyterian minister of the present Established Church, who held the office of Principal of St. Mary's College, and Professor of Divinity in the University of St. Andrew's, pronounced "Primitive Truth and Order" to be the best defence of Episcopacy in the English language, and more than a sufficient refutation of Dr. Campbell.

While Bishop Skinner thus gained a complete victory over the illiberal attacks of his deceased antagonist, the publication of his work was attended with the happiest consequences to the church. It was so generally read in Scotland by Episcopalians, that it tended to revive the desire for union between the remaining English clergy and those of Scottish ordination, and that measure, which had been frustrated in 1793, was now destined to be accomplished. In order to accelerate the measure, Bishop Skinner, who was then head of the Episcopal College, summoned a general convention of the whole Church at Laurencekirk, in the county of Aberdeen, on the 24th day of October, 1804, the purpose of which meeting was, as the Bishop expressed himself in his circular to the clergy, "to exhibit, in the most solemn manner, a public testimony of our conformity in doctrine and discipline with the Church of England, and thereby to remove every obstacle to the union of the Episcopalians of Scotland."

It is to be observed that, previous to this period, one of the great objections to the Scottish Episcopal Church by the English



Episcopalians in Scotland was, the want of a confessional, or acknowledged Articles of Faith; for, although the Act of 1792, which removed the penal laws, had made it imperative that all the clergy should sign the Thirty-nine Articles, such a public acknowledgment had either been neglected or delayed. Meanwhile, previous to the meeting of the convocation, a correspondence commenced between the late Right Rev. Dr. Sandford and Bishop Skinner on the subject of union, in which the former stated, that however anxiously a union might be desired, subscription to the Thirty-nine Articles would be indispensable; and that, were these Articles made "the permanent confessional of the Scottish Episcopal communion, the continuance in separation of the English clergy could not be justified on any ground which would bear the scrutiny of ecclesiastical principles."\*

This excellent prelate, then Dr. Sandford, and formerly Student of Christ Church, Oxford, had since the year 1792 resided in Edinburgh, where he officiated to a most respectable and intelligent congregation of Episcopalians, not under the jurisdiction of the Scottish bishops. The worth, piety, and learning of Dr. Sandford were universally known, and any representations from him were certain of having a due influence. Accordingly, these communications had the desired effect. The convocation assembled at Laurence kirk on the appointed day, at which were present four bishops, thirty-eight presbyters, and two deacons. After divine service was concluded, the convocation was formally constituted by Bishop Skinner, and the thirty-nine articles of the church of England, without alteration or addition, were adopted and subscribed as the permanent standard of the Scottish Episcopal Church, and enjoined to be subscribed in all time coming by every candidate for holy orders. And as many of the indigenuous clergy used the eucharistical office as set forth in the Scottish service-book of Charles I., it was enjoined that the English clergy uniting themselves to the church should be at liberty to use the communion office as it is contained in the Book of Common Prayer. As soon as the convocation was dissolved, Bishop Skinner addressed a letter to each of the Archbishops and Bishops of the Church of England, including the Bishop of Sodor and Man, and to the Archbishop of Armagh, as Primate of the Irish church, making known to these prelates the result of the convocation. Letters were received in reply, from almost the whole of their Lordships, expressing sentiments of the most friendly regard for the Episcopal Church in Scotland, and their fervent wishes for her prosperity.

Dr. Sandford now made no hesitation in uniting himself and

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\* Remains of Bishop Sandford, vol. i. p. 46.

his congregation to the Scottish Episcopal Church, and accordingly acknowledged Bishop Skinner, of Aberdeen, as his Diocesan, the See of Edinburgh being then vacant by the resignation of Dr. Abernethy Drummond. On this occasion, he addressed his congregation in a most affecting manner, in which he laid before them the reasons which had induced him to adopt the course he had done, shewing them the benefits of episcopal jurisdiction, and proving to them that a continuance in a state of separation was unnecessary, and consequently schismatic.

The example of Dr. Sandford was followed by the Rev. Archibald Alison, LL.B., one of the ministers of the Cowgate chapel, Edinburgh; the Rev. Robert Morehead, M.A., then minister of the chapel in Leith, afterwards Mr. Alison's colleague; and by others of the clergy of the city of Edinburgh. Only two attempts were made to disturb the now prosperous state and the future prospects of the church. A layman in the town of Banff, where the two congregations had united, after in vain attempting to make an impression on the members by his representations of the doctrines and discipline of the church, raised a process before the Supreme Courts of Scotland, with a view to dissolve the union of the two chapels. The defendants were successful, but obtained their victory at the expence of law charges amounting to 270*l.* This sum, to which the factious opposition of one individual subjected them, the united congregation of Banff would have been unable to pay, had it not been for the kindness of Dr. Horsley, the distinguished Bishop of St. Asaph, and well known friend of the Scottish Episcopal Church. His Lordship instituted a subscription among the English and Irish bishops, and procured from these prelates and from private individuals and clergymen in England, the sum of 294*l.* 5*s.*, which he remitted to Scotland, and thus relieved the united chapels of Banff from their serious embarrassments. The other attempt to disturb the peace of the church was made by an English divine, residing in Scotland, the Rev. Alexander Grant, D.D., "minister of the English Episcopal congregation in Dundee," who published what he termed "an apology for continuing in the communion of the church of England." A copy of this pamphlet was transmitted by Dr. Grant to Bishop Horsley, and also to the other prelates of the church of England. From the Bishop of St. Asaph, however, he received a reproof, which silenced him on the subject; although he continued during his life in a state of separation from the other bishops, he did not, I believe, receive any reply. "It has long been my opinion," says the Bishop of St. Asaph to Dr. Grant, "and very well known to be my opinion, that the laity in Scotland of the Episcopal persuasion, if they understand the genuine principles of



episcopacy which they profess, ought in the present state of things to resort to the ministry of their indigenious pastors ; and the clergymen of English or Irish ordination, without uniting with the Scottish bishops, are, in my judgment, doing nothing better than keeping alive a schism. I find nothing in your tract to alter my mind on these points."

In 1805, the only congregation in the Scottish metropolis which had been hitherto in a state of separation, St. George's, York-place, was united to the church, on the appointment of the Rev. Richard Shannon, of Trinity College, Dublin, to be the minister.

The see of Edinburgh was at this time vacant by the resignation of Dr. Abernethy Drummond, and it was evident that most important interests were involved in the appointment of his successor. The Scottish Episcopal Church was in a more prosperous situation than she had ever been since the Revolution :—the penal laws removed, acknowledged by the state, and in full communion with the church of England. In this state of things, the former plan of electing a clergyman in English orders to the vacant See was revived, and it received the hearty concurrence of those of Scottish ordination. The choice of the Edinburgh clergy fell on Dr. Sandford, as being the person to whom the Episcopalians were chiefly indebted for the union they enjoyed, and he was accordingly elected and consecrated at Dundee, on the 9th of February, 1806, Bishop Skinner of Aberdeen, Bishop Jolly of Moray, and Bishop Watson of Dunkeld, being the officiating prelates. Dr. Walker, now Bishop Sandford's successor in the See of Edinburgh, preached the ordination sermon, which was afterwards published, and excited considerable interest at the time. The fruits of the election of Bishop Sandford to the episcopate are obvious from the rapid increase of the communion over which he presided. During the time he held the episcopate, from 1806 to 1830, the number of clergy under his jurisdiction increased from seven to twenty-five, of whom, says the author of his memoir, " five, formerly independent, submitted themselves to his control, and seven officiate in congregations recently formed, and sanctioned for the first time by himself."

In 1807, no event of any consequence occurred in the history of Scottish Episcopacy. That year, however, is marked by the death of the Rev. John Skinner, of Longside, Aberdeenshire, the venerable and truly pious incumbent of that humble and rustic district for more than half-a-century. This clergyman was one of those who, as observed in my former paper, was persecuted by the government for his religion, he having been imprisoned in Forfar jail for six months, for no other offence than that of having performed divine service to more than *five persons*. He was a

profound scholar and theologian; while he was no less distinguished as a Scottish poet; and, as such, he was appreciated by some of the most eminent men of his time, who were his friends and correspondents. His "Ecclesiastical History of Scotland, from the earliest period to the year 1788," although peculiar in style, and defective in arrangement, is the only history of value which we possess. He died in the arms of his son, the late Bishop of Aberdeen, whom he had the happiness to see at the head of the Episcopal College. His memory, his genius, and his virtues, are still cherished by the Scottish Episcopalians; and of him it may be truly said, in the words of the poet, that

"A man he was to all the country dear;  
And passing rich with forty pounds a year."\*

(To be continued.)

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#### ENGLISH ARCHITECTURE.

IN a preceding number I directed my readers' attention to the following facts:—

1. That in the Roman buildings the arch was used *only for convenience*; and instead of courting admiration, shrunk from notice.

2. That the architects of the middle ages *did* not imitate the Romans only because they *could* not.

3. That the rib and pointed arch were introduced, *not as ornaments, but as necessary deformities*.

4. That it was the unavoidable prominence of these features which, by giving taste a compulsory direction, as it were, drove men into the peculiarities of the Gothic, or rather Catholic, style.

This last assertion I illustrated in the history of the rib, which, on its first introduction, was ornamented almost at random, as will readily be perceived in the following specimens (see Plate): No. I, fig. 1, a rib in Iffley church; fig. 2, a cluster of ribs in St. Peter's church, Oxford; fig. 3, a rib in the north aisle of Romsey Abbey. The designers of these ribs seem to have been feeling their way in the dark; yet, if I am right in fancying that these attempts succeeded one another chronologically, in the order I have assigned to them, even here we may discern a tendency towards the character which ultimately prevailed, the section of fig. 3, if taken half-way between the points *a, a*, being not unlike that which I took from the aisles of Christ Church chancel. In the progress

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\* It may be here observed, that Mr. Skinner's emoluments never exceeded the above sum; and too many of the present clergy are at present in the same situation. The district in which he spent his long life is a perfect wilderness. The thatched house or dwelling in which he resided is still pointed out to strangers.

Fig. 1.



Fig



Fig



Fig. II.

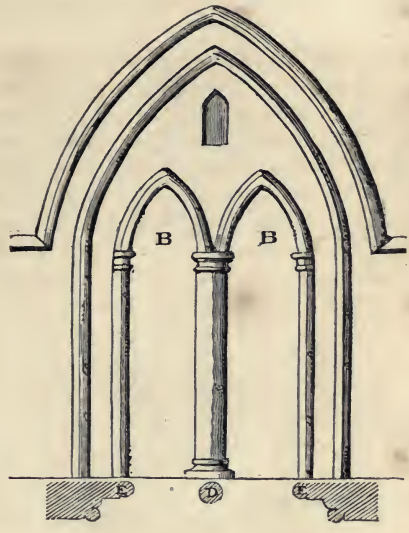
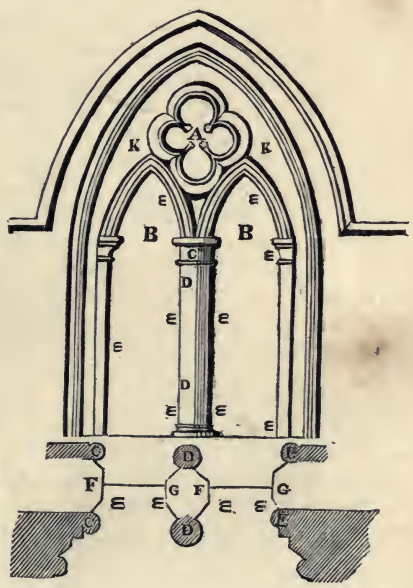


Fig. III.









of the works at Christ Church, the *elastic* character of which the rib was susceptible seems to have occurred distinctly to the architect, and was sufficiently brought out by him in the aisles of the nave, to approve itself afterwards as a pattern. Fig. *B* (in my last article) is the section which prevails throughout that most elegant structure, the Christ Church chapter-house; and fig. *C*, which, in effect, differs but little from it, is perhaps the most exquisite of the forms which has yet been devised for this purpose.

This I stated more in detail in the concluding part of my last article: in the present it will be my object to trace the steps by which the idea of what, in my last article, I called *elasticity* found its way into other parts of the system.

And first, as regards the mouldings of the intercolumnar arches.

When the Romans substituted the arch for the epistylum, they did not attempt to ornament it *appropriately*, but gave it the appearance of a *bent architrave*. No. 2, fig. 1, is the common Grecian architrave; fig. 2, the Roman misapplication of it. This device is obviously unmeaning; indeed, its defect is acknowledged by the practice of modern architects, who, for the sake of relief, frequently have recourse to a *second arch*, (as in fig. 3,) parallel to the first, and *receding behind it*. A relief of the same kind was sought in the middle ages, by modifying the form of the Roman architrave. Fig. 2 was turned into fig. 4; the recess detached the line  $\alpha$  from  $\beta$ , and thus gave the effect of a *second receding arch*.

With a slight modification of the form  $\kappa$ , fig. 5 represents a horizontal section of two arches, such as fig. 4, resting back to back on the same pier, and branching in opposite directions: the dotted line represents the pier, or rather column, on which they rest. This fig. is taken from the nave of Christ Church; ( $\epsilon$ ) is the section of a perpendicular shaft, which apparently supports the vaulting, and which terminates in some fanciful ornament, where it comes in contact with ( $\kappa$ ) ( $\kappa$ ). I shall not be very wrong in ascribing this specimen to the last few years of the reign of Henry I. So far, then, I find the treatment of the Gothic intercolumnar arch corresponding closely with the Roman, indeed deviating from it only in that respect in which modern imitators of Roman architecture have allowed themselves to deviate from it.

Fig. 6 is a corresponding section taken from the work of William of Sens, at Canterbury. It is evidently a modification, and by no means a violent one, of fig. 5; but the striking thing about it is this,—that it differs from fig. 5 and fig. 3 just in those respects in which figs. 5 and 3 differ from fig. 2. The rods ( $\alpha$ ) ( $\beta$ ) are still farther enlarged, and the recess  $\delta$  deepened, as if William of Sens had recognized in Christ Church, or some similar building, an approximation to the form which his eye felt the want of, and was encouraged to feel his way a step farther. By these two

changes he made so great a difference in the ratio of the line  $NO$  to  $OP$ , that the interval between  $\alpha, \alpha$ , became insignificant, and the four rods  $\alpha, \alpha, \beta, \beta$ , were thrown into a single group.

And now let us suppose each of these rods to undergo the change which metamorphosed fig. *A* into fig. *B* in the last article; and we shall have a form not materially differing from fig. 7, which is taken from Cologne cathedral.

Such, then, are the successive changes through which the Roman architecture passed into the most approved Gothic moulding,—and these all proceed on the same principle. The two things aimed at in each change are force and lightness,—the first of which was attained by deepening the recesses, so as to cast darker shadows, and the other by giving the rods ( $\alpha$ ) ( $\beta$ ), &c., a more absorbing consequence. These changes, together with the transition from the round to the pointed arch, and the parallel changes which I shall proceed to trace in the column, contributed jointly to produce that *elastic* effect which I have before noticed, and which seems not so much to have arisen from the happy thought of any individual architect, as from the nature of the arch itself. It seems that this striking feature refused to blend with the previously arranged system, but gradually remodelled the whole on a new principle. To use rather a harsh metaphor, it acted, as it were, chemically on the other elements of architecture, dissolving their old combinations,—taking up some, and depositing others,—combining them in new proportions, and crystallizing them in a new form.

I observed, that while the changes above noticed were taking place in the intercolumnar arch, the column itself underwent parallel changes. These, however, were not quite so regular in their progress. It seems for a long time to have been assumed by architects that a column must be something round; and, till the latter end of the twelfth century, the utmost latitude they allowed themselves in deviating from this form, was now and then to substitute an octagon for it.

On the rebuilding of Canterbury Cathedral, 1174, William of Sens ventured on a farther innovation: after he had completed some part of his work, and had been able to observe the effect of the slight clustered shafts, by which he had given apparent support to the vaulting, he conceived the novel idea of clustering the column itself. This he did in the manner represented, (fig. 1, No. 3,) by attaching the slight marble shafts *A, C, C*, to the sides of an octagonal column. In the summer of the fourth year, says Gervase, “*A cruce incipiens decem pilarios erexit scilicet utrinque quinque,—quorum duos primos marmoreis ornans columnis contra alios duos principales fecit;*” and after-



wards, contrasting the new cathedral with the old, he says, "Ibi columna nulla marmorea, hic innumeræ."

The result, however, was not entirely satisfactory: these shafts did not sufficiently correspond in position to the bent rods which formed the moulding of the arch, as will be seen on comparing the shaded part of fig. 1 (No. 3) with the dotted line which represents the section of the arch above the column. *A* and *D* are the only shafts which refer *C, C, C, C,* project too far; and, except when seen directly in front, would never look like continuations of the rod which seems intended to spring from it.

Yet one step had certainly been gained by the experiment: it suggested to succeeding architects the possibility of deviating with advantage from what had hitherto been the received form of the column, and set them on devising some remedy for the awkwardness which, in this instance, could not fail to be perceived. As long as the cylindrical or even octagonal form was adhered to, the eye had not been attracted to any particular defect; the general air was indeed flat and unsatisfactory, yet there was no especially weak point to arrest attention. On the other hand, the attempt of William of Sens, which evidently tended to improve the general tone of the building, at the same time betrayed its own weak point.

Accordingly we find, that after this time the cylinder was disused, and that another form succeeded it, of which we shall proceed to trace the origin.

The architects of the twelfth century, though they adhered pertinaciously to the round column, felt at liberty to devise any form they liked for their pilasters; and whenever an arch, instead of resting on columns, abutted against the walls, the pilaster which would be required on each side, as its apparent support, was always so shaped as to correspond to the moulding of the arch itself; *e. g.* under the tower of Christ Church Cathedral, there are four arches abutting against the main walls of the transepts, chancel, and nave, and apparently supported on ornamented projections or pilasters, of which the section was given in fig. 2. Here, as before, the shaded part of the figure is the section of the pilaster, the dotted line the section of the arch resting on it; the correspondence between the two is obvious, and the good effect which such correspondence produces could not fail to strike those who had felt its want in the design of William of Sens. We may readily suppose, then, that a pilaster, such as that described in fig. 2, might suggest the idea of a novel column. Two such pilasters placed back to back, would at once answer the purpose, and if an additional shaft, the size of *A*, was applied on each side to the flat surfaces, *B B*, the whole would become symmetrical: indeed, the resulting section would closely resemble that of fig. 3, differing from it in nothing but the angles ( $\alpha, \alpha$ .)



But fig. 3 is the column of Cologne Cathedral, the dotted line giving, as above, the section of the arch.

On comparing fig. 3, No. 3, with fig. 7, No. 2, it will be seen that the dotted line in the latter corresponds to the shaded part of the former, and *vice versâ*, but that the group ( $\varepsilon$ ) is the same in each; in fact, the shafts of which this is the section run in an unbroken line from the vault to the very base of the cathedral. Thus the columns of Cologne exhibit a perfect development of the idea which was first indistinctly apprehended by William of Sens; their shafts may be arranged into three groups, two of which ( $\theta, \theta$ ) support the inter-columnar arches, and represent stems, from which  $\alpha \beta \gamma$ , &c. branch off—the third ( $\varepsilon$ ) rising far above these arches, branches off into three ribs, two diagonal and one transverse.

- Here, then, is a second series of changes, tending towards the same end as the former, and terminating in the same building.

I now come to the feature which, of all others, imparts to the architecture of the 13th and 14th centuries its character of elasticity—*window tracery*.

The origin of this remarkable feature is involved in some obscurity. If we begin, as we have hitherto done, with the Roman forms, and trace them through their successive modifications, we arrive at nothing like it. We do indeed trace a series of changes in the *window*, parallel to those which have been noticed in the *rib*, *arch*, and *column*, but this presents us with no link that looks even like the germ of tracery. It begins with the *single-lighted round-headed window*. We then find this single light supported, as it were, by two small *blank* windows, one on each side, as in Christ Church. Afterwards, these also became *lights*. Then all three were *pointed*. At last they emerge as the many lighted *lancet window*, such as that in the Christ Church Chapter-house. And here we come to an abrupt termination, which, indeed, we acknowledge as a natural one. The choice specimen of architecture to which I have just alluded must approve itself to every one as complete ( $\tau\epsilon\lambda\epsilon\iota\omicron\nu \tau\iota$ ) by the evident harmony of its parts, the identity of character exhibited in its vaulting, its clustered pilasters, and its windows. Here, then, we might suppose that taste would have rested satisfied, and that none but puerile lovers of novelty would have attempted any thing beyond.

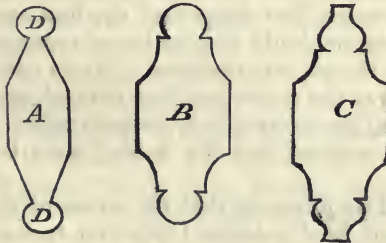
Yet, if we turn to the style which immediately succeeded, we find starting at once into sudden existence a form totally new, yet unquestionably the right one,—the true note to complete the chord. Fig. IV. is a window in Cologne Cathedral, designed about 1250, one of the earliest, as well as most beautiful, specimens of tracery. We shall now attempt to suggest a process, by which it may have occurred to its designers.

As far back as the reign of Stephen, when the windows of churches were beginning to assume the lancet character in its rudest form, we find occasionally in their towers what looks like the germ of a different style. A very rude specimen occurs in the tower of Christ Church Cathedral: vide fig. I. This is obviously a blank window, with three openings cut in the back to admit light to the belfry. My second specimen, fig. II., is taken from the tower of St. Giles's Church, Oxford; its date is not historically known, but can scarcely be fixed much later than the middle of the 12th century. It looks like an imitation of Christ Church, and is clearly an improvement upon it. It will be observed, that this window, in its present form, is not adapted for the reception of glass, which, if introduced in the position *D E*, would destroy the relief of the shafts, by cutting them in two, and shewing only half on each side. In order to fit such a window for this purpose, without injuring its effect as seen either from the inside or the out, it would be necessary to adopt some such plan as that represented in the section fig. III., where there is a duplicate of section fig. II., inside the casement *F G*, and the same work which connects the counterparts is so arranged as not to interfere with the circular appearance of the shafts.

With the exception, then, of the quatre foil, fig. III. is fig. II. just so far altered as to adapt it for the body of the church instead of the belfry. An instance does not at this moment occur to us, in which the quatre foil is so introduced in a window of this character, but the variety would certainly suggest itself to any one that had seen Christ Church and St. Giles's.

Now, fig. III., inelegant as it is, resembles, in many respects, the most elegant specimens of early tracery, especially in the following three, which are critical, as they distinguish the early tracery from that which succeeded it.

1. The mullion in early tracery is made up of two shafts, as



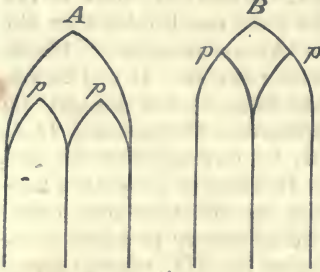
*D D*, connected in such a manner as to leave them apparently free, and not to interfere with the simplicity of their effect by introducing other lines; in this respect it materially differs from *B*, and still more from *C*, the forms which afterwards superseded it:



*i. e.* when viewed either from within or without, it much more resembles the simple shaft of St. Giles's than they do.

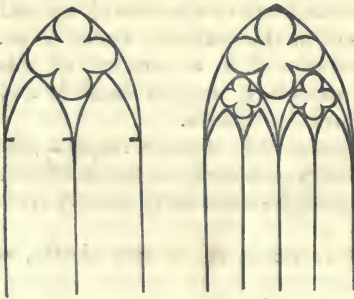
2. In early tracery, the bending lines at the head of the window are not continuations of the straight shaft, but are separated from it, as in the window of St. Giles's, by a capital. This was afterwards dropped.

3. In the early windows, the points *p p* are detached from the sides of the main arch, and each compartment is similar to the whole, as in fig. *A*. Afterwards this leading form was superseded by that of fig. *B*.



These three characteristics of the early tracery seem to indicate an origin something of the kind which we have assigned to it. They are all points of resemblance between figs. III. and IV., or, indeed, II. and

IV. Still, however, the chasm which separates these specimens is a wide one, and we must be content, for the present, to leave it so. In the mean time I would suggest that it is not so wide in reality as in appearance.



If we leave out of consideration the minor details, proportion of mullions, &c., and look only to the bending lines, the difference between the two forms reduces itself to something very simple. The step from the first to the second of the annexed figs. is not a very bold one, and if made at all, would be made at once. But, whatever may

have been the process that suggested the first conception of tracery, there can be no doubt that its introduction added greatly to the harmony of Gothic architecture, that its substitution for the lancet window was not capricious, but natural, and in an especial manner promoted that very effect, towards which all the changes which we have noticed had for a long time been tending, — *elasticity*.

N.B.—It will be observed that the writer of these articles has assumed the date of Coutance Cathedral to be unknown; he does not profess to have examined the question with minute attention, but of this he is certain, that the evidence commonly put forward, viz. the record quoted in Mr. Cottman's Normandy, does not of itself warrant a conclusion so inconsistent with every well established fact in the history of architecture.



## THE HOLIDAYS.

“O that I were as in months past, as in the days when God preserved me : when his candle shined upon my head, and when by his light I walked through darkness : as I was in the days of my youth, when the secret of God was upon my tabernacle : when the Almighty was yet with me.”—JOB xxix, 2—5.

NOTWITHSTANDING the manifest mutability and transient nature of the world, we are sometimes witnesses to scenes and situations, beauties and enjoyments in it, which declare the elements of a more permanent and more elevated condition. The state of conscience, which accompanies a pious and innocent life, that peace of God that passeth all understanding, possesses us with intimations and knowledge of a spiritual and unsuffering kingdom. The same conscious spirit of delight and liberty seems especially to dwell within us in the days of our childhood and early life, and the elevation, grandeur, and beauty of all our enjoyments then, seem to cast upon the scenery of nature and society a splendour and perfection not made to fade and pass away. Indeed the childlike simplicity of character and detachment from the world which Christianity recommends us to hold through life, would preserve, (if we were obedient to it) the conviction strongly and vividly in our nature ; and we find it to be the characteristic of genius that it is strong enough to effect this triumph over the world, that it carries the joys and delight of youth into manhood and old age, proving the words of the poet, that

“To things immortal time can do no wrong,  
And that which never is to die, for ever must be young.”

But the passions and businesses of the world, for the most part, soon overwhelm us with the veil of their mortality, obscuring all those brilliant intimations and sweet assurances of our original nature,—its gay fearlessness of decay, its bright earnestness of enjoyment.

In manhood, then, when we look back upon the glorified feelings which were spread over every object, and our then belief in their unalterableness and permanency, we should remember them as declarations and acknowledgements by our nature, of its estate of immortality and blessedness ; we should recall them, as the first, and often strongest, evidence to the essential character of our nature, to its adaptation and appointment for glory and happiness. Nor do these feelings arise, as some would account for them, from the then novelty of all external things about us, for that novelty would not awaken a pleasure in the same degree pure and splendid in an evil and a worldly spirit,

“Who beholds undelighted all delight.”

It is rather explained by a daily analogy of which all are conscious, the peculiar and happy feeling of the morning, when the

spirit, refreshed by sleep, comes re-created, as it were, from the hand of its Maker, and feels (notwithstanding their familiarity) "all things to be good." Like this is youth, our "morning of life," when the intentions and workmanship of the Divine Artist appear plain and unworn upon us, and his spirit of a blissful and eternal nature, envelopes and possesses us, clearly displaying our origin and our destination.

These declarations of our original are gradually obscured by the world, whose spirit almost overwhelms us, and that bright light which we brought with us, and in which we first "lived and moved, and had our being," is with difficulty retained in the strife and debasement of earthly intercourse. Yet to preserve it is the voice of nature and the direction of Christianity; and to revert to those early scenes when the light of heaven shone happily before us and around us, must tend to strengthen our hope and conviction, that that which once has been, shall not altogether, and for ever, have passed away. I never witness the presence, and the gay and innocent delight of boys, in their Christmas and Summer holidays, when let loose upon society from their little monasteries of concealment, but they seem to me as two gleams of splendour appointed to appear twice every year, spreading themselves over the world to cheer and irradiate the living landscape of good and evil, and to keep alive the remembrance of that unclouded, unanxious, and happy spirit, which is our true inheritance. To view it as Gray has done in the latter part of his Ode on Eton, is to anticipate and dwell upon a temporary absence of it only, and a transient and casual eclipse by the vices and evils of the world, which, though falling, in a certain degree, on all who pass through it, yet is so far from a genuine consequence, and probable termination, *a priori*, of the character and promises of early life, that it stands there as in contradiction, and most unnatural dissimilarity to them. Gray has considered vice and suffering (for the sake of the pathos and contrast in his poem) as if they were the fulfilment of our being, which, in truth, are only its accident and its perversion.\*

HE who received and knew our nature, has declared that Sin and Death are permitted to dwell with us only for a while, and that they shall not in the end prevail. If we listen to him in obedience, we shall find that these prompt and spontaneous notices of our opening life are appointed, all of them, to endure and to triumph, and that the bright promises of boyhood are to re-

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\* "God made not death: neither hath he pleasure in the destruction of the living. For he created all things that they might have their being: and the generations of the world were healthful: and there is no poison of destruction in them; nor the kingdom of death upon the earth. For righteousness is immortal. But ungodly men with their works and words called it unto them."—*Wisdom of Solomon*, ch. i. v. 13—16.



ceive their natural growth and fulfilment—"for of such is the kingdom of heaven."

That life of happiness and light of truth, which arose so enchantingly upon us, shall then have an end assimilated in harmony to its early expectations, and the song of the poet, when he witnesses or adverts to the scenes of youth and its enjoyments, shall not be the anticipation of evil and of sorrow, but the earnest and convictions of beauty, immortality, and joy:—

"Pure to the soul and pleasing to the eyes,  
Like angels youthful, and like angels wise."

T.

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THOMAS A BECKET.

*Continued from Vol. II. p. 459.*

MEANS USED TO SECURE HIS ELECTION AS ARCHBISHOP.

WE now come to the remaining point which we stated our intention to notice—the means used to secure Becket's election to the archbishopric; and that we may not be suspected of under-stating the arguments for the view which we question, we will give them in the words of Lord Lyttleton:—

"Him, [Becket] therefore, he [the king] resolved to advance to that dignity [the archbishopric] at this critical time. Becket himself much desired it, if we may believe Gilbert Foliot, Bishop of London, who, in a letter which he wrote to him afterwards, and on another occasion, affirms 'that his eyes were watchfully fixed on the archbishopric before Theobald died, and that he did all he could to secure it to himself on that event.' As this prelate [Gilbert Foliot] then [when the letter was sent] possessed the confidence of the king, he might be assured of the fact from the mouth of that prince; and *without such information, or other very strong evidence, it is not probable that he would have ventured to charge Becket with it in such positive terms.* Some friends of the latter, in their accounts of his life, assert indeed that when Henry first acquainted him with his intention of making him archbishop, he gave that monarch a fair warning 'that it would certainly produce a quarrel between them, because his conscience would not allow him to suffer many things which he knew the king would require, and even already presumed to do in ecclesiastical matters.' They add, that as he foresaw that by accepting this offer he should lose the favour either of God or of the king, he would fain have refused it, and was with great difficulty prevailed upon to accept it by the pope's legate.

"But that any part of this apology for him is true, I greatly doubt, as it stands contradicted by *the affirmation of Gilbert Foliot, which in this particular is evidence of far greater credit than the word of Becket himself, and as it ill agrees with the methods which were undeniably taken to procure his election—methods he must have*



known to be very inconsistent with the canons of the church, and what was then called its freedom.

\* \* \* \* \*

“ It appears from an epistle sent to Becket afterwards by all the bishops and clergy of England, that, as far as they durst, they signified at this time their disapprobation of the king’s desire to promote him to Canterbury ; and that in spite of the popularity which he so much affected, the whole nation cried out against it. We are also assured by the same evidence, *which can hardly be rejected*, that Matilda did her utmost to dissuade her son from it. But though upon other occasions Henry paid her the greatest respect, he determined to act in this matter by his own judgment ; and having taken his part, as he believed on good reasons, his passions were heated by the opposition he met with, and his affection for his favourite concurred with the pride of royal dignity to make him adhere to his purpose.

“ Nor was Becket himself less eager than his master in this affair, if we may believe the testimony of the Bishop of London, who says in the letter I have quoted before, that as soon as the death of archbishop Theobald was known to that minister, he hastened to England in order to procure the vacant See for himself. Yet he found such unwillingness in the electors, that notwithstanding all his power, and the address which he always shewed in the conduct of business, he was not elected till above a twelvemonth after his predecessor’s decease.

“ Henry at last growing impatient of so long a delay, sent over from Normandy his justiciary, Rich. de Luci, to bear his royal mandate to all the monks of Canterbury and suffragan bishops, that without further deliberation they should immediately elect his chancellor, Becket, to be their archbishop. So great a minister who brought such an order from a king, whom no person in his realm had ever disobeyed,—except the Lord Mortimer, whose rebellion had ended so disgracefully to himself,—could hardly be resisted by ecclesiastics. Yet the Bishop of London had the courage to resist him ; and, *if we may believe what he himself avers in his letter to Becket*, did not give way till banishment and proscription had been denounced against himself and all his relations by the justiciary of the kingdom. The same threats, he tells us, were used to the other electors : all were made to understand that if they refused to comply, they would be deemed the king’s enemies, and treated as such with the utmost rigour. ‘ The sword of the king,’ says the above mentioned prelate to Becket, ‘ was in your hands, ready to turn its edge against any on whom you should frown ; that sword which you had before plunged into the bowels of your holy mother, the church.’ He explains these last words to mean the wound which had been given to the privileges of the church by the imposition which the chancellor had laid on the clergy for the war of Toulouse ; and concludes these severe remonstrances on the irregularity of his election with the following words:—‘ That if, as he had himself asserted in a letter to which this was an answer, the liberty of the church was the life of the church, he then had left her

lifeless.' It was, indeed, a more violent and arbitrary proceeding than any that had hitherto been known in this reign. For though Henry ever since his accession to the crown had maintained the indisputable prerogative of it, not to let any archbishop or bishop be chosen without his recommendation, which the chapters and others concerned had always obeyed, yet still some appearance of a free election was kept; the electors were influenced rather than compelled, or at least the compulsion which they were really under was decently hidden. But in this instance all the terrors of power were employed without disguise, and even beyond the bounds of justice."

Such is Lord Lyttleton's account of Becket's election; which, as will have been observed, is drawn entirely from two sources.

1. A letter to Becket from the bishops and clergy of the province of Canterbury—"evidence which can hardly be rejected."

And, 2. A letter written shortly after the former, by Gilbert Foliot, who "*might*" have derived his information from the king, and who, "*without such information, or other very strong evidence,*" would never "*have ventured to charge Becket in such positive terms.*" Indeed, whose "*affirmation*" is sufficient to set aside the united testimony of all Becket's historians, since "*in this particular it is an evidence of far greater credit than that of Becket himself*"?

The first of these letters, the "evidence which can hardly be rejected," is brought forward to prove the unpopularity of Becket's election with both clergy and laity, and the opposition of the empress Matilda. The first of these charges is so vague, and the second so immaterial, that we do not feel much concerned about the "evidence," whether it can be "rejected" or no. It may, however, be just worth while to state the circumstances under which this letter was written.

It is a well known fact, that in the year 1165, all the clergy who ventured to take part with Becket were, with their relations, obliged to leave the kingdom; and that those who remained were entirely under the control of Henry. For some time things went on very smoothly. Becket's own authority, unsupported by the pope, was not sufficient to compel the obedience of his suffragans; and as long as the state of Alexander's affairs was such as to render Henry's displeasure an object of fear with him, Becket, who, as was said of him at the time, "only barked when he was prepared to bite," thought it prudent to remain inactive. This state of things continued till the spring of 1166, at which time the Pope felt himself in a condition to authorise effective measures, and gave Becket permission to excommunicate all those of the king's officers who had taken a decided part against him; to suspend the Bishop of Salisbury, for an act of insubordination; and if these measures failed, to come to extremities with the king himself. Of this the king's party obtained speedy intelligence; and since, according to the ecclesiastical law of the time, an appeal against a sentence of excommunication was only valid if made before the sentence was pronounced, the Bishop of Lisieux and other messengers of consequence, were immediately dispatched to Pontigni, to give Becket formal notice that they appealed



against him as a suspected judge. They arrived just too late to effect their purpose. Becket had that very day left Pontigni with a secret and very singular object; and before they were able to convey their message to him, had pronounced the dreaded sentence in the church of Vezelay.

In the mean time orders had been sent to all the ports along the coast of England and Normandy to search the person of every one who passed from one country to the other; and to inflict the severest punishment on any one on whom letters should be found either from the Pope or Becket. But here, too, the vigilance of the king's party proved ineffectual; the sentences were formally delivered to the Bishop of London, with orders to forward them to all the bishops of the province of Canterbury: and the result was, that an evasive answer was returned to Becket, either really or nominally, from the collective body of the clergy.

This letter is Lord Lyttleton's unquestionable evidence, written, as it professes to be, (1) by a body of persons from among whom all Becket's friends had been banished—(2) who had no option left them of neutrality—(3) who had just been balked in a twofold attempt to evade his authority—(4) who could find no apology for their own conduct except in disparaging his.

The other letter, that of Gilbert Foliot, is of much greater importance, and charges Becket with having been accessory to proceedings very inconsistent with his subsequent professions.

Now we cannot deny that Gilbert Foliot "*might*" have derived his information from the King. But that "without such information or other very strong evidence, he would never have ventured to charge Becket in such definite terms" does, we own, seem to us a much more questionable proposition.

This Gilbert Foliot was supposed by Becket to have been the real author of the letter above alluded to, which was nominally sent from the whole body of the clergy, and he had in consequence received a severe reprimand: in answer to it he wrote the letter, or rather pamphlet, we now speak of. The reason he assigns for writing it may in some measure affect our views of its credibility. He says—

"Cum Ecclesiam Dei subvertere, fas nefasque confundere &c., emissis publicè scriptis denotemur, difficile est ut sileamus, et hanc adversum nos opinionem *vel a presentibus admitti, vel indefensam futuræ posteritati transmitti*, confessionem innuente silentio, permittamus."

This letter, then, was no private affair between Gilbert and Becket, which must depend upon its truth for its poignancy. It was a *published pamphlet*, to vindicate his conduct in the eyes of his own generation and posterity—an *ex-parte* statement, addressed to persons who had no other source of information, and who, if they could be deceived without it, could be deceived by it. Moreover, it was an *ex-parte* statement which could hardly be answered; for the coast was at this time so strictly blockaded, that without great danger to the bearer, no letter from Becket could reach England; and it was not



very likely that Becket would risk the safety of his friends to carry on a paper war.

Lastly, it should not be altogether left out of sight who this Gilbert Foliot was, to whose testimony under such circumstances so much importance is attached.

He had been originally a monk of Chegni, where he obtained great reputation for learning and austerity; and was in consequence promoted to the rich Abbey of St. Peter's, Gloucester. In this station he corresponded with Pope Eugenius, and all the other most famous persons in the church, on a footing of confidence and familiarity which betokens a consciousness of the place he occupied in public estimation. In the year 1147, he was farther advanced to the Bishoprick of Hereford, and his fame for abstinence and voluntary poverty advanced likewise. So that, to use the words of his friend, the Abbot of Reading, [Cave Manuscript. l. 285.] "*Ecclesiam Dei suavissimo replevit odore.*" His influence was acknowledged, not only by churchmen, but by the highest lay nobility. It was apparently at his suggestion, that the Earl and Countess of Leicester devoted themselves to a monastic life. Reginald de St. Waleric had been acting oppressively towards the Monks of Osney; and Gilbert, though not officially concerned, was the person to remonstrate with him. The light in which he was regarded by Henry is sufficiently manifested in the letter which solicits his acceptance of the See of London. On receiving the Pope's mandate for his translation, Henry wrote to him in the following terms:—

"*Domini Papæ mandatum executioni mandare non differatis, mihi in hoc plurimum obsecutus, et eo amplius favorem et amoris argumentum, si erga vos augeri possit, et omnium Baronum meorum consecutus. Ibi [in London] quippe quotiescunque in Regno meo de magnis aliquid agendum occurrit, concilia celebranda sunt, et consilia sumenda. Barones pro negotiis suis consilio fulciendis confluent. Ut igitur latius vestræ bonitatis et virtutis immensæ diffundatur et pateat magnitudo, non immerito vobis, ut Londoniensis Ecclesiæ sollicitudinem et curam pastoralem suscipiatis, Dominus Papa curavit, Ecclesiæ illi, tali indigenti Pastore, satisfaciens; mihi et hæredibus meis et Regno meo non mediocriter providens.*"

Such was the language in which Henry solicited Gilbert's acceptance of one of the highest pieces of preferment in the country: and Becket, then a Bishop, accompanied the King's letter with one still more flattering in his own name. He was consecrated Bishop of London, April 28, 1163; and just about this time Becket's misunderstandings with the King were drawing towards a crisis.

The next thing we hear of Gilbert is, that at the council of Tours, May 21, 1163, he made overtures to the Pope to dispense with his professing subjection to the See of Canterbury. The request was granted on the ground that he was still bound by the profession he had already made on his appointment to the Bishoprick of Hereford. [Ep. D. Thomæ, l. 25.] But we find from Gilbert's own statement, that though he accepted the dispensation, he denied the ground on which it was granted. At the council of London, October 1

of the same year, it became evident that Becket had altogether lost the King's confidence and support; and from this time Gilbert took a decided lead in the government party; indeed he seems to have stepped into the situation which Becket had forfeited, and to have been invested, as far as the power of the state could invest him, with Archiepiscopal authority.

At the same time, whether from a strong sense of the obligations which this fresh elevation imposed on him, or from a consciousness that his present position was ambiguous, and might require some demonstration, to set him right in the eyes of the world, he seems to have imposed on himself fresh austerities, which were generally known and talked of. September 4, 1163, Alexander wrote to him—

“Andimus et veridicâ multorum relatione comperimus, quod tu carnem tuam ultrâ quam deceat et expediat attenuas et affligis. \* \* \* Mõnemus igitur Fraternitatem tuam et exhortamur attentius quatenus carni tuæ nequaquam hujusmodi austeritatem indicas. \* \* \* Ita, quod corpore non ultra debilitando quam deceat, servitio conditoris valeas robustius inhærere.”

Gilbert however preferred fasting to obedience; and by degrees his reluctance to profess subjection to Becket was accounted for by his conduct. He demeaned himself on all occasions as if exempted from Archiepiscopal jurisdiction; and at last went so far as formally to justify his systematic disobedience on the ground, (1) that the Diocese of London had been originally the seat of the Primacy, and (2) that since his own translation to that See no profession had been exacted from him. (Cave. Manuscript. Letter 1, 176.)

These facts, admitted on all sides, prepare us to believe another on the assertion of Becket's friends. They assert, and Gilbert when charged with it does directly deny, that on the death of Theobald, he aspired to the vacant See of Canterbury; and that whatever opposition Becket's election met with, was attributable to this circumstance. Neither is there any thing in the assertion either improbable in itself, or discreditable to Gilbert. A Benedictine Monk, highly celebrated for learning and piety, who had been a Bishop for 14 years, and was esteemed by the nobility, lay as well as clerical, might fairly compete with Becket for the highest station in the church. And the reluctance which he afterwards manifested to acknowledge Becket's authority, might be the natural and even pardonable consequence of a failure.

But however leniently we may be disposed to think of Gilbert's conduct, he clearly was not the person to judge impartially of his successful rival. Nor is his evidence rendered in any way more credible by the peculiar circumstances under which he wrote the letter in question. Had this letter been, as Lord Lyttleton supposes, addressed privately to Becket, we still should have regarded it with something short of confidence. But being, as it is, a published pamphlet “vindicating his character to his own and future times,” we confess we do think it very questionable indeed.

Such is the evidence of Gilbert Foliot; but at the same time that



we venture to question its credibility, we hesitate to claim any great reliance for those "some of Becket's friends," whose word Lord Lyttleton so unceremoniously sets aside. We had rather seek for information from historians who may be supposed to have taken a less warm interest in the events they relate.

The first we shall quote is Gervase of Canterbury, whose bias, like that of all other contemporary historians, was certainly in favour of Becket, but who wrote at a time when the state of parties in the church was cross-divided, and when other controversies had superseded that in which Becket was concerned. Gervase was admitted a Monk of Canterbury the same day that Becket was consecrated, [Script. Hist. Aug. a Twysden, p. 1418.] and therefore, though he could not speak from personal knowledge to the circumstances of the election, still he derived his information as nearly as possible from the fountain head. His account is—

"A.D. 1161. Obiit venerandæ memoriæ Theobaldus Cantuariensis Archiepiscopus totius Angliæ primas et Apostolicæ Sedis Legatus, anno Pontificatus sui 22. quarto decimo Kal. Maii. Erat autem his diebus Thomas Cantuar. Archidiac. et Regis Cancellarius, in Angliâ potentissimus, in omnium oculis gloriosus, sapientiâ præclarus, nobilitate cordis omnibus admirabilis, inimicis et æmulis suis terribilis, utpote Regis amicus et in Regno secundus, sed et Regis Rector et quasi magister.

"A.D. 1162. Rex Henricus suis transmarinis impeditus negotiis, admirabilem illum Thomam Cancellarium ad expedienda Regni negotia transmisit in Angliam: hâc tamen primâ et præcipuâ intentione ut in Archiepiscopum Cantuariensis Ecclesiæ eligeretur. Post modicum, mense videlicet Maio, venerunt Cantuariam nuntii ex parte et præcepto Domini Regis. Episcopus scilicet Cicestrensis, Episcopus Exoniensis, Episcopus Roffensis, Abbas de Bello, et frater ejus R. de Luci, portantes conventui Domini Regis apices et mandatum, ut Prior cum aliquibus Monachis unâ cum Episcopis et Clero Angliæ, apud Londoniam convenirent, sibi Archiepiscopum totique Angliæ Primatem electuri. Hoc igitur audito nuntio, venerandus ille Wibertus Prior, et qui cum eo erant, invocatâ spiritus sancti gratiâ, Thomam Regis Cancellarium in nomine S. Trinitatis elegerunt."

It appears from this account that much the greater part of the interval between the death of Theobald and the election of Thomas arose from the King's delay in fixing on a successor, and that it probably arose from the common cause of such delays, avarice. Theobald died April 17, 1161; Becket was not sent to England till 1162; the mandate to elect did not arrive till May, and the consecration was celebrated June 2. This relation seems to leave little time for strenuous opposition; and the silence of Gervase confirms the presumption that nothing of the sort took place. But the validity of the inference will be better appreciated, on referring to this same Gervase's account of the three following elections—those of Richard, Baldwin, and Hubert.

The other historian to whom we shall refer is Radulphus de Diceto, a person who had access to the very best information on the subject,



and who, belonging as he did to a party to which Gervase was strongly opposed, may be regarded as a very good supplementary evidence. Radulphus de Diceto was Archdeacon of London at the time of Becket's election, and during part of the subsequent troubles acted as secretary to Henry. He tells us in his short but accurate records—

“Clero totius Provinciæ Cantuariorum generaliter Londoniæ convocato, præsentè Henrico filio Regis, et Regni Justiciariis Thomas Cantuariensis Archidiaconus et Regis Cancellarius *nemine reclamante* solemniter electus est in Archiepiscopum; electionem factam *sine aliquâ contradictione* recitavit Henricus Wintoniensis Episcopus apud Westminster, in refectorio Monachorum quartâ feriâ ante Pentecostem.”

This may seem to be sufficient, but we will risk the appearance of an anticlimax, to acquaint our readers with the view which John of Salisbury took of Gilbert Foliot's charge against his friend. In the Autumn of 1166, Becket sent to him the letter which he had received from his suffragans, and which was more than suspected to be Gilbert's composition. He returned an answer criticising this letter point by point, and noticed the charge of which we now speak as follows:—

“Nec curo de *mendaciis* quæ super introitu vestro interserere ausus est: *Præsens audivi et vidi: solus ille* verbum electionis vestræ gratum non habuit. *Qui præ cæteris omnibus, quod multis claruit et claret indicium, ut in sedem vestram induceretur, aspiravit.* Non tamen obloqui ausus est, aliis arguentibus ambitionem et impudentiam ejus. Et electioni habitæ fere omnibus plus applausit.”

This certainly is the statement of a person anxious to speak and think well of Becket, but, if we may judge from what we have already seen, not anxious to deceive him. John of Salisbury, as his letters shew, was no flatterer, and, except a wish to flatter, no motive can be assigned for his disguising a fact with which he must have been acquainted, to a friend who was interested in knowing it.

Here then we shall close our inquiry, the result of which seems to be in some degree at variance with commonly received opinions. Upon the whole we think that there is little ground for asserting, either that Becket while Chancellor was remarkable for his indifference to religion, or while Archbishop for his pretensions to it—or that his election, though he was certainly the nominee of the King, was procured by means at all more violent than was usual on such occasions. And if this is not overstating the result of our inquiry, we think it goes far to exonerate Becket's character at least from the imputation of insincerity.

(To be continued.)

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## NOTICES OF THE OLDEN TIME.

### A “MONSTRANS.”

To the Editor of the British Magazine.

SIR,—In those countries where the Romish religion is professed, the festival of “Corpus Christi” is a day of much pomp and pa-

geantry. In our own land, when darkened by superstitions, it was observed with much solemnity. Processions were made in the respective parishes with all the splendour and magnificence that their means would allow; and the pix was carried under a canopy, adorned with flowers, and accompanied by a long train of torch-bearers, singing priests, and musicians. In my churchwardens' accounts, I find numerous entries of expences incurred on that day, some of which I will transcribe as introductory to *one* very remarkable.

A.D. 1491. "Itm p<sup>d</sup> on Corpus xpi day for garlands and flaggs w<sup>t</sup> pakthrede viijd."

1500. "Itm payd ffor Corpp Cristy Torche More than was gathered emongst the pische xxd."

"Itm payd ffor Rose garlonds ffor the precession viijd."

1506. "Itm paid for Roosis to make garlondds for them that bare torches iijd."

1509—11. "Itm paid for small bells for the sacremet uppon corp xpi day xxjd."

"Itm p<sup>d</sup> to a mynstrell for ij corp xpi dayes viijd."

1514—16. "Itm paide to Dennes smythe for the platynge of iiij Judas for torchis ayenst corp xpi daye ijs."

1526. "Payde for the cloth Abowt the sakrament ijd."

"Payde for the hire of A pst to bere y<sup>e</sup> sacment & a clerke viijd."

1537. "Itm payd to Chesse the brovderer for a new clothe to be borne on the sacrement w<sup>t</sup> all the apparell thereto a lynyng & sylk ffreng & all y<sup>e</sup> brovdering & y<sup>e</sup> brygg sateyn y<sup>t</sup> shall go ther vnto all ijls. vjs. viijd."

1549. "Py ffor a Cannaby Clothe that was borne owar the sacramett [sic] xls."

1556. "Itm for iiij tornde stawys for y<sup>e</sup> Cannabe xvijjd."

The entry to which I have alluded as remarkable is this:—

A.D. 1506. "Itm paid for the hyre of A Monstrans at corpus xpe tyde viijd."

I was completely puzzled. It struck me that I had read somewhere (I think in Don Quixote) of the *giant* Tarasco on Corpus Christi day, and I fancied this was a *monster* of the same family. But the following extracts, which I afterwards met with, prove that it was a figure of John Baptist going before the host, and *pointing* to it:—

"In hoc verò ab Vrbano Papa instituto festo hodie in Processione Sacramentum, seu hostia consecrata circumfertur et ostentatur populo in MONSTRANTIA, quæ inde nomen habet, videlicet à monstrando seu ostentando panaceo illo Deo, in eam incluso Græcè Hierothecam, vulgus Sacerdotum Portabilem Sacramenti Soculum vocat, teste Bruschio de Monasteriis." (Hospinian, de Orig. Fest. Christian. p. 115, edit. 1674.)

"Then doth ensue the solemne feast of Corpus Christi day,  
Who then can shewe their wicked use, and fond and foolish play?  
The hallowed bread, with worship great, in silver pix they beare  
About the church, or in the citie passing here and there.  
His armes that beares the same two of the welthiest men do holde,  
And over him a canopy of silke and cloth of gold,



Foure others use to beare alonge \* \* \* \* \*  
 Saint John before the bread doth go, and poynting towards him,  
*Doth shew* the same to be the Lambe that takes away our sinne:  
 On whome two clad in angels shape do sundrie floures fling,  
 A number great of Sacring Belles with pleasant sound doe ring,  
 The common wayes with bowes are strawde, and every streete beside,  
 And to the walles and windowes all are boughes and branches tide."

*Barnabe Googe's Translation of Naogeorgi Regnum Papisticum.*

I am, Sir,  
 Your obedient servant,  
 ARCHÆOPHILUS.

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P E W S.

*To the Editor of the British Magazine.*

SIR,—Having read the article in your Magazine entitled "Pews," (p. 245) I have been led to offer to your notice the following extract from Mr. Staveley's "History of Churches in England;" from which it appears that although they undoubtedly existed before the Reformation, yet that they were not numerous, and by no means formed the same conspicuous portion of the church's furniture as they do at present. The passage is taken verbatim from the beginning of chap. xvi.

"Now though churches were always furnished with some necessary seats for ease and convenience; yet those of that sort which we now have were set up but at, or since the Reformation, for many ceremonies, and processions, and other services, could not be performed, if seats had been posited as now they are. And for regulating the ancient seats, such as they were, I find this constitution in a synod held at Exeter by Peter Wivil, Bishop of that diocese, in the fifteenth year of King Edward III. [Synod Exon. A.D. 1287. cap. 12.] 'Item au divimus, quod propter sedilia in Ecclesiâ rixantur multoties Parochiani, &c.' i. e. 'Whereas we are given to understand, that the Parishioners do often quarrel about the seats, to the great scandal of the church, and disturbance of Divine Service, frequently two or more challenging the same seat; we do ordain that from henceforth none shall claim any property in any seat in the church except noblemen and patrons: And if any come into the church to say their prayers, let them do it in what place they please.' From this constitution, and for other reasons, I apprehend, that before Henry VIII. his time, that is, before the Reformation was begun, there were not any pews or seats to be seen in our churches, except some that were appropriated to persons of quality and distinction: and some are apt to think, that those which our ancestors then had were moveable, and the property of the incumbent; if so, consequently at his disposal. For before the Reformation, it was the use for the people to thrust up together near the priest, without respect to the condition and qualities of persons: and some would place themselves near to some altar, pillar, or tomb, with the convenience of a matt, cushion, or some small stool or form, to rest upon. But when the service of the mass (performed generally



at the high altar, the priest turning his back to the people) was laid aside, and Divine Service ordered to be read in a desk, then both that and the pulpit were placed for the most convenience of the people's hearing; and the whole church furnished with seats for that purpose; the ordering of the same being in the power of the ordinary, who placed the people and their families therein in decent manner, according to their respective ranks and qualities, as we see them continued to this day; and thereupon in time, some seats become appropriated to some certain capital messuages within the parish."

The instances brought forward by your correspondent seem to strengthen Mr. Stavely's account; as only three memoranda of mending and making pews occur during a space of more than forty years; one of which particularly mentions the site being "the Lady Chapel," and the locality of the others is not named. As to the reference in the note to Shakspeare (Richard III.), for the occurrence of the term "pew-fellow," it may be sufficient to remark, that his anachronisms are most numerous. Any one feeling disposed to turn to Vol II. of "Douce's Illustrations of Shakspeare," will there find a long list of them enumerated.\*

I am, Sir, your faithful servant,

Longbridge, Nov. 8, 1832.

W. S.

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#### SELECTIONS FROM EVELYN'S DIARY.

*Continued from Vol. II. p. 475.*

1658. 23 May.—There was now a collection for persecuted and sequestered Ministers of the Church of England, whereof divers are in prison. A sad day! The Church now in dens and caves of the earth.

1659. 9 Nov.—We observed our solemn Fast for the calamity of our Church.

18 Dec.—Preached that famous divine Dr. Saunderson (since Bishop of Lincoln), now 80 Yeares old, on 30 Jer. 13, concerning the evil of forsaking God.

1660. 6 Jan.—Dr. Allestree preached at the Abby, after which 4 Bishops were consecrated, Hereford, Norwich.....

1661. 29 May.—This was the first Anniversarie appointed by Act of Parliament, to be observed as a day of General Thanksgiving for the miraculous Restauration of his Majesty. Our Vicar preaching on the 118 Psalm, 24, requiring us to be thankful and rejoice, as, indeed, we had cause.

3 Nov.—One Mr. Breton† preached his probation sermon at our Parish Church, and, indeed, made a most excellent discourse on 1 John, 29, of God's free grace to penitents, so that I could not but recommend him to the patron.

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\* W. S. mistakes the Editor's meaning in the note referred to. All that was meant was, that *pew-fellow* was a word in familiar use in Shakspeare's time, which would hardly have been the case if pews had been unknown till after the Reformation.—Ed.

† Hee obtained the living.

10. In the afternoone, preach'd at the Abby, Dr. Basire, that greate travailler, or rather French Apostle, who had been planting the Church of England in divers parts of the Levant and Asia. He shewed that the Church of England was, for purity of doctrine, substance, decency, and beauty, the most perfect under Heaven; that England was the very land of Goshen.

20.—The Bishop of Gloucester\* preached at the Abby at the funeral of the Bishop of Hereford, brother to the Duke of Albemarle. It was a decent solemnity. There was a silver mitre with episcopal robes, born by the Herald before the Hearse, which was followed by the Duke, his brother, and all the Bishops, with divers Noblemen.

1662. 15 Jan.—This solemn Fast was held for the House of Commons at St. Margaret's. Dr. Reeves, the Dean of Windsor, preach'd on 7 Joshua, 12, shewing how the neglect of exacting justice on offenders (by which he insinuated such of the old King's murderers as were yet reprieved and in the Tower) was a maine cause of God's punishing a land. He brought in that of the Gibeonites as well as Achan and others, concluding with an eulogie of the Parliament for their loyaltie in restoring the Bishops and Cleargie, and vindicating the Church from sacrilege.

17 Aug.—Being the Sondag when the Common Prayer Booke reformed and ordered to be used for the future, was appointed to be read, and the Soleme League and Covenant to be abjured by all the Incumbents of England, under penalty of loosing their livings, our Vicar read it this morning.

21 Dec.—One of his Majesty's Chaplains preach'd, after which, instead of the antient, grave, and solem wind musiq accompanying the organ, was introduced a concert of 24 violins between every pause, after the French fantastical light way, better suiting a tavern or Playhouse than a Church. This was the first time of change, and now we no more heard the cornet which gave life to the organ, that Instrument quite left off, in which the English were so skillful. I dined at Mr. Povey's, where I talked with Cromer, a great Musician.

1663. 17 April.—I saluted the old Bishop of Durham, Dr. Cosin; to whom I had ben kind and assisted in his Exile, but which he little remembered in his greatnesse.

29. Dr. Creighton preach'd his extravagant Sermon at St Margaret's, before the House of Commons.

5 Nov.—Dr. South, my Lord Chancellor's Chaplain, preached at Westminster Abby, an excellent discourse, concerning obedience to Magistrates, against the Pontificians and Sectaries. I afterwards dined at Sir Ph. Warwick's, where was much company.

1665. 24 Feb.—Dr. Fell, Canon of Christ Church, preach'd before the King, on 15 Romans, 2, a very formal discourse and in blank verse†, according to his manner; however, he is a good man.

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\* Dr. William Nicholson.

† Mr. Exton, it seems, had a predecessor in his poetic fancies. See Review department.—Ed.

2 Aug.—A solemn Fast thro' England, to deprecate God's displeasure against the land by pestilence and war; our Dr. preaching on 26 Levit. 41, 42, that the meanes to obtaine remission of punishment was not to repine at it, but humbly submit to it.

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## SACRED POETRY.

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### FROM THE GREEK.

ALAS! the mallows, when along the dale  
 They fade and perish,—when the parsley pale  
 And the bright-leaved anethus droops,—once more  
 These live and bloom in beauty as before.  
 But we, the wise, the warlike, and the great,  
 Wither beneath the touch of death—and straight  
 Sleep,—deaf within the hollow earth,—a sleep  
 Eternal, without dreams and deep.

Thus sung the ancient bard of Sicily,  
 The shepherd poet, as he wander'd forth  
 And saw the flowers of summer droop and die,  
 Under the touch of the malignant north,  
 Rare visitant of that unclouded sky.  
 And yet he knew each semi-vital flower  
 Was watch'd by Nature's God, and clothed in sleep  
 By the wise tenderness of Sov'reign Power,  
 That it might live. What demon whisper'd there,  
 What charms and hellish drugs conspired to steep  
 The poet's heart in darkness and despair?  
 How dull a thought! that God, whose love can bless  
 The falling rose, and tend the worm with care,  
 Made man a living soul for Nothingness!

F. D., CH. CH., B.A.

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### SONNET.

GLORY and Excellency of this land!  
 Thee I revisit late, and much admire  
 Thy form unalter'd, even as my sire  
 And I adorn'd thee with ambitious hand.  
 Well nigh forgotten where I held command,  
 I come in other guise; the long desire  
 Hath turn'd me grey, and scarce my limbs aspire  
 Erect before the face of heaven to stand.  
 Seven weary years I dwelt alone and mute,  
 Nor hath my once authoritative tongue  
 More skill of elocution, than the lute  
 Neglected and for many years unstrung.  
 Yet thou shalt be demolish'd branch and root,  
 And this dishonour'd flesh again be young.

A. H.



## V E R S E S

*Found one Morning pinned to a Lady's\* Cabinet Pianoforte.*

If, through music, outward sense  
 May be purg'd of its offence,  
 And from shame of gross desire  
 Heav'n-wise taught, to heav'n aspire;  
 If to stir when rest is sloth,—  
 And to still when thought is ruth,—  
 If these objects be indeed  
 Like heav'n's bounty and our need;  
 Precious boon of man must dwell  
 In this curtain'd\* citadel.

If that boon may be betray'd,  
 And a thing of danger made,—  
 Glutton, with insatiate pow'rs,  
 Of our answerable hours,—  
 Sensual science deified,  
 Feeding vanity and pride;—  
 Let us guard the precious prize  
 With a Christian's ears and eyes.  
 Let the song that lightens care,  
 The song that strengthens love, be there;  
 Skill, with numerous motion charming,—  
 Passion, with high impulse warming,—  
 And the mystery profound  
 Lock'd in twin and triple sound;  
 Where, though varying notes pursue  
 Each its different channel true,  
 But one current seems to roll  
 On the undividing soul.

Touching graces! joys divine!  
 Love without, and peace within!  
 Charter'd pleasure! health of art!  
 Social sympathies of heart!  
 In these cells your vigils keep,  
 On these strings expectant sleep:  
 There true concord meet and make,  
 And when my sister strikes, awake!

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## ON PARABOLICAL SCRIPTURE.

*To the Editor of the British Magazine.*

SIR,—Of all the modes of construing Holy Writ, there is none so  
 dangerous, or which furnishes so convenient a cloak for total irreligion,  
 as the indefinite, and therefore unlimited right assumed of accepting

\* The author's sister.

† Alluding to the fashion after which this sort of instrument is made.

its words in an allegorical sense, that is to say, of accepting them as words of explicit falsehood, but of an implicit and subjacent truth. If the word of Scripture was never so modified, that dangerous vice could never have found its way into theology, because it is always the foundation of reality which upholds the edifice of fiction; and if such modes of speech were in all cases as inconsistent with pure *veracity*, as, by the very terms of the case, they are with explicit *truth*, none such could be found in inspired writings, or in the writings of inspired men. It is undeniable that they are often used.

The great, and perhaps the only class of such passages, is the *predictive*, or, in the vulgar, false, and limited use of that word, *prophetic*. The use of prophecy, as applied to events remotely future, was to furnish to anterior generations such an incomplete and general foreknowledge of those events which God had in store, as might suffice to keep alive among them that hope which is the sister of faith, and those fears which are a corrective to our evil desires; but, to subsequent generations, it was so framed as to furnish the means of clear and full recognition, such as delights the mind upon attaining to the solution of a well-constructed enigma, to evince the divine origin of our religion, and to shew that the events of the world had all been calculated and ordained beforehand by Omniscience. But the imparting of a previous knowledge of future events, as minute as the recognition of the past and fulfilled, would disturb the good order of human affairs, and often tend to defeat the very end which Providence had determined to accomplish. Predictive declarations are therefore perpetually offered to us in language which has only moral and spiritual veracity, and not natural truth, and by which, being well aware of its nature, we are not deceived; just, if I may use that example, as we receive  $x$  for an *unknown* number, but 4 or 5 for real numbers, by which, if they are *false* ones, we are deceived in our reckoning.

The only other class of scriptural affirmations that requires to be considered, in this point of view, is the parabolic.

Parables, apologues, or (in the *Æsopic* sense of the word) fables, were early made use of to illustrate moral truths, and impress them on the memory by exercising the mind of the hearer, who in such case is not a passive recipient, but has to make some effort of his own wit. A narrative of facts which might have occurred, or of facts which might be supposed to have occurred, was delivered, and the inference to which that state of facts would lead the hearer's mind is called their *moral*.

No dispute could arise upon the point of veracity, where the facts were of the class secondly above mentioned, which could only exist in hypothesis. For that reason the purest parable or fable is that in which human affairs are illustrated by the supposed words and actions of brute animals or plants; because that, of which the natural truth is an obvious impossibility, cannot be a moral falsehood. The most remarkable instance of such a parable in Scripture is that which was delivered by Jotham, son of Gideon, "The trees went forth on a time to anoint a king over them," &c.—Judges ix. 8.

But the case of a narrative illustrating human affairs by human



affairs, and forming a little romance or novel instead of a pure Æsopian fable, is materially different. It may be questioned whether such a narrative can be delivered falsely, and yet *salvâ fide*. The use and custom of resorting to such illustrations in any given country, as in Syria, does not solve that difficulty; because all that such use and custom could enable the hearer to conclude would be, that it either might be a parable, or might be a real circumstance:—

“O Laertiade quicquid dico aut fuit aut non.”

The easy, obvious, and proper conduct to pursue in such a case is, to declare that the facts are parabolical, and composed for the sake of practical illustration, when they are so. Such was the conduct of Nathan, when he followed up his romance of the pet lamb and cruel landlord with adding, “*Thou art the man,*” and that of the Lord, when he said, *I will liken him to a wise man which built his house, &c.*, and when he said, “Hear ye the parable of the sower,” and “the kingdom of heaven *is likened to a certain king,*” and so forth. For in all these cases, the very words, or the idiom of them, signify the nature of the story. It is right that I should add, that whenever the evangelist says “he spake by a parable,” his meaning is, that Jesus himself, when he spake it, gave it out as and for a parable, and that we are not to understand that *he* explains the truth to us, but that Jesus left *his* audience in a state of ignorance or deception.

It is obvious, that divine wisdom and human experience may inculcate their precepts effectually, either by stating hypothetical cases, or by citing real instances of what has happened. And it is no less so, that the latter is by far the stronger, and more cogent method of appealing to the minds of men. It is a strong thing to be able to say, “beware of evil courses, and remember the fate of John Hodges, who was hanged last assizes.” But if the same admonition were offered as a parable, relating to sins and punishment of an imaginary character, it would be much enfeebled. The omnipotence of the parabolist may have convicted and hanged the hero of the parable; but yet, the hearer may suppose, since the whole is supposition, a very different result, arising from the clemency of judges, the defeat of witnesses, and the like. Since, therefore, the real instance is superior to the hypothetical, there can be no reason for assuming any statement of the Lord or his prophets to be fiction, where it is not asserted or insinuated to be such. The only reason which might raise up such a probability in other cases, namely, the danger and absence of worldly-minded discretion in adverting to the faults of real people, fails in this; for the Lord fears no man, and is a respecter of no person. This reasoning would become irresistible, if we should think that any declaration of facts untrue, without a consistent declaration that they are such, would detract from the divine verity.

If an audience were informed, that the labourers upon a nobleman’s estate had revolted, and massacred, first the bailiffs, and ultimately the son and heir, of their master, no such circumstances having taken place, and were left by the speaker in the uncertainty whether it had



really happened or not, and in the suspicion that it had, they would be deceived and led into error by his tongue. It would be a poor excuse to say, that in such cases the moral of the tale is useful, and its fictitiousness productive of no ill effects, even if it were or could be thus inoffensive; because such a doctrine is at variance with one of the fundamental attributes of God. The mercies of God are immense, and the love from which they proceed is pure of all selfishness, and they admit of no comparison with those qualities and feelings in created beings. But vengeance also belongs to Him alone, and the severities of Him who treads the wine-press of wrath exceed those of any subordinate power. His marvellous works of mercy and of justice are measured out according to the *Lesbian rule* of right, which never errs, but bends to the shape of every circumstance. What then is the rule, what is—

The perfect witness of all-judging Jove,

upon which all other attributes of perfection are in a manner dependent? It is that perfect spirit of verity, in which veracity and truth (things that are quite distinct in created intelligences) are eternally and necessarily united; inasmuch as *fallibility* is their only point of separation. God, therefore, although He be forgiving, is not forgiveness, and although he be severe, He is not vengeance, but GOD IS TRUTH. It is, in my opinion, some blasphemy to say that a false belief of facts could arise from the plain and direct, but false, affirmation of those facts by Christ.

But it is nearly impossible for anecdotes of mankind to be related without truth, and erroneously believed as true, without being positively mischievous. We know what effect is produced, and intentionally produced, upon the character and popularity of our clergy, by the diligence of their enemies, in dragging forth and exaggerating every instance of their real misconduct, and in the frequent invention of calumnies against them. Every such scandalous tale that is circulated has its effect. If it were published in our papers, that a poor man was lying cruelly wounded on the highway, and that the bishop of the diocese, and the parson of the parish, had passed by him without listening to his groans or relieving his affliction, we know well the impression it would produce. It seems therefore to me, that whoever used this phrase "the *parable* of the good Samaritan," would make the Lord his God a calumniator. If Jesus had made the multitude believe that labourers had risen up against their master, and murdered his upper servants, and his son, with no other consequence, than the probability of some future retaliation on his part, I say, if such a tale had gone abroad upon his high authority, what must people have thought of the police and government of the country? What opinion would the severe Tiberius have conceived of Pilate's administration? He who vainly alleges facts against society in general, or any of its order, calumniates both it and them, and can hardly fail to serve the interested or malicious designs of some faction or other. Jesus therefore could only allege them as avowed parables or as positive truths, and there remains no middle term. The

woman of Tekoah may here be cited: it has been said that she delivered a parable, but she did no such thing: she told a lie. It deceived the king for a little while, but his great sagacity detected it, and traced it to its original author.

The upshot of this is the historical truth of all the Lord's illustrative anecdotes, being possible in themselves, and not presented to us as parables. Those anecdotes which I consider myself required to believe on the above grounds, are also such as possess the most striking air of truth and nature. The benevolence of the good Samaritan, and the misfortunes and penitence of the prodigal son, are authentic traits of the age and country in which our Saviour lived; and we may presume, that the tale, which contains those very curious words "and the lord commended the unjust steward," derives its peculiarities from the character and remarkable behaviour of real agents. But the most extraordinary and interesting of these narrations is that, whereof the scene is laid in the valley of the shadow of death, and which has made us in some sort Epopots of those mysteries which are between this world and the next, of the abode of saints and the abode of sinners, whom *novies styx interfusa coerces*. Besides the general reasons relied upon, the express mention of the proper name Lazarus avouches to us that this relation is historical. If there be one thing more than another which distinguishes a parable from a poem or novel, it is the absence of proper names. Certain circumstances strongly lead us to the persuasion that he was the brother of Mary and Martha. If one Lazarus was the person in whose history the secrets of the prison-house are partly revealed to us, and another was the person who actually returned from the mansions of death, to tell those secrets, the coincidence would be wonderful. But there is also another. Dives was of the Pharisees, by this token, that his brothers had Moses and the Prophets, that is to say, believed in them, although they did not profit by their precepts; but the Sadducees had only Moses. He prayed Abraham to send Lazarus from the elysium of death, to his father's house, to admonish his brethren; and Abraham (whose power to do this was probably assumed without reason by the pharisee) replied, "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Lazarus was sent back from the grave, and lived again among his former acquaintance, and the pharisees were not persuaded though one had risen out of the corruption of the charnel-house, and they "consulted that they might put Lazarus also to death;" and the words of father Abraham were made good. Is it not manifest, that we are reading of one man, and one transaction, and that the account given by John explains that which is given by Luke? I think he must be a little credulous, or much prejudiced, who will suppose *one Lazarus* whose unavailing resurrection was talked of, and *another Lazarus* whose resurrection actually occurred. The following is the only difficulty I have ever felt. Lazarus was a beggar (*πτωχος*), and at one time lay at the rich man's gate, yet Mary and Martha were in no great poverty, and were also fond of their brother. But I do not think it a serious one.



The sisters were probably of humble condition, and the brother, being by a grievous disease entirely prevented from maintaining himself, was a *pauper*, which would perhaps be a better word than *beggar*, and was permitted by the usages of his country to seek some assuagement of his necessities from the wealthy, especially those to whom he was known, as the Lazarus of Abraham was to the family of Dives, instead of throwing the entire burthen of his maintenance upon his poor relations.

It was taught in the dark ages, that all the penalties for sin committed, or compensations for "good things received" and abused in selfish sensuality, to which a man was exposed in the interval between his death and the last judgment of quick and dead, as this Jew was during the life-time of his surviving brethren, were commutable. People were made to believe that the prayers of the clergy would produce that effect in proportion to the frequency of their repetition. An enormous source of simoniacal gain was thus opened to the clergy, to their own corruption, and that of all classes. The severity employed towards Dives, and others in the like case, came to be termed *purgation*, a heterodox phrase, founded upon the pagan views of the soul and its immortality, and the juggling operations by which men were to be extricated from this real punishment, or imaginary refiner's fire, were called *Missæ*, a phrase of disputed etymology, but which I believe to derive itself from their supposed power to set the soul free, *mittere*. When the mind of man obtained that liberation which his soul had so long bargained for in vain, and became violently indisposed to all the favourite arguments of the Romish doctors, an anxiety showed itself to get rid of the Scripture anecdotes, and make parables of them all, and most especially of that one, of which the historical nature is doubly assured. It was ill done. It is always ill to sport with divine truth for any motive; and, above all, to break down and blend the laws of distinction between a truth, an allegory, and a lie.

H.

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#### REMARKS ON THE SEPTUAGINT.

SIR,—The origin of the Septuagint is enveloped in mystery and loaded with fable, but enough is known to give it a particular claim to our regard. Amidst the unceasing changes in kingdoms and their dialects, the chosen nation, to whom were committed the oracles of God, were scattered from their inheritance, and the language of inspiration became a dead letter. Hence arose the necessity of a translation, which was accomplished by different hands, at different periods of the third century, B.C., according to the exigencies of the Jewish church in Egypt. I shall not here remark on the directing hand of Providence that led to the adoption of the Greek, which was soon to become a universal language, and afford a ready means of publishing the Gospel to all the world; it is rather my object to draw attention to the style in which was executed this first transfusion of the word of God. As



it was the work of the same remarkable people, to whom the divine oracles were originally given, it may well command respect at our hands; and it is a higher principle than curiosity that would lead us to a full consideration of the manner in which they secured to themselves the benefits of their most distinguished privilege: farther, it is a question of particular interest at the present time, when men are engaged in translating the Bible into all languages and are calling for improvements of it in our own.

The method, then, on which these first translators decided, was a literal and even a servile translation. Now this decision, although at first view it may appear like the true growth of superstition, will rather be found, on farther consideration, to be the genuine fruit of wisdom. By it they paid due deference to God in rendering his word as simply as they could, and quite free from any colouring which it is in the power of a translator to give to a work according to his own views. By it they also gained the applause of men, as this manner (for I do not here speak of the degree) has received the sanction of the soundest judgments; thus the unstudied bareness of the Vulgate, for fidelity and simplicity, has ever been preferred by learned men to the classical periods of Castalio; and, without controversy, the simple dignity of our authorised version retains more of the spirit and form of the original than the modernized and polished productions of recent translators; in their performances, although particular passages may be less obscure, yet if a dozen verses together be read in any part, their great inferiority will manifestly appear. The English nation is particularly favoured in this respect; for whilst our idiom so far agrees with that of the Hebrew as to allow of a literal translation without any violation of its own laws, it so far differs as to impress on such a work an air of antiquity and simplicity, very far removed from the familiarity of modern phrase. Unfortunately, in this age of change and novelty, everything simple and venerable has sadly fallen into disrepute; however great, therefore, may be the opening for improvement, however loud the call for amendment, let not the Bible at least be tampered with; and whenever a revision of it shall be taken in hand, great benefit will be found to arise from such obsolete notions as a regard to precedent and a love of antiquity. It was by means of literal translation that the art of Hebrew composition was first brought to light, and shone forth in all the beauties of its outward form, in its symmetry of arrangement and correspondence of parts; and I have no doubt that the same means will be greatly effectual towards bringing into bold relief the hidden meaning of its inward power, when the dim shadowings of prophecy shall be embodied in realities, and the apparently unconnected parts of Scripture shall fall unconstrained into their places, leaving at fault both the simplicity of the simple and the cunning of the wise by the goodness and completeness of its whole. Seeing that it was reserved for these\* latter

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\* The nature of Hebrew poetry and its laws of parallelism were discovered even so lately as by Bishop Lowth, 1753, and quite recently (1820) were applied, for the first time, by Bishop Jebb, to the New Testament.

times to lift the veil that concealed even the bodily features of the Hebrew muse, we should be careful to transmit them unimpaired, and must be content to leave to another age the full comprehension of the spirit that stirs within her.

The critical uses of the Septuagint are twofold; to emend the text of the Old, and to illustrate the style of the New Testament. As it is the most ancient version of the Jewish Scriptures, it is very valuable in shewing the state of the Hebrew text in that remote period; and we are greatly indebted to it for extricating us out of many difficulties by having preserved a different reading. Its application to the New Testament is different in kind, but fully equal in value. A close comparison of the Greek Testament phrases with similar ones in the Septuagint, and a critical translation of both, from the Hebrew, will often afford a better sense than a direct translation from the New Testament. As the authors of our Christian Scriptures expressed\* Hebrew phrases and idioms in Greek words, we are certainly more likely by this process to arrive at the very mind that was in the Apostles. The utility of this method will more evidently appear from this additional consideration, that the Septuagint very soon came into general repute among the Jews; even to the Rabbis it was a principal source of knowledge, but was the only one open to the great body of the nation. When King James "had once out of deep judgment apprehended how convenient it was that there should be one more exact translation of the holy Scriptures into the English tongue," he laid it in charge on our venerable translators to retain the ecclesiastical and appropriated words; and it was such a plan as this that the writers of the New Testament followed, although they pursued it to a much greater extent. The Greek of the Septuagint had long been the only language of the synagogue, and it was always employed in religious subjects; they therefore not only retained the appropriated words, but confined themselves altogether to that singular style which had originated at Alexandria, in a literal translation from the Hebrew. Thus the Septuagint is not only valuable as an ancient version in correcting the Jewish Scriptures, but still more so as a glossary, or collection of scholia, to explain the phraseology of our own.

I shall now give an example of the latter method for the sake of illustrating a difficult passage in the New Testament. Matt. xv.—(3) "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? (4) For God commanded, saying, Honour thy father and mother: and he that curseth father or mother, let him die the death. (5) But ye say, whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me; (6) And honour not his father or his mother, *he*

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\* In Matt. vii. 21—ὁὐ πᾶς εἰσελεύσεται is a Hebraism, and equivalent to *Nemo prorsus intrabit*.—Not one of those that say unto me, Lord, Lord, shall enter into the Kingdom of Heaven. The two lines in v. 21 set forth two opposite characters, which are more fully described in verses 24 and 26. This connexion would be more observable by reducing the whole passage into its parallelisms.



*shall be free.* Thus have ye made the commandment of God of none effect by your tradition.”

In the first place, *let him die the death* is the Septuagint translation of *יָמֹת יָמֹת*, *he shall surely die*—Ex. xxi. 17, Gen. ii. 17. But the whole difficulty of the passage lies in the word *and* in the beginning of the sixth verse. Now in conditional sentences where the second member depends on the first, the Hebrews said “If so and so *and* so and so” where we should say *then* or omit the particle altogether, thus—“If it be a son *and* ye shall kill him, but if it be a daughter *and* she shall live.”—Ex. i. 16. In this peculiarity the Hebrew original is often literally followed by the Septuagint version, which, in its turn, is sometimes imitated in the Greek Testament.—For example, Gen. xxviii. 20—*ἐὰν ᾗ μετ’ ἐμοῦ* (if God will be with me) *καὶ ἔσται* (then [and] shall the Lord be my God; and 1 Sam. xii. 15—*ἐὰν μὴ ἀκούσῃτε* (if ye will not obey) *καὶ ἔσται* (then [and] shall the hand of the Lord be against you.) It is the same idiom that obtains in this place of St. Matt.—*ἐὰν εἴπῃ* (if a man say) *καὶ οὐ μὴ τιμήσῃ* (then [and] he shall not honour. Thus, as the\* Greek idiom will not allow that *καὶ* should here be translated *and*, so the usage of the Septuagint teaches us that its true meaning is *then*. The arrangement by parallelisms confirms this rendering, and indeed throws a clear light upon the whole passage. “And he answered and said unto them:—

“Why do yourselves also break the commandment of God through your tradition?”

For God commanded:

Saying, Honour thy father and thy mother,  
And he that revileth father or mother shall surely die;

Whereas ye say:

If one declare to father or mother, An offering be thy due relief,  
Then he shall not honour his father or his mother;

Truly ye have done away the commandment of God through your tradition.”†

By the vile proceeding here exposed, a man did not bind himself to make any offering to God; he was only no longer free to honour by maintenance his needy parents. It was as if he should say, “May

\* If *καὶ* were conjunctive so as to connect the two verbs *if a man say and if he honour not*, the additional negative *οὐ* would necessarily be omitted as in Mat. xxi. 21.—*ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε* (*if ye have faith and if ye doubt not*.)

† Bishop Jebb, in his Sacred Literature, first applied the principle of parallelisms to the explanation of this passage, but he has not produced the happy effect so conspicuous in his other examples. He translates and arranges it in this manner:—

“And why do ye transgress the commandment of God, by your tradition?”

For God commanded, saying:

Honour thy father and thy mother;

And he who revileth father or mother, let him die the death:

But ye say:

Whosoever shall say to his father or mother, be that a gift, by which thou mightest have been relieved from me;

Must also not honour his father or his mother:

Thus have ye nullified the commandment of God by your tradition.”



mischief befall me, if ever I help you in the least." Although reviling of every kind was denounced with certain death in God's law, yet this form of it was countenanced by the tradition of the Pharisees, in hopes of casual profit to the temple; for as often as the man should afterwards attempt to assist his parents, he incurred the infamy of a broken vow, and the whole of such relief was forfeited to the treasury.

Such an exercise, in the Septuagint, as I have exemplified above, will amply repay all the time bestowed upon it; and the inducement to engage in it would be greatly increased, if some one of our many able men should publish the book of Genesis in Greek, or rather selections from it, with notes pointing out the derivation of the Septuagint expressions from the Hebrew, and the formation of the Greek Testament phraseology from the Septuagint. A moderate attention to such a little work would afford a more thorough and rational knowledge of the Greek Testament, than could be derived from a most perfect acquaintance with the classics; indeed, the accomplished classical scholar can no more expect than the plain English scholar to know the real origin and nature of the Greek Testament language without some pains bestowed in the manner here mentioned. It cannot be unseasonable to draw attention to this point at a time when our Bishops are declaring their intention to raise the standard of qualification for orders. In his printed charge, the Bishop of London requires composition in Latin from all candidates, and the Bishop of Salisbury some acquaintance with the early Christian Fathers, &c. &c. The general advance in knowledge may require, and the number of applicants may allow the heads of the church to be more select in the admission of its ministers; but no single requirement would more effectually secure in our clergy the literary qualifications suitable to their profession than that under consideration.

Lastly: the Septuagint affords a ready help towards a Hebrew translation of the Greek Testament. The comparison of phrases before mentioned is admirably adapted for this purpose, and the extensive recurrence of parallelisms in the New Testament, as pointed out by Bishop Jebb, will necessarily, if judiciously attended to, lead future translators into the genuine manner of Hebrew composition. These are helps which prudent men will eagerly lay hold of, so to acquit themselves that their work may most effectually gain the respect of the Jews and command their attention; and soundness of judgment will much more be shewn in an anxious care to provide one more exact translation against the appointed time of their national restoration, than in a premature zeal for the dubious conversion of a handful, by any means whatever, to minister to present religious excitement. The Christian Scriptures still come before them with suspicion, and the more complete shall be their Hebrew dress, the more true to the original they are likely to prove, and they will certainly gain a more ready access to their favour and understanding, when the God of their fathers shall again become conspicuously their God and they his people. The number of quotations, applications, and allu-

sions taken\* from the Septuagint in the New Testament will be found infinitely to surpass the expectations of those who have not made the investigation. Thus the Septuagint, which we have received at Jewish hands to our better understanding of the Hebrew Scriptures, enables the Christian to hold up the light of the Gospel with greater efficacy to the benighted Jew :—

“ It is twice blessed ;  
It blesseth him that gives, and him that takes.”

W. B. W.

— Vicarage, Beds.

### THE PROPHECY OF JESUS.

*To the Editor of the British Magazine.*

SIR,—A recent author† observes, “that writers on the millennium strive hard to give to *γενεα* the sense of *ἔθνος* (*nation*), in Luke xxi. 32—‘This generation shall not pass away till all be fulfilled;’ and paraphrase the verse thus: ‘In spite‡ of unparalleled sufferings, the Jews shall exist as a nation till Christ’s personal return.’” It is difficult to imagine why the millennium is here brought in; because the persistency of the Jewish nation, undestroyed, and unblended, is a manifest truth, and their long future continuance in that state cannot, from the present aspect of affairs, be doubted of. There is a sort of incorrectness in thus mixing up controverted doctrine with plain fact, where the letter only is relevant.

But the author says, that *γενεα*, in Scriptural Greek, has only these two meanings, viz. “an account, tradition, or genealogy, and a generation of cotemporary men or the manner of life in that generation.” If such be the case, the plainest and most satisfactory explanation of this prophecy must be abandoned, and it must be replunged into the great difficulties that otherwise involve it. But Professor J. F. Schleusner declares that *γενεα* does signify “offspring, posterity, all who derive their origin from one common stock, a family, nation, tribe, or kin;” which is the well known Homeric sense of the word,

*Ταυτης τοι γενεης τε και αιματος εϋχομαι ειναι.*

And he cites the following satisfactory Hellenistic authorities: Josephus A. i. 10. 3. and A. i. 5. Genes. xxxi. 3. Levit. xx. 18. and xxv. 41. Jer. viii. 3. together with a few others which are not to the purpose. It may be added, that the word sometimes is used for a set, class, or denomination of people, without any literal consanguinity or community of procreation, in which respect only Psalm lxxii. (lxxiii.) 15. seems to differ from the above-mentioned passages.

\* Besides the numerous original parallelisms of the New Testament in “Sacred Literature,” there are a few examples of—(1) Simple quotations from the Septuagint.—(2) Complex quotations, taken from different parts and combined.—(3) Quotations mingled with original matter; in all these, the parallelism is strictly observed.

† Brit. Mag. vol. ii. p. 261.

‡ Why do they insert these five words?



The prophecy of the Lord is delivered to us by the three first evangelists, Matt. xxiv. Mark xiii. Luke xxi. It announces the approaching judgments of God against Jerusalem, the calamities of the Jewish nation, and the persecutions of the faithful. The gospel of St. Matthew proceeds in these words, (to us, who live long after the completion of those events, most astounding,) "*Immediately after* the tribulation of those days shall the sun be darkened, &c., and *then* shall the sign of the Son of man appear in heaven, and then shall all the tribes of the land mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, &c. Verily I say unto you, this generation shall not pass away till all these things be fulfilled." However, some seventeen centuries have passed away since the tribulation of those days, and not one syllable of all this has come to pass. Neither in the period which followed the siege by Titus, nor in that which followed the more extensive desolation by Adrian, did any manifestation of God the Son take place, or any great and happy reunion of the faithful. Nothing occurred in those periods, or down unto this period, to which those words could be even allegorically applied. But, at the same time, I must protest, that if such a phrase as "seeing the Son of man coming in the clouds with power and glory" be capable of allegorization, it is nearly time to shut up the volume, the pulpits, and the churches, for anything may signify anything, and (among others) the words of the Nicene fathers "I believe that he shall come again with glory to judge both the quick and the dead" may mean any thing besides what they say. Saint Mark abstained from repeating the word *immediately* (ἐνθραως) from St. Matthew, and said "*in those days*, after that tribulation," by which process he rather softened down the phraseology by which the reader was surprised in his predecessor, than removed the real difficulty. The last of the three Gospels in question, which was composed in the earnest desire to rectify whatever was defective or clear up whatever seemed obscure in those which preceded, gives a very different colour to our Saviour's prophecy. It describes four successive systems of events. 1. Jerusalem besieged, and the Jews led captive into all nations. 2. The continuing oppression of Palestine, expressed in these words, "And Jerusalem shall be trodden down of the nations, until the times of the nations be fulfilled." 3. When those times are fulfilled, there shall be great troubles, signs in the sun and moon, &c., and a general anxiety in the minds of men. 4. "And then shall they see the Son of man coming in a cloud with power and great glory." It is added, in him, as in both his predecessors, "This *generation* shall not pass away till all be fulfilled." We thus learn that it was improperly said in the gospel of Matthew, that the signs in the heavens, which are to foreshew the coming of the Lord unto judgment, would be *immediately after* the capture of Jerusalem and dispersion of the Jews; and that, on the contrary, the entire *times*, or series of ages, during which the consequences of that catastrophe were to continue, the Jews being exiles, and the land of their fathers in the hands of strangers,



were to intervene between the said catastrophe and the said premonitory signs in the heavens. Saint Matthew had written down this discourse without duly weighing the force and position of the adverb that he made use of, and, by that inadvertency, perhaps the strongest of all arguments might have been furnished to those who regard the Lord as not the real Messiah, if the later Evangelist had not given a fuller and more intelligible report of what He said. But the very same reasons, which constitute the importance of St. Luke's chapter, prove that he speaks of old Jacob's *γενεας τε και αιμαρος*, and not of any "generation of contemporary men." The Lord declared to the unbelieving *Judah*, "Thou shalt tarry until I come," and he is the man who wanders upon the face of the earth and must not die. If the Bishop of Armenia (who visited England\* in 1228, and astonished John Bull with several extraordinary narrations) had been duly aware of this, he would not have averred his own personal acquaintance with the Wandering Jew. There is another Scripture† often coupled with this one, but materially different. "Verily there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Had it been said, "which shall not, &c., until, &c., cometh in his kingdom," it would undoubtedly predict either the impending and shortly subsequent coming again of Christ in his glory, or the indefinite reservation of certain persons then living, like the reservation of Enoch and Elias for God's ulterior uses. The former of which would be a false prophecy, and the latter is not recommended to us by any circumstances of confirmation. But the words, "until they see, &c.," are of a very different import, as applied to those days of abundant inspiration. General opinion and tradition has applied the words of our Saviour to the right person, even while it was ignorant of the justice of that application, and believed in the erroneous opinion last above-mentioned.

Quel tanto al Redentor caro Giovanni,  
Per cui il sermone tra i fratelli uscío  
Che non dovea per morte finir gli anni :  
Si che fu causa che'l Figliuol di Dio  
A Pietro disse ; " perché pur t' affanni,  
S' io vo che così aspetti il venir mio ?"  
Benché non disse, " egli non de' morire,"  
Si vede pur che così volle dire.

Quivi fu assunto, e trovó compagnaia :  
Che prima Enoch il patriarca v'era,  
Eravi insieme il gram profeta Elia,  
Che non an visto ancor l' ultima sera :  
E fuor de l' aria pestilente e ria  
Si goderan l' eterna primavera,  
Fin che dian segno l' angeliche tube  
Che torni Cristo in su la bianca nube.—*Orl. Fur.* 34. 58.

John was not in his state of nature, but "was in the Spirit," when God said to him "What thou *seest*, write in a book," and "*he saw*

\* See Matt. Paris, p. 297.

† Matt. xvi. 28. Luke ix. 27.

heaven opened, and behold! a white horse, and he that sitteth upon him was called Faithful and True," &c. &c. Esaias in the last year of King Uzziah "saw the glory of Jesus and spake of him," (John xii. 41); and in like manner St. John did not taste of death before he had seen the Kingdom of God.

There was one man who lived till he had beheld the consummation, and there is one generation of mankind, who shall neither be exterminated, nor blended down, nor disappear by any other process of national extinction, till that consummation is brought to pass.

H.

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ON THE CLAPTON PROVIDENT SOCIETIES.

*To the Editor of the British Magazine.*

SIR,—If the following notice of a "Provident Society" at work in that part of the parish of Hackney which is under my charge, is not too long for you, or can be made not too long, I should be glad to see it in your pages. It has worked, under some local hindrances, much to our satisfaction; and might, I think, be beneficially adopted in any *populous* parish, where, as with us, gross improvidence in summer, and want of work in winter, leave the poor without the means of supporting themselves for a great part of the year. There is another Society on similar principles in operation in the other part of the parish; but the account here given is of that with which I am more intimately acquainted, although there is little difference between the two, except in unimportant particulars.

The principles upon which the Society was founded were these—

- I. That the state of distress, in which the poor are found in the winter, is owing very much to their extreme want of providence during the summer.
- II. That indiscriminate charity during the winter, so far from being really serviceable to them, is injurious; as it perpetuates their improvident habits by giving them something to look forward to for support in the winter, apart from their own earnings.

And the objects of the Society, in connexion with these principles, were these—

- I. To repress, as far as was practicable, all *indiscriminate* charity (which, in almost every case, would be better designated, as "encouragement for the poor in improvidence and vice,") while we opened a way, at the same time, through which the benevolence of individuals might reach cases of real distress.
- II. To encourage the poor to lay by in the summer against the winter; and thus to teach them by degrees the possibility of their supporting themselves by their own earnings, and the comfort of it.

In pursuance of these objects, we determined upon the following plan of operations. The detail of the plan will be explained sufficiently for my present purpose in the statement given of "The



Amount and Mode of Relief agreed upon;" and the "regulations regarding Deposits;" but it may be as well, first, to state generally, that we adopted the plan, with modifications, upon which District Visiting Societies act, combining with it the business of a Weekly Deposit Society. We divided the neighbourhood into a certain number of districts, and appointed visitors for each; and when every necessary arrangement for commencing operations was completed, we called the poor together, explained to them the objects of the Society, circulated this explanation among them, and then left a similar circular with all the householders in the place, containing a list of the different districts into which the neighbourhood was divided, with the names and residences of the visitors attached, requesting their cordial co-operation with us; and, in particular, begging them not to relieve the poor at their doors, but either to send them at once to their visitor for relief, or, at least, not to relieve them, till their visitor had been communicated with.

#### AMOUNT OF RELIEF, ETC.

- (A.) The amount of relief allowed to be given in any one case is not more than two shillings a-week.
- (B.) This amount is given, as much as possible, not in money, but in work, food, clothing, &c.
- (C.) In summer, no relief is given, except in cases of sickness, or where the applicant's parish is quite out of reach.
- (D.) In winter, relief is not given (except in cases of sickness) till the applicant has been before the Sub-Committee, [No. 3] and his case approved by them.
- (E.) Blankets are *lent* to the poor during the winter, at the discretion of the visitor, to be returned in May.

#### DEPOSITS.

- (F.) Deposits are taken weekly; either for money to commence in March, and last 32 weeks; or for coals to commence in May, and last 24 weeks; or for both.
- (G.) Not more than 2s. a-week is received for the money deposit, nor more than 1s. for the coal deposit.
- (H.) The deposits for money are returned in November, with a premium of sixpence upon every four shillings laid by; the deposits for coals in December, January, and February, by a sack of coals at a time, at the rate of a bushel for every ninepence laid by.
- (I.) No person is allowed to deposit for coals, whose wages amount to more than a guinea a-week; and none for money, whose wages amount to more than twenty-five shillings a-week.

These were our regulations the first year. The benefits offered to Depositors were larger than we intended to continue, and the class of persons admitted to deposit above those whom we were most desirous to serve. But we thought it advisable rather to exceed in our offers at first than otherwise; particularly, as every new year would give us an opportunity of making any alteration in our plan that might



appear desirable,—accordingly, the second year the following alterations took place:—

- (K.) The sum allowed to be deposited (G) was reduced one-half; one shilling a-week only being now allowed to be deposited for money, and sixpence a-week for coals.
- (L.) As we were enabled to purchase coals at a much lower rate the second year than we could the first, our coal premium was reduced in proportion, although our engagement stands the same; viz., to give a bushel of coals, or its equivalent, for every ninepence.
- (M.) In order to induce money-depositors to take out their money *by the week* during the winter, instead of receiving it *all at once*, we offered a double premium (H) upon money deposits taken out weekly.

This may seem a large increase, but in fact it amounted to this—that, supposing the whole thirty-two shillings (F and K) to have been deposited, the depositor would receive *four shillings* more on the whole than before; two pounds instead of one pound sixteen shillings. And the difference in benefit to the depositor, between his receiving his money *in one sum, at the end of the autumn*, to be spent, in all probability, before the winter set in; and his receiving it *by small sums, weekly, during the winter*, while out of work, was thought sufficient reason for the change. Neither did we forget that those persons were less likely to apply to us for assistance in the winter, who, during the winter, had still money of their own to receive from us.

Having now put your readers in possession of the main principles on which the Society is conducted, I shall proceed to speak of its results, as gathered from the experience of the two years in which we have been in operation.

It will be borne in mind then, that the objects immediately before us were these—

- I. To repress, as far as was practicable, all *indiscriminate* charity; but opening, at the same time, a way through which the benevolence of individuals might reach cases of real distress.
- II. To encourage the poor to lay by in the summer against the winter, and thus to teach them, by degrees, the possibility of supporting themselves by their own earnings, and the comfort of it.

With regard to the first object, before the Society was established, impositions were constantly practised upon the inhabitants by persons representing themselves as in the greatest distress, and living in the neighbourhood. It was the immediate effect of the establishment of the Society to put an end to all abuses of this kind. The parties, instead of having money given them at the door as before, were referred to the visitor of the district in which they pretended to be living; to whom, it is needless to add, they would never go. And as regards the begging from door to door by poor really living in the place, the practice has been in a very great degree diminished, though

I wish I could say that it had been *altogether* suppressed. The parties are referred to their visitors. If they deserve relief, they have it from the visitor; if not (and in almost every case it is the worthless poor who beg in this manner), a shilling at one house, and sixpence at another, and half-pence at the rest, are no longer levied to be spent in drink, or to be their encouragement again next summer not to lay by for the winter.

And to shew that while we have thus diminished to a great extent the evil of *indiscriminate* charity, we have, at the same time, "opened a way through which individual benevolence may reach cases of real distress," it will only be necessary to observe, that after the establishment of the Society, no cases of sickness attended with want or of real distress could exist without being soon known to the visitor, and therefore within the means of relief; and that charitable contributions, to the amount of seventy pounds the first year, and eighty the second (a great part of which would in other years have been spent upon the idle and vicious poor at the door), have been appropriated by our means to genuine cases of sickness and distress.

With regard to our second object, viz., "to induce the poor to lay by in the summer against the winter." In the first year, the deposits amounted to 116*l.* 1*s.* 6*d.* In the first year, that is, we induced the poor to save 116*l.* out of their summer earnings for their wants in the winter. In the second year, the deposits amounted to 180*l.* 11*s.* In the second year, that is, we induced the poor to save 180*l.* out of their summer earnings against their wants in the winter; or, *more than half as much again* as in the first year; and this, let it be remembered, though the amount allowed to be deposited was half that of the first year.

In the first year the number of Depositors was .....	112
In the second year .....	179
Consisting of { Old Depositors .....	77
{ New Depositors.....	102

Out of the 112 depositors of the first year, and the 102 new depositors of the second year, very nearly half were of the class of poor who usually come upon the parish for relief—out of work during the winter, and when in work, receiving fifteen shillings a-week for wages, or under; of the rest, the great majority were not in the receipt of more than eighteen shillings a week when in work, and out of work often during the winter.

In the first year the number of separate deposits was .....	122
In the second year.....	210

Of these, the larger part were for coals; the number of coal-depositors being, within a little, double the second year what they were the first.

It will be observed that 35 of our first year's depositors did not continue the second year. Out of these, 13 had left the place, 3 were not allowed to deposit, 3 not being allowed for coals declined for money, 7 said they could not afford it, 9 could not tell why they did not. I notice the reasons why these 35 did not continue to deposit



the second year, because, as it is our object to encourage the *habit* of laying by in the poor,—to them an *inclination* to do so,—it is well that your readers should know why we did not succeed in this respect with these 35. I should add, that out of the 19 last mentioned, 8 live directly within the operation of a Coal Society, whose practice it is to give a bushel of coals for sixpence during the winter, to any who apply for it. And as *their* temptation to the poor *not* to lay by in the summer is threepence a bushel greater than our's "to lay by," it has very probably not been without its effect upon more of our first depositors than the eight alluded to. What, however, the general feeling among our poor is of the benefit of depositing, is sufficiently shewn by the fact that we had 102 *new* depositors the second year; nearly as many again as we had the first.

I had intended to have noticed some of the difficulties we have met with in the working of the plan, in order to put your readers into full possession of what may *fairly* be expected from it; but I am afraid I have already trespassed too much upon your room. I shall, therefore, content myself with saying, generally, that it is only after a certain point in our progress that our usefulness is affected by any of the obstacles to which we are subject. And the worst therefore that can be said against us is no more than this, that we do not as much good as we might under more favourable circumstances. But these observations apply exclusively to our first object. With regard to the deposit part of our operations, I see as little hindrance to its useful working as can be well conceived. The only difficulty here is, to know where to draw the line between those who may deposit and those who may not. For to admit as depositors persons who have sufficient means to procure the necessaries of life without assistance, is to teach those who are well able to depend upon their own earnings for subsistence, not to do so, and therefore to act in direct opposition to our main object, which is "to teach all the possibility of depending upon their own earnings, and the comfort of it;" it is, in short, to draw an independent class of poor down to the dependent. The rule upon which the Society at present acts on this point is stated in [I], but the limit there assigned is generally considered not to be narrow enough, and in all probability will shortly be farther reduced. But it is only necessary to exercise a little caution in this particular to ensure the success of this part of our operations. The poor are too well aware of the great benefits they derive from depositing, not to be always ready to do so upon almost any terms that may be proposed to them. "I did not like it at first, but how glad I am now that I put by." "It comes like a gift to us." "It is like coming out of the fire to us." Such expressions as these are very common with them when spoken to on the subject of depositing. And your readers have only to imagine A, who has *not* deposited, seeing a sack of coals shot into B's (his next door neighbour), who has it every fortnight during the winter without anything *then* to pay for it, to understand how easily the inclination to deposit may be created in the poor, and continued in them.

One word I must be allowed to add before I close. Is there not a



principle called up in the breast of the poor man by the habit of depositing, that, under judicious encouragement, might do much to deminish the evil effects of the Poor Laws? What is there in the nature of things, apart from legal enactments, to prevent parochial relief being so administered as to encourage depositing?

I am, Sir,

Your's faithfully,

CHARLES J. HEATHCOTE.

*Upper Clapton, Nov. 7th.*

P.S. I have omitted to state, that the result of the alteration (M) adopted the second year, in the payment of the money-deposit, was, that out of 95*l.* laid by with us for the money-deposit, 53*l.* is to be drawn out weekly, 5*s.* at a time. Out of 74 money-depositors, 35 take it out weekly.

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#### TEMPERANCE SOCIETIES.

*To the Editor of the British Magazine.*

MR. EDITOR,—I think you have occasionally shewn an interest in the success of Temperance Societies. It does indeed appear absolutely necessary that some decisive measure should be adopted, for the purpose of abating, if possible, the tremendous evils which intemperance is spreading through the land. Ever since the passing of those two Acts of Parliament, for licensing the sale of beer and ardent spirits, (two of the greatest blots upon our statute book,) the vice of drunkenness, and with that all other vices, have increased even beyond our gloomy apprehensions. The societies above-mentioned present the only remedy hitherto devised: they have been completely successful, as far as they have been properly supported, and would, if taken up as they deserve to be, do all that could be expected or desired.

I send you an extract from the BOLTON REPORT of this year, in order that, if you deem it likely to serve the cause, it may obtain circulation through your widely-spread pages.

Your's sincerely,

J. S.

“The very decided and rapid advancement of the cause, in this town and neighbourhood, may be greatly attributed to the zeal with which it has been taken up by the working classes; nor must we omit to mention a considerable number of Sunday scholars and teachers; who have been most creditably active in publishing the good tidings of this society, and have become, in the hands of Providence, very effectual instruments in promoting its success.

“But it may here probably be asked, by some who have not yet joined us, What good has your society done? How many drunkards has it reclaimed? We answer: 1.—That the good is not to be measured, merely by the reclaiming of notorious drunkards: every body knows, that, of all evil habits, drunkenness is the most difficult to be conquered and cured; and the task is commonly given up as helpless; we have, however, been honoured with a few trophies of this kind: a few confirmed drunkards have been ‘converted from the error of their way.’ 2.—But the success of this society, in the work of reform, has been far more extensive. Many persons, who did not deserve the title of ‘confirmed drunkards,’ but yet lived in

the frequent habit of excess, have been effectually awakened from their evil and miserable practices, and have become decidedly temperate men. The happiest consequences have thus resulted both to themselves and their families: instead of want and nakedness, and dirt and disorder, which once filled their dwellings with wretchedness, they are now enjoying, with much thankfulness, plenty, and comfort, and peace. And what is still more valuable, several instances have occurred, of persons so reclaimed being brought to a vital sense of religion, to a due observance of the Sabbath, and the worship of their God.

3.—A considerable impression has been made, through the medium of this society, upon the minds and habits of many who are not yet united with it. By the circulation of our tracts, and the conversations which have been excited, the evils of intemperance have been more strongly felt and acknowledged, and drinking has diminished by private consent.

4.—The principal good, however, which this society has done, relates to the temperate; and such, it should be thoroughly understood, is our *main object*. Hundreds of persons are now emboldened and strengthened to persevere in their resolution to lead a sober life, who might otherwise, like their thoughtless neighbours, have been unguardedly led astray. As the drunkards die off, their ranks are continually recruited from the temperate; one temperate person after another is gradually corrupted; not being sufficiently aware of the wily and insensible manner in which drunkenness fatally creeps on, nor acquainted with half the ravages which it makes upon the peace and happiness of the community, they are the more easily prevailed upon. But by reading our tracts, and attending our weekly meetings, they have become well informed on this matter: they are more alive to the horrors of this pernicious and pestilential vice; they see the danger of this besetting sin; how slowly and unsuspectedly it steals upon a man, like a thief in the night, to rob and to destroy. Thus they have signed the pledge; and their resolution is fixed far more deeply than it probably ever would have been, if they had been left to themselves and to ordinary circumstances.

5.—It should also be distinctly noticed, that a great number of young people (above the age of fourteen years) have been sincerely interested in this cause; they see the snares which are laid for their feet, and the miseries brought on by habits of intoxication; they have taken their stand on the side of religion, and wisdom, and virtue; and not only so; many of them have induced their families and friends to join it, and thus have proved instruments of blessing to numbers older than themselves.

6.—The very circumstance of several hundred persons assembling together weekly, for a moral purpose—to hear instruction upon the excellency of any virtue, and the abominations of any vice—is of itself a practice of no small advantage; a spirit of brotherly kindness and good will is thereby produced and cherished; the multitudes attending are out of the way of evil, and in the way of good, and many ‘a word in season’ may be dropt, which shall find an entrance, by the divine blessing, into a careless unawakened heart, and rendered the means of ‘saving a soul alive.’

“For it is an undeniable fact, that Temperance Societies have been signally blessed as harbingers of religion, wherever they have been effectually established; in America particularly, where they had their origin, and where the system has been most extensively and fully tried, religion has followed in their train. Numerous individuals, nay almost whole towns and districts, sunk in profligacy and sin, have been roused, and enlightened and converted; deserted churches are filled again; and the gospel is taking deeper root in the land. The same good fruit has been borne in our own country, and our own town also, in proportion to the time. For though Temperance Societies do not rest exclusively on religious ground, yet is it their acknowledged purpose to subserve the interests of religion: this principle is expressly recognised in our own pledge; and on this account we appeal, strongly and urgently, to every Christian minister and every Christian individual. It is universally agreed,



that drunkenness presents the greatest of all hindrances, the most formidable of all barriers, to the reception of spiritual instruction, and the inlet of religious knowledge; the removal therefore of this hindrance and this barrier is a work not to be despised. The guarding and forefending of our uninfected neighbours, and especially our rising generation, from this moral plague, is a decided service rendered to the gospel; it is at least 'preparing the way of the Lord, and making straight in the desert a high-way for our God.'"

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#### VISITING SOCIETIES.

*To the Editor of the British Magazine.*

SIR,—Observing in your Journal of this month that a Visiting Society is about to be established at Oxford, I feel most anxious, through the same medium, to offer a few hints to those interested in the formation of it. Under judicious direction it will prove a blessing to the poor, but if entered upon without due consideration as to the possible effects, will be only productive of disappointment to the benevolent supporters of it, and very partial benefit to the objects of their kind intentions. I am a member of two district Societies, and my experience as visitor has led to this conclusion, that the systematic extension of relief has in the aggregate a decided tendency to injure the morals of the poor, in as much as it encourages idleness and profligacy. Unlooked for assistance is seldom otherwise than beneficial, but the *certainty* of relief which alleged poverty and distress, however produced, meets with, has nearly destroyed every feeling of the poor to support their families by labour. I have seen the greatest apparent misery decline proffered employment, from the knowledge that the hand of charity would be widely extended on relating a tale of woe.

Far be it from me to close the heart which is alive to the sufferings of real distress—there are cases, where but for the aid of charitable institutions deserving persons must perish. I would urge the most liberal subscriptions, but at the same time, it is of the utmost consequence that the money benevolently given should be judiciously applied.

I venture to suggest that two-thirds at least of any fund be expended in finding employment; needle-work should be supplied to the females, and on condition only of their earning a certain sum per week, and a small portion of that as savings deducted, should entitle them to the loan of linen during the period of their lying-in; peculiar cases of inability to fulfil the general regulation might form an exemption. A *certain* weekly allowance of money during that period is injudicious; it is then claimed as a right; but articles of food could be given at the discretion of the lady visitor.

Subscribers might have the privilege of sending linen to the Committee to be made by the women whose names were on the books of the Society, according to the following scale:—

The subscriber of *17. 1s.* to be entitled to the amount of *15s.* in needle work, and the privilege of recommending one sempstress. Those at *10s. to 7s. 6d.*, but no recommendation. At *5s. to 2s.*



When work could not be thus obtained, common materials for clothing should be bought to be made by the females at a moderate price, to be purchased by them at the lowest possible amount, and the surplus offered for general sale. Shoemakers could be employed on similar principles, and means devised for employment of many trades.

I fear my letter is somewhat longer than can be admitted in your columns: should you find it inadmissible, I trust the subject will be noticed in a more concise form, and communication, if desired, be held by letter to any address given.

I remain,  
Your constant reader,  
X. Y. Z.

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### ON THE CATHOLIC MAGAZINE.

*To the Editor of the British Magazine.*

SIR,—In your number for December you extract a few specimens of the temper of the Catholic Magazine, and wish for information respecting it; whether its “editors are priests?” and whether “any Romanists of family can tolerate such a production?” In reply to these queries, you will be surprised when I tell you, that this scurrilous publication is the accredited organ of the Roman priesthood in this island. The prospectus announcing its birth appeared in November, 1830; and was addressed “to the Catholic Clergy and Laity of the United Kingdom.” It bore the written approvals of two vicars apostolic, Drs. Walsh and Baines, with that of thirty-seven (afterwards increased to fifty-eight) priests, and these include every name of any note in their body. It was “to be conducted on a liberal and enlarged plan; that the utmost freedom of discussion be admitted, but that all asperity of language be excluded; and that a spirit of moderation, of candour, and forbearance, invariably pervade the work.” Of their adherence to this, the passages adduced in the British Magazine are a beautiful specimen. The avowed editors were the following priests, viz.:—“the Rev. J. Kirk, Lichfield; Rev. F. Martyn, Walsall; Rev. E. Peach and T. M. M'Donnell, Birmingham; and the Rev. T. Gascoyne, St. Mary's College, Oscott; assisted by the clergy who attend the Oscott conference,” &c. After such a muster of forces, something worthy the greatness of old Rome was fully expected. A more ridiculous failure has seldom occurred, even in the annals of literary periodical parade. However, what it wants in talent is abundantly made up by personal grossness and misrepresentation; worthy the general character of Mr. M'Donnell, who is known to be, in fact, its chief editor.

To your question whether “Romanists of family can tolerate such a work;” I should answer generally in the negative, for the last number of the Catholic Magazine complains grievously of “the disgraceful apathy of the upper classes of the Catholic body;” and reads them an edifying lecture upon the approaching downfall of the aristocracy. It is, of course, cordially disapproved by such gentlemen as the Hon. E.

Petre, who nobly sustained the obligation of his oath not to injure the established church, for which he was arraigned by Mr. Shiel within, and by the Catholic Magazine without; for this *Christian* production has been constantly labouring (as for instance in the last number) to prove that Romanists are virtually absolved from any obligation to keep that oath. At the same time, there may be individuals of family, though I think not many, who resemble the Earl of Shrewsbury; whose feelings are evinced, as well by his cordial support of the worst productions of his party, as by his vehement attacks on the highest ranks of the English church, in the House of Lords, and upon its humblest members, in the persecution of a private curate, in his own parish.

I could give some striking details of the progress of this our inveterate enemy in the midland districts, and of its bearing upon public meetings; as, among the rest, the rejection of the church-rate at Birmingham, which is imputable *solely* to the machinations of that active mover of the political union, Mr. M'Donnell, who, in his proceedings, was deserted even by some of the most violent radicals. But I will only add, that the appearance of the Catholic Magazine led also in Birmingham to the publication of a counteracting periodical, the *Protestant Journal*, which, I regret to say, is likely to fall, for want of general support. Certainly, I wish the judgment manifested in it did as much honour to the zealous editor, as the typography does credit to the Birmingham press. However, its defects might have been remedied; but, when extinct, a vehicle will be closed for many valuable communications, and for much information respecting the progress of the never-slumbering foe of truth and freedom.\*

I am, Sir, respectfully,

L. V.

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\* The Editor cannot avoid saying a few words here respecting the *Protestant Journal*. Like L. V., he may not always coincide in opinion or judgment with the Editor. But he is bound to offer his tribute of respect and esteem to a man who by all accounts goes through labour the most severe, unremitting, and unrewarded, under every discouragement, simply and solely from a desire to serve the sacred cause in which he is embarked. The Editor has been informed that Mr. Allport is compelled frequently to work eighteen and nineteen hours a day with a most scanty and insufficient income, and with no payment for his learned and curious labours. It ought to be added that this indefatigable man published last year a translation of Davenant on the Colossians, with a most interesting and valuable life of Davenant, and many notes. Whether persons agree in Davenant's views or not, the value of his work is not doubtful; and it is with sincere regret that the Editor has learnt that Mr. Allport has suffered severely by this undertaking. He begs earnestly to recommend the work to those among his brethren who have the means of purchasing it, and thus assisting a most deserving and excellent man.

In conclusion, let the Editor call attention to the statement in this letter, that the *Catholic Magazine*, a work exceeded by none in virulence, coarseness, and vulgarity, is edited by priests and approved by their bishops. What a strange church is the Roman Catholic church! It *might* stand on its dignity, on its age, on the excellence and learning of its writers. But if the coarsest language, the most unchristian means, and union with all which it most detests and has always denounced, will serve the purpose of depressing an enemy, it never hesitates for a moment to adopt these dreadful and degrading means of warfare.



## CURATES.

*To the Editor of the British Magazine.*

MR. EDITOR,—The cause of pluralists has been advocated in your Magazine with all the ingenuity that the subject will admit of. Will you allow me to enter the lists, and with every feeling of personal respect to your correspondent (vol. i. p. 355.), to speak a word in behalf of curates? Now I wish to appeal to those stubborn things called facts, and from the Clerical Guide and Parliamentary Returns, as my authorities, beg to produce the following testimonies respecting the pluralists and curates in 1827. We there find that 12,200 pieces of preferment were possessed by 7659 persons, of whom 3801, or very nearly one half, held more than one preferment each. It farther appears that 390 of these last, who were also dignitaries of the church, held among them 1297 dignities and benefices, i. e. upwards of three each. The state of things cannot now be very different from what it was five years since, and may be assumed to be sufficiently near the truth at the present time. Come we now to the curates, and we learn from the parliamentary return in 1827 that there were at that time 4254. Add these to the number of incumbents, and we shall obtain 11,913 as a fair estimate of the number of parochial clergy required for the ministerial superintendence of the kingdom. This must remain nearly the same, whether these clergymen are incumbents or curates, and as this number must evidently be kept up, the succession, as far as I can see, must remain the same, whether pluralities are allowed or abolished. I believe, indeed, that in many cases, and particularly in our country parishes, the holder of two or more *adjoining* benefices with a small population might be enabled to advance the welfare of his people more than if the same preferments were divided among two or more incumbents, but it is in such cases alone that I would plead for their continuance. If it be asked, by way of defending pluralities, what can a clergyman do upon a pittance of 150*l.* a year?—I would reply, what can a curate do upon half that sum? I am sorry to observe that, notwithstanding, by Lord Harrowby's act, the minimum salary of curates is fixed at 80*l.* Out of 4254 stipends, of which a return was made to Parliament, 2375 were returned as below that sum, and only forty-three returned as receiving the whole proceeds of the benefice. And yet, Sir, in piety, talent, and education, and a faithful discharge of their important duties, I do not know that curates are in any way inferior to those who employ them. The Christian principle is this, that the labourer is worthy of his hire; and I cannot see how pluralities, to the extent that they now exist, can be reconciled upon this principle. At the same time, Sir, I would encourage no reckless innovations; I would act with becoming deference to the powers that be, and to whom, as ministers, we owe reverential obedience. At the same time, I would think it a duty both to them and the church at large to offer, in a spirit of Christian meekness, any suggestions which may tend, in my



opinion, to strengthen our Zion, by taking away from her enemies all just grounds of complaint against her.

I remain, Mr. Editor,

Your obedient servant,

December 7, 1832.

G. W. R.\*

\* G. W. R.'s letter is calculated to cause great concern. He wishes to say a word on *behalf* of curates. Why is any thing required on *behalf* of curates? Who wishes to ill-use them? Will he allow himself to be asked whether he really believes that incumbents are enemies to curates? Doubtless in a very large body there will be some ungenerous men; but does he really believe, if he knows the state of the incumbents, that they are as a body inclined to withhold from their assistants what they can afford to give? Who are the incumbents? Some certainly went into the church with a certainty of provision. But how large a class is there who were for a longer or shorter season curates themselves, with no prospects before them, and receiving just what they now give, without thinking themselves ill used. Does G. W. R. believe that these men are enemies to curates, or require any one to speak in *behalf* of curates to them? Does he think that if he became a rector to-morrow, he should become ungenerous and oppressive to younger and more helpless men? The Editor must say, that having set out in life as a curate without any prospect, he shall always feel strong gratitude to the two incumbents under whom he served for their invariable kindness to him. And he heard only a few days ago of one of these cruel incumbents and pluralists, who by his situation in a cathedral had provided for two of these oppressed curates. These cases are the rule, and ill usage the exception. With respect to the *facts*, G. W. R. might remember that Lord Harrowby's act applies only to cases of non-resident rectors, and of those whose incumbency began subsequently to his act, while the returns of 1827, doubtless, embrace these two classes. Besides this, are curates the only persons to be considered? The Editor's near neighbours at one time were two clergymen above seventy years of age, whose infirmities prevented them from doing their duty,—one, indeed, was blind. Neither benefice amounted to 180*l.* per annum, and yet the population in each was considerable. Does G. W. R. think that it would be right that if these two men had gone to live with their friends and "die at home at last," nearly their whole income should have been given, in their hour of need and infirmity, to young men, perhaps, just ordained, who had never done a year's service to the church? Doubtless, the people as well as the old pastor are to be considered, but while *frail and infirm men* are to be employed in the church, the provisions of Lord Harrowby's act cannot be enforced *strictly* without cruelty, from which any but paper reformers would shrink. On the non-resident or pluralist, *competently provided for*, every one would wish to see them rigidly enforced.

With respect to the argument about pluralities alluded to, G. W. R. does not appear to understand it, and the Editor has found the same difficulty with many persons in conversation. No one denies that if every benefice was served by its incumbent, the same number of clergy would be required as now. But what was meant about the difficulty of getting a succession in that case was obviously this. Now as a curacy, from being temporary in duration as well as limited in amount, is not valuable, there is nothing painful or objectionable in any man's asking for one. And besides this, there is a constant demand for curates, by the change of circumstances in persons and benefices. Many men are ordained upon titles for two or three years, a period for which an incumbent happens to want assistance. But supposing such curacies were things unknown, would a man who had no friend ready to give him a living even when it was vacant, resolve on going into the church? How should he accomplish his object, if he did so resolve? There would be a few curates employed by resident rectors in large places, and the competition for these curacies would be such as to make them almost as difficult to obtain as a small living. Could a young and friendless man apply to the patron of even a small living, to whom he was unknown, and ask him for the reversion of it? Would the patron, even if inclined to listen to such applications, do right in promising preferment to one who might turn out unworthy and had then given no proof of his ministry? And finally, suppose all these difficulties over, and a promise even of an old man's living obtained, (old men live much longer than is expected,) what is to become of the expectant in the mean while? He could

## FARTHINGHOE CLOTHING CLUB, &amp;c.

To the Editor of the *British Magazine*.

SIR,—In numbers five and eight of your useful Magazine, the Farthinghoe Clothing Club is mentioned by two correspondents, in terms of high commendation. Upon one of the rules, however, they have formed, it seems, very opposite opinions, I mean the rule which determines the time for depositing. If I may be allowed through the medium of your Journal to correct an error into which C. S. has fallen, and to give my reasons for framing the regulation as it *really* exists, I may, perhaps, obtain the entire assent to my plan of a gentleman who appears anxious, like many others, to discover the best method of improving the condition of the poor. I am induced to request this permission in your *December Magazine*, because this is the season of the year when the public are naturally better disposed than at other times to consider and promote the cause of charity, and because the beginning of a new year is usually and properly the time when clothing societies commence their depositing operations.

C. S. objects to the deposits being paid on *Sunday* at the church, and asks, after a flattering encomium upon the state of the parish, whether Farthinghoe has not some school-room to which the children of the poor might bring the deposits of their parents on a week day, if those parents were unable to attend. Now, to the acceptance of money from a parent by the hands of the child, I have many strong objections, one of which is, that the practice would soon become general. In Farthinghoe, not only a parent from every cottage is a depositor, but almost every child from every cottage, and in my opinion the moral effect of the Society is greatly increased by the numerous attendance which I secure, by insisting that no one person shall bring two deposits. If a substitute is accepted, in any case, it is

not go into the church without a title or employment, and it would certainly be a great evil for him not to be professionally employed. Again, take the case of those who have livings at command. The patron of a benefice brings up a son or relation to the church, knowing that he shall have no difficulty in obtaining a curacy for him till the living is vacant, and that thus he will be *settled* in his profession and properly employed. If he could not have this prospect, what is he to do with his relation till the living is vacant? No one has attempted to answer these questions, but every body contents himself with saying that as there will be the same number of vacancies, the same number of persons will get into the church every year. The real question is this: If a man has no hope of *any living at all*, or only of the living A, what matter is it to him that there is every probability that livings B, C, D, and E, on to the end of the alphabet will be vacant, when he has and can have no connexion with them?

G. W. R. talks of curates being as learned, intelligent, pious, &c. &c., as rectors. But clergy *begin* their career as curates, and if it may be said without offence to G. W. R., a young man ordained yesterday is not so learned, intelligent, or experienced, as he will be ten or fifteen years afterwards, and on that account has *not* the same claims in the one case as the other. G. W. R. and others seem to think of incumbents as a dreadful race. If G. W. R. after six or eight years' service as a curate should obtain a living, does he imagine that he shall find himself a less pious man the next morning, or will he think that the young curate to whom he may give a title the next week has as strong claims on the church as himself



a child for a child, an adult for an adult—a regulation by which much confusion is avoided, and by which the youngest children are gradually accustomed to the payment of their little deposits. As to the place of payment, the truth is, the deposits *are* received in the school-room, the school-room at Farthinghoe being situate in the church-yard, and the words of the rule being that the money is to be paid there “immediately after attendance at morning or evening divine service.” But I apprehend the chief objection entertained by C. S. against the rule is, that the deposits are required to be made on a *Sunday*. Now with respect to that, I have only to observe, that I am so far from insisting upon it as applicable to all cases, that in a parish in Kent, where I have established a similar society, I have consented to a week day for depositing, while at Farthinghoe I have chosen Sunday, my mind in each case being directed by a regard to local circumstances. Yet I have no hesitation in declaring in favour of Sunday, as a day for receiving deposits, and that too immediately after an attendance at divine worship, in all cases where the circumstances of the parish admit of it. My reasons for this will appear from the following extract (page 17) of a statement of results respecting the Farthinghoe Clothing Society, which I published at Messrs. Rivingtons’ a year ago, and every copy of which has, I fear, [?] been sold:—

“Rule 7.—To prove the value of this rule I refer the reader to the Results 6, 10, 11, and 14. It may perhaps excite objections with some, but I have never heard an objection sufficiently strong to overcome the Results in its favour. It requires attendance at divine worship in the church on the part of the depositor. In doing so, it requires that which is calculated, it may be believed, to bring a blessing upon the society as well as the depositor. The laws of God and man demand it, independent of the society, and in all friendly clubs a similar rule prevails. The society enjoins it, supplying a motive for attendance at divine worship where higher motives might be wanting. Surely it cannot be regarded as inconsistent with the designs of God, by whom ‘the Sabbath was made for man,’ thus to require what God himself demands of his creatures. They who might not choose to have the payments made on the Sunday, could not, I conceive, have any objection to the depositors’ presence at public worship being required.

“To those persons that object to the deposit being made on a Sunday, on the score of its being a worldly and secular act, there is in my opinion an easy reply; it is this—there is not one operation of the society that is not intended, and that is not calculated, to promote the moral and religious improvement of the depositors. An ennobling and Christian intercourse between the rich and the poor; the encouragement and practice of charity; the industry of the working classes; their joining in public prayer; the opportunity of religious instruction; the endeavour to possess a conscience void of offence; the cultivation of those provident habits upon which morality as well as comfort is found to depend, and out of which may arise, by divine assistance, those very dispositions which are essential to salvation:—such are the objects of this society—the very objects, it may be observed, for which the Sabbath was appointed—for which Christians assemble together in the house of God—for which they kneel—for which they supplicate. Can any man that seriously considers this, be of opinion, that the simple act of depositing 3*d.* towards a fund connected with such tendencies—promoting such happiness—advancing such mighty interests—that such an act, I say, can be displeasing to the



Almighty? As to its being a secular employment, is it more secular than the holding of a parish vestry on that day, an act commanded by law, upon the ground, it may be supposed, that the temporal good of the poor cannot be promoted at a better time? In Scotland and in Ireland, a kind of voluntary poor's rate is regularly raised every Sunday during divine service, by carrying a box from pew to pew for gifts. Collections are everywhere made in England after charity sermons; money is received for the assistance of the poor at the Sacrament; and loaves of bread are in many English parishes given away in the church on Sunday. Connect all this with the superior convenience with which the labouring poor are enabled to deposit on the Sabbath, over the six days of their toil—do this, and then say in what respect is the sacred day violated? Call it a weekly charity sermon, and who can object to it? In framing this rule, I had no intention to exclude dissenters, there not being a single dissenter in my parish, and the attendance at church being good and regular; yet, as a clergyman, I cannot consider that this rule is objectionable from its operating to the exclusion of dissenters, for, 1. The dissenters, I believe, never include any but those of their own body in their own charitable societies.—2. The dissenters are not hereby prevented from establishing similar societies among themselves, for the relief of their own members.—3. It may properly operate to keep members of the establishment from quitting the household of their faith, as some are apt to do, not from any ground of objection to the principles of our establishment, but from worldly and temporal reasons.—4. The society, in encouraging depositors to go to church, encourages them to hear those doctrines which every clergyman of the establishment regards as involving questions not of party triumph, but of eternal happiness.—5. If dissenters are included in such a society, while the members of the establishment are excluded from the dissenting societies, a positive pecuniary premium will be given to bribe men into places of dissent.—6. It enables the clergyman to know more of the character of the depositor.—Lastly, I again refer the reader to the improvement in morals, to which this society appears have contributed.”

And now, Sir, that I have thus explained the grounds upon which the Sunday rule of my Clothing Club was built, allow me to state the principle upon which I conceive a clothing society, and almost every charitable parochial institution should be conducted for the benefit of the poor. The grand object, and therefore the great tendency of every plan, whether the aim be avowed or concealed, should be to *unpauperize* the labourer, and that at any present sacrifice of money, and at any loss of temporary popularity. I speak here principally in reference to the southern and midland counties, and I say that all love as well as all labour is worse than misapplied that does not endeavour to rescue the poor from the degradation, the profligacies, the miseries, the inhumanities of *pauperism*. I respect the motives of those benevolent persons who try to cheer the gloom of the pauper's dwelling by gifts of clothing and fuel, and by the produce of cheap land allotments. But I cannot conceal from myself the melancholy truth, that every expedient to endear *pauperism* to the labourer, by surrounding it with comforts, is to perpetuate one of his direst misfortunes, and to render his worst calamity hereditary to his children. The system, but too general, and alas! too plausible, of remedying to the poor man all the evils of his improvidence, is assuredly to generate an improvident race, and thus to ruin to a frightful extent not only the bodies but the souls of the poor. It is always, therefore, in refer-

ence to the system, of which clothing societies and land allotments form a part, that their real value is to be considered. The charities of the wealthy, aye, and of persons possessed of moderate means in England, are truly admirable to contemplate; but they are not always wisely directed, nay, their tendency is not unfrequently to aggravate the suffering they are given to relieve, and to increase the amount of misery many fold. Instead of, or rather in addition to clothing the body and filling the belly to day, with that which may be sold or wasted, or may pass away to-morrow, let the system be changed that renders the one naked and the other empty. But how, it will be said, can this be effected? I reply by stating, that in nine parishes out of ten, with which I have been able to form any intimate acquaintance, the greater portion, if not the entirety of the pauperism might be got rid of by a judicious use of land allotments and clothing societies. That such results have not taken place, where those charitable efforts have been made, has been owing to this, that the *real evil of pauperism* has not been clearly discerned or sufficiently considered, and that a special endeavour to eradicate it has formed no part in the parochial arrangements. I am told that parishes could not be brought to consent to this or that plan, but I do not hear that it has been proposed and *rejected*. Besides, I am told this by persons who, upon inquiry, I find have themselves no clear and distinct view of the nature and workings of *pauperism*, and consequently cannot have convinced their fellow parishioners of the evil of it. Others, again, profess to wait for an entire repeal of the poor laws (*dum defluat amnis*,) and think it useless to employ individual exertion till the legislature has rendered it unnecessary. Yet among these different classes of men, I find many most benevolent persons studiously employed in promoting clothing societies and land allotments, without being aware, that by *those very means* nine tenths of the existing pauperism, of which they complain, might be removed. I insist upon this with confidence, and from my own experience, as the following statement will shew.

In 1826 the parish of Farthinghoe, in Northamptonshire, was as lawless, as profligate, as drunken, as poaching, as idle, inasmuch as it was as pauperised a parish as any with which I have ever been acquainted. It had gradually attained to that state, and seemed to threaten every farmer as well as every labourer with ruin. The report of its expenditure in that year, as made to the House of Commons, will be found, I believe, to be 715*l.*; the population was about 500; the acres about 1400, of which about 1050 are pasture and 350 arable; the soil divided among seven landed proprietors in somewhere about the following proportions of acres—1070, 100, 100, 70, 50, 5, 5; in addition to these proprietors of land, there were ten owners of houses not possessed of land. I mention these statistics in order to make your readers acquainted with the extent of difficulty which was to be overcome, ere the parish could be unpauperised, and to shew by what *has been done*, what *may be done*. In 1826, I convinced myself that if something were not shortly done, besides preaching in the church and advising and remonstrating out of it, neither counsel in



the house of God, nor entreaties at the dwellings of the poor, would be of much avail. Accordingly, I made up my mind to endure every kind of obloquy, and proclaim war upon *able-bodied pauperism* in every shape, wherever and whenever I could meet with it in the parish. In this attempt I knew I should have to sustain the fiercest opposition in all quarters, save that of the chief (*non-resident*) landed-proprietor of 1070 acres, whose support had been promised me. The result has been, that since March, 1829, up to the present day, (Nov. 16th, 1832,) *not a single able-bodied labourer has received* (I may, I believe, say, scarcely one has asked either for himself or his family, however large) *one farthing* from the overseer; the farmers have had their work all done; the labourers have been constantly employed and liberally paid, and the general state of the parish rendered, as to order, morals, cleanliness, comfort and contentment, the reverse in every respect of what it was in 1826. The report of the parish expenditure ending in March, 1832, is 253*l.*, and in March, 1833, will probably be below 190*l.*, sums paid for eight apprentices and six emigrants forming part of the parochial expences within the last four years.

If am asked, as I have often been asked of late, what my system has been, I have only this reply to make—the only system pursued has been that of detecting and destroying pauperism under whatever guise or disguise it might exist, and that in spite of all discouragements and dissuasives. How each case was treated, the select vestry-book will shew, since scarcely any thing has been done or said in the vestry-room, whether by rate-payer or by pauper, for the last six or seven years, that is not most minutely recorded. I have only to add that I have endeavoured in every possible manner to elevate the labourers and to instil into their minds notions of comfort. A pig, a clock, a barrel of beer, has more to do in determining the moral, and through that, by degrees, the religious character, than is generally supposed. Make a man comfortless, and you make him improvident; make him improvident, and he is lost both here and hereafter. The want of forethought pervades the whole entire man; he sinks into the condition of an idle, reckless profligate, thus exemplifying the melancholy sentiment of the poet —

“ Who falls from all he knows of bliss,  
Cares little into what abyss.”

To raise his mind, I have endeavoured to render comforts not only attractive but accessible, connecting the acquisition of them, however, with character, industry, and morality. Instead of indulging him in his desire of living in an unrented, or a too low-rented, and therefore, squalid, filthy, ruinous, cottage, I have made him pay a rent that, though moderate (for it has hardly ever exceeded 2*l.* per annum), has covered the roof with a warm thatch, neatly painted the whole of the exterior walls, given him new lattice windows, built substantial brick partitions to his pantry, painted his doors and his window-frames and his very mantle-piece and shelves, and lastly, built (at least this is now nearly universal) a hovel and a pigstye at a small



distance from his dwelling. In addition to this every space near the labourer's cottage has been enclosed, and a portion of it embellished with flowers sufficient to give him a pride in its exterior neatness, and make him exert himself to preserve it upon an equality with the neighbouring gardens.

And now, Sir, may I not ask, without being snubbed as vain, why others should not act upon the principle, which I assure them has proved in every respect, not only gratifying in its results, but actually economical in the progress of it? Why should not each person, according to the circumstances of the parish in which he resides, check at least, if he cannot eradicate the growth of pauperism? Why should not every active clergyman or layman, with slender means, solicit the co-operation of the great landed proprietor, and by that union effect what is so essential to the well-being of all? Addressing myself through "The British Magazine," to readers conversant with rural affairs, I shall be pardoned for submitting to their serious consideration, whether the grand parochial curse of England might not be in numerous instances averted, in all mitigated; and whether land allotments and clothing societies, directed to their full use, may not effect far greater good, in their remote and somewhat indirect consequences, than in their more obvious and immediate results. In conclusion of this long address I will observe, that under the head of pauperism, I do not include the relief which is given to the aged, the sick, the infirm, and the orphan; to them I would be liberal in assistance, and upon them I would wish to affix no stigma; but I freely confess that I am anxious to remove even them from the degrading acceptance of alms from an overseer, and at this very time I am forming a plan, by which I hope to induce the rate-payers in my parish to undertake to relieve certain persons upon our permanent weekly list as objects of *private charity, at home*, instead of paying them through the overseer. That in this, and in all such matters, many persons may succeed far better than I have done, I have no doubt, for (the truth is declared as an encouragement to others) although I am able to act *fortiter in re*, I have unfortunately for myself a lack of its desirable accompaniment, the ability to recommend what I propose by the *suaviter in modo*. The object of this letter must be accepted as an apology for its length, and the illness of the writer, now at Cheltenham in search of health, for some of its deficiencies.

I am, Sir, your obedient servant,

F. L.

(Curate of Farthinghoe.)

P.S. With respect to land allotments, a quarter of an acre has seemed to be the maximum within the ability of the honest labourer to cultivate. The rent should be fair, and by no means so low as to make the land appear to be allotted by way of *charity*. All rent is deemed a grievance in such a case; my general scale has been half a quarter of an acre to each, at the rent of 3*l.* per acre, free from rates and tithe. This, by the bye, is in addition to a garden at home, which every labourer rents as part of his cottage occupancy.

## NOTICES AND REVIEWS.

*A View of the Early Parisian Greek Press, including the Lives of the Stephani, Notices of other Contemporary Greek Printers at Paris, and various particulars of the Literary and Ecclesiastical History of their times.* By the Rev. W. P. Greswell. Oxford. 1833.

THESE learned and elaborate volumes are recommended most heartily, not only to bibliographers, but also to all critical scholars, to whom it is a great object to know accurately the character of the early Greek printers, and the history of their works. They contain, besides these particulars, very interesting memoirs of Budæus, a defence of Robert Stephens against the charges of Porson; and some valuable remarks on the troublous times during which some of the most remarkable works of the Stephens's were produced.

*Village Psalmody.* By the Rev. L. Marcus, M.A. London. Monro and May.

AN excellent collection of about 80 plain tunes; well fitted for country congregations.

*A Pastoral Admonition to an Affectionate Flock.* By the Rev. C. Simeon. London. Holdsworth and Ball. 1832.

A VERY excellent sermon, on an interesting occasion—the author completing the 50th year of his anniversary. The strong protest against Antinomianism, and the affectionate exhortation to a constant and indissoluble union between faith and practice, deserve especial notice.

*A Word of Testimony, or a Corrected Testimony of the Evidence respecting Mr. Irving.* London. Douglas. 1832.

THE controversy about Mr. Irving is one into which this Magazine has purposely declined entering. All that need be said about this book is, that it contains an authenticated account of the charges against Mr. Irving, and his defence, and is, therefore, that which must be used by his friends and foes.

*A Discourse delivered at the 16th Anniversary of the Framlingham D. Committee of the Society for Promoting Christian Knowledge.* By R. B. Exton, Rector of Athelington, &c. Woodbridge. 1832.

EVEN in these days there is something new.\* For here is actually a sermon *in blank verse*, and in blank verse so good, at all events, that it could not be mistaken for prose. Mr Exton does not give one single word in explanation of his reasons for choosing verse instead of prose for his sermon. Nor can it be necessary to say one word against it: when one man departs from the rule which has been followed by tens of thousands for centuries, it is for him to assign his reasons, not for them to defend their own practice.

Mr. Exton, by the way, is the author of a very useful book for the Parochial Minister, which, we are happy to see, has reached a third edition. It is called *Speculum Gregis*, and presents the young Parish Minister with very convenient tables for registering the religious condition of all the families in his parish.

\* Not quite new, however, if one understands aright what Evelyn says of Fell. See the Extracts from Evelyn in this Number.



' *Offences in the Ministry, a Stumbling Block to Christians;*' and ' *Religion the Humanizer of Man, and Support of Society:*' two Visitation Sermons. By Augustus Wm. Hare, Rector of Alton Barnes, Wilts.

BOTH these sermons must be most warmly and earnestly commended to general attention. The first is not only a most valuable exhortation to the clergy to avoid the offences most likely to injure their cause, but is a beautiful specimen of the manner in which a delicate and difficult subject can be handled by a Christian gentleman and scholar, not only without giving offence, but so as to give high gratification to all who read or hear what he says. The offences to which Mr. Hare especially and rightly points attention, are *unnecessary separations on account of trifling differences and worldly-mindedness*. One can easily imagine how these subjects could be treated so as to offend every body, and please and profit no one. Mr. Hare's Christian feelings and refined taste have enabled him exactly to reverse this operation.

The second Sermon is a very powerful, and, in many respects, original exposure of the doctrine of *Expediency*.

*Selections from the Old Testament; or, the Religion, Morality, and Piety of the Hebrew Scripture; arranged under heads.* By Sarah Austin. London: Wilson. 1833.

MRS. AUSTIN'S preface is so pleasing and modest as almost to disarm criticism. Nor, in truth, is there any thing to criticise, so to speak, in her work; for what she has undertaken she has done very well. But it is a very doubtful point whether the undertaking is itself well judged. The picking out from the various and very different books of the Old Testament passages containing the same sentiments, and making them up into a continuous series of sentences, so as to form chapters and books, is not one which is free from objection. The one great excellence of the Bible morality is, in truth, the detached form in which it comes, its mixture with events, with reflections, with prophecy, and with warnings. And besides, for many purposes, it is very desirable and necessary to remember, not only a sentiment, but where it is, what gave rise to it, and what it enforces. These benefits are done away with by a selection like this, especially as the *references* are not given.

*Manual of Prayers for the Afflicted.* By the Rev. T. H. Horne. London: Cadell. 1833.

THIS is really a very excellent manual of prayers, principally selected from the best of our ancient divines, or else couched entirely in the words of scripture; with a practical essay on affliction, abridged from Sir M. Hale. It may be fairly recommended to general use.

*Select Library, Vol. VI. Lives of Eminent Missionaries, Vol. I.* By J. Carne, Esq. London: Fisher and Co.

THE lives in this volume are those of Eliot, Ziegenbalg, Schwartz, Hans Egede, some of the early Moravian missionaries,—Kiernander, Hocker, and Andes. They are full of interest. Of the life of that venerable apostle Schwartz nothing need be said; but there are really some of the others scarcely inferior to it in interest, especially that of Eliot, the first preacher to the North American Indians, which is almost a romance. Mr. Carne is a very agreeable writer, and we shall be very glad to see the remaining volumes of his work.

THEOLOGICAL LIBRARY. Vol. III. *History of the Reformed Religion in France.* By the Rev. E. Smedley. Rivingtons.

THIS volume is one of the most remarkable specimens which the present day



affords of easy, clear, and pleasant narrative. It is well worthy (and one could not say more) of the author of the "History of Venice" in the Family Library, a delightful work indeed. They, too, who look beyond the surface, will find that Mr. Smedley is not only a delightful writer, but a great reader. His notes give ample proof of his industry, of the extent of his researches, and of his wide acquaintance with the best original sources of information. The history is carried down to the tragedy of St. Barthelemi.

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*A Popular Guide to the Observation of Nature.* By R. Mudie. London: Whittaker and Treacher. 1833. (Constable's Miscellany, Vol. LXVII.)

THIS volume should, as the author observes, be rather called *Inducements to observe Nature*; and he attempts to give this inducement by well-chosen instances of the pleasant instruction which that observation affords. We like both the plan, the choice of observations, and the author's style and manner.

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*Biblical Cabinet.* Vol. II. Edinburgh: Clark.

THIS volume contains a good essay on the language of Palestine in our Lord's time, by Pfannkuche; another by Planck, on the language of the New Testament; a third by Tholuck, on the interpretation of the Old Testament, in some of which one cannot by any means agree; and a fourth by Beckhaus, on the Tropical Language of the New Testament, of which it is no disparagement to say, that it is very much like most essays on that subject, viz., that it finally leaves all to the reader's good sense and discrimination. It is to be hoped that this undertaking will succeed, especially if the editors can, by such essays as Planck's, turn attention to the *criticism* of the New Testament, a subject miserably neglected. The Editor would find a good many German essays translated in an American work called the "Biblical Repertory."

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*Memorials of Oxford.* No. II.

THIS second number more than keeps the promise of the first, for instead of three, it *has* actually *five* wood cuts, besides two plates from Le Keux's exquisite drawings. The first of these represents one of the most graceful and beautiful buildings of its style—the Chapter House of Christ Church, Oxford. The extraordinary cheapness and the excellence of this work were noticed before.

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*Address delivered at the commencement of the Medical Session at King's College;* Oct. 1st, 1832. By Professor Green.

A MAGAZINE Reviewer occasionally meets with a work of such sterling excellence, that he bitterly regrets his inability to do it justice for want of room. This is especially the case as to Professor Green's lecture. It is a work of a very high order indeed. No doubt, idle people will denounce it as obscure, because it wants no small attention to follow the reasonings by which Professor Green shews the unity of all science—defines what *science* is—shews how knowledge by observation dwells by the side of it—how the applied real sciences are the offspring of pure science and scientific observation—how the application of science to the needs of a social state constitutes a *profession*—and how the three great professions are bound by a vital connexion. But these reasonings well deserve attention, and too much respect cannot be felt or expressed for the lofty tone and high principles of this remarkable lecture—for the veneration which it displays for religion—for the beauty and good-feeling of the tribute which it pays to the peculiar advantages of the elder Universities, and the justice and clearness with which it shews what may be expected from an institution like King's College. Nothing better can be

wished to that Institution, which is prospering exceedingly, than the advantage of such Professors as Mr. Green in every department, and nothing would do the public mind more good than the patient consideration of essays like his.

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*Arrowsmith's Grammar of Modern Geography (with a Praxis), for the use of King's College: 1832.*

THE same character may fairly be given of this as of the sister work on Ancient Geography, that they do credit to the name of Arrowsmith, from the accuracy and quantity of the information given, and the excellence of the maps, though necessarily small.

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*A New History, Description, and Survey of London and Westminster.* By W. Smith. London: Wilson. 1832. First Part.

THIS volume contains a great deal of useful and curious antiquarian matter at a very low price, with a great deal which is interesting on the foundation of London churches, &c. It wants more care and attention in composition, which is often so incorrect and careless as to have neither grammar nor meaning,—a condition in which cheap books must often be. But it is right to say, that though coming from the same office as that tissue of falsehood, the Black Book, and other abominations of the same kind, it appears to contain nothing objectionable in any shape or way.

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*Illustrations of Modern Sculpture.* No. II. (*With criticisms on the style of each subject, and a poetical illustration.*) By T. K. Hervey. Relfe and Unwin; Tilt; and Moon, Boys, and Graves.

THIS work has been already noticed, and must be noticed again, as one of the most remarkable, at once, for cheapness, splendour, and interest, which has appeared even in these days. The subjects of this number are very pleasing—Chantrey's Resignation, Baily's Maternal Love, and Thorwaldsen's Hebe. The character given of Mr. Chantrey as of one who looks to his own times, for his subject and his inspiration, is very just. Mr. Chantrey is quite right too: A modern sculptor *cannot* give us an Apollo, because his feelings cannot be those of an ancient. The extreme beauty and finish of the engravings, the happy choice of the subjects, the justice done to our modern sculptors, and the value both of the prose and poetry, give this work every claim to commendation.

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## CHURCH REFORM. No. III.

(Continued from No. ix., p. 299.)

WHEN the poet observed that Æschylus said the same thing twice over, he certainly did not intend any compliment by his observation; and yet, without quixotizing in defence of Æschylus on that occasion, one may venture to observe, that saying the same thing, not twice, but ten times over again, is very often not only very wise, but very necessary. More especially in times when men are led by their passions, or their fears, to adopt certain conclusions, or certain lines of conduct, they are so utterly disinclined to hear what makes against those conclusions or conduct, that it can only be by Æschylus's plan, by saying the same thing over ten times, and vociferating it with all



possible clamour consistent with due regard to the lungs and decorum; that there is the least chance of being heard. This is all meant for our friends, the Church Reformers, who are particularly bad listeners, and in whose case it may veritably be believed that it is necessary to vociferate twenty times as often and as loud what one has to say as in any other case whatever, before the least hope of making the due impression can be entertained. They have one exceeding bad habit, which is, that if any one opposes a particular plan of reform, they say that he opposes *all improvement*;\* and it is therefore necessary, for

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\* In order that formal proof may be given of a proposition which, however, few would deny, let the reader have the patience to go through the following letter, which came forth lately at Cambridge. The political part is preserved only not to destroy the chain of argument.

*"To the Editor of the Cambridge Chronicle.*

"SIR,—The ground on which the high Conservatives of Cambridge appear anxious to place the issue of the approaching contest for the University, is one which must necessarily prove fatal to themselves. If the church (they say) be, upon the whole, beneficial, preserve it such as it is; if otherwise, destroy it instantly and utterly. Their dilemma is entirely harmless; it will not entangle the understanding of a single clergyman. The argument is too shallow; the answer too obtrusively obvious.

"In examining the general question of Church Reform, it is too little to say, that the immense majority of the people of England demand it, in most intelligible language. The truth is, (and it would be shameful to conceal or disguise it,) that there is absolutely no party among the laity which does not admit at least the expediency of some reform; while among the clergy themselves there is a very numerous body desirous of considerable change. The opposite opinion has scarcely any sympathy anywhere beyond *these* precincts—it is peculiar to some excellent, but not, perhaps, very clear-sighted Ecclesiastics, who compose, as they may presently discover, the minority of our constituency.

"Neither will it at all avail them now to assert that the opinions which were expressed eighteen months ago, are still binding on those who then expressed them. The opinions may possibly remain the same; but the questions are wholly different. On the last occasion the Members of the Senate were invited to declare their sense on a great political question. Now the ecclesiastical interests are more nearly concerned. Then it was proposed to make a certain virtual transfer of power from one branch of the Legislature to another. Now, the prominent difference amongst us seems to be, whether this establishment, of which most of us are ministers, is to be pronounced unalterable or not.

"The political measure, which they generally opposed, was carried in spite of their resistance; and, if there be any such thing as moral concatenation,—or let me more plainly say, if any one event ever took place from which it was possible to prognosticate any other—the Act for a Reform in Parliament must be followed by an Act for Church Reform. Be it for evil or for good (for I will not assume that question), be it for our humiliation or for our great spiritual advancement and purification, some alterations *must* speedily be made in the externals of the church. The majority of the clergy are far too enlightened not to see that necessity. There are many who hail it as the means of general improvement and renovation; and their present course is obvious. But to those who tremble at the approaching crisis, while they acknowledge its approach, only this alternative remains—either to lend their aid to mitigate what they think an evil, but what they know to be inevitable; or else to plunge into a desperate opposition, which will not retard the impending change one single hour, but which *may* exasperate its nature to an extent which no man can affect to prescribe. I sincerely trust that there is no clergyman who will not examine this subject with calmness adequate to its importance, and then seize the coming occasion to record his deliberate opinion by his suffrage.

*"Trin. Coll., Dec. 3."*

"Δ."

Now can anything be more unjust, more untrue, more ignorant of the *opinions*



the twentieth time at least, to say that the persons whom they call anti-reformers in the Church oppose *no* reforms but such as are *unjust in principle and likely to be mischievous in practice*. They certainly take the liberty of thinking that some reforms are not *practicable*, that the exaction of tenths is *unjust* and would be ineffectual, that the *extinction* of pluralities would be *mischievous*, and that seizing cathedral property to augment small livings would be both *unjust and mischievous*. One observation, indeed, on the first particular, it is impossible not to make, which is, that a large portion of Church Reformers plainly shew themselves unacquainted with half the facts of the case and with the practical difficulties which embarrass all changes and must prevent many. They are really children in practice, though giants in theory; very wise and clear on paper, but not altogether so wise and so clear when the scene of action is transferred from the clean sheet of white paper to the unclean unwashed working-day world. Pluralities are abominable, says the reformer; therefore they *must* be abolished, says a second, and consequently they *can* without difficulty, cries a third. *Let it be done instantly!* is shouted forth by all. *How* it can be done, what evils will arise from the change and the new system, and how that new system will effect the many important purposes which the old one effected with its partial evils, are matters far below their dignity to inquire. The new system looks well on paper. There is admirable symmetry in it; it wears a 'kingly crown' upon its 'baby brow,' and that is enough. Then, of course, the abominable Mr. M'Leod, who *doubts* whether this can be effected, and whether it will not do more harm than good if it can, is to be reviled and denounced forthwith as a bigot and anti-reformer, instead of the slightest attention being paid to his practical difficulties, or his careful survey of the case. Really, really, vile monsters as anti-reformers are, this request for an answer to their arguments, and a removal of their doubts and difficulties, is not a very unreasonable request on their part. And the proper answer to it is, not to give them a bad name and call them anti-reformers, but to demolish their arguments, and to shew that it is right to tax one living for the sake of another, &c. &c. Whether the reformers will listen to this request, on this twentieth time of asking, one does not know; but at all events a time will come when others (if not they, in bitter repentance) will see that it is only just and reasonable.

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and the *acts* of the men whom it attacks than this letter? Is there any one who asks that the Church should be preserved *as it is*, in the sense which this unfair writer wishes to be put on the phrase, i. e. *without improvement*? Has he, or has that class of Church Reformers for whom he speaks, ever said or done one-twentieth part for the Church or its improvement which the bigotted anti-reformers have done, *till party feelings entered into the question*, and set them on a subject which claimed a very small portion of *their* regards before? Beyond this one artifice (not argument), what does this letter contain but what has been alleged in these papers, viz. a statement that the people will have reform, and therefore we are bound to join in the cry and the *melee*? In short, if an act will certainly be done, whether just or unjust, I am to join in it. This is not logic which one would expect, nor morality which one would wish, to come from an University.

Let the Church Reformers look to a paper called the *Idle Church*, in this Magazine, which, however imperfect and unworthy of the subject, contains an outline of what has been doing in some main departments in the Church for the last twenty years, and let them ask whose work this is. It is, in good truth, the work almost altogether of the ignorant, bigotted, prejudiced, selfish Anti-reformers; and certainly, whether they could have done more or not, it will never support the allegations made against them that they are inclined to do nothing. They have done this, too, in the face of all the difficulties with which the movements of very large bodies are always necessarily attended, and the inconvenient (though often most useful) trammels which encumber (but steady) the steps of an *Established Church*. The reformers may, therefore, be assured, whether they will *listen* or not, that there is evidence already produced, in the face of which it will not do for them to say that there is an indisposition in the Anti-reformers to *all* plans of reform, because there is an indisposition to theirs. The Anti-reformers claim to love the Church *at least* as well as they; to have been, and to be, as devoted in heart, thought, and care to its best and dearest interests. Yes, there are individuals at least in that calumniated party (but they would never forgive the writer who dared to praise them for what their noble natures consider as only the dutiful tribute of grateful hearts to God for the blessings of such a Church, or to call their names forth to public notice on such an occasion) who have for years and years, by day and night, in season and out of season, in joy and sorrow, given every aid which the devotion of wisdom and thought, and experience and munificence, could give, to promote improvements in the Church; and have kindled in feeble minds, and less richly endowed natures, some of the same hallowed fire which warms their own hearts. Long will the remembrance of their good deeds stamp the real character of their party in the minds of all who can really judge, and will really inquire, though they may be scouted by some, and branded, in common with those who act with them, as bigots and Anti-reformers, lagging behind the age, and blind to its requirements.

But, in good truth, there is much more to be said on this score, though it could not be brought into the formal shape of such a paper as the "*Idle Church*." There are many *minor* matters in the Church which may admit of improvement, and on which a stress quite ludicrous is laid by those who have the microscopic eyes of reformers, and perpetually turn *flies* into *elephants*, when they are abuse-hunting. For example, peculiar jurisdictions occasionally admit of disorder. Such a peculiar as that of the Dean of Salisbury, comprising 120 parishes, does not. It is, of course, just as well ordered as any common archdeaconry, and it can matter little whether it is placed more *formally* under episcopal jurisdiction. But where a living stands by itself out of the jurisdiction which surrounds it, or where a college, or the crown, has a peculiar jurisdiction over a living in its gift, when such livings fall into bad hands, evils unquestionably arise for want of a power of control which it would be desirable to remove. When, again, the case of clerical delinquency occurs, either the jealousy once



entertained of the liberty of the subject, even when he was a priest, or the peculiar desire once felt to surround ecclesiastics with an undue protection, has invested the accused party with a power of appeal, which, when he is desperate in character, enables him to ward off the definitive sentence in a way extremely to be deprecated. Rare as the case of crime requiring interference, and rarer still as the case of crime rather courting, at all events braving, the publicity of continued appeals is, no doubt this is an evil, although it is not what it is represented to be—is not, as the Radical and Dissenting journals represent it, a protection which confers entire impunity on scandalous clerks. Has the bigotted anti-reforming party shewn no inclination to set these minor matters right, and reform the ecclesiastical courts? Even the mob of the Tower Hamlets division, whose delegate Dr. Lushington is to be, heard from his lips, as the “Morning Chronicle” tells us, on one of those occasions when he went down to court the favour of his future masters, that 360 of the vile ecclesiastical courts belonging to the Church, carrying with them patronage to the amount of many thousands of pounds, are to be abolished, and the whole system altered. When a person pledges himself to be the delegate of the Tower Hamlets, or any other Hamlets, it is a matter of very little consequence what representation he makes, how just or how unjust, for he is no longer his own master, and it would, therefore, be mere waste of time to inquire what impression Dr. Lushington intended to produce by this representation of the *abuses* of the Church, *to be corrected in the next Parliament*, trimmed, as was observed last month, by a paltry compliment to the Primate for his willingness to surrender his rights of patronage. Let it be said, clearly and distinctly, that this bill for the correction of the evils alluded to emanates from a commission of bishops and lawyers appointed *three or four years ago*, at the wish of the bishops, and not in compliance with any *clamour* for reform; \* that it proposes to remove the *peculiar jurisdictions*, so that no irregularities from that source shall

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\* There are most important changes proposed by this commission on other than Church matters, viz., the modes of devising *real* property, and of trying the validity of wills. An abstract of it was given in one of the early numbers of the “British Magazine.” Among other changes it proposes to do away with all country ecclesiastical courts, and bring all wills and administrations into the jurisdiction of one London court. The object proposed is, that all wills may be found in one place. But as it is quite clear that, the fees in country and London courts for acts of court as to wills being the same, the only effect of this change, besides throwing business into the hands of London proctors, and ruining all the country ones, will be to add to each executor's bill of costs for probate, the fees of a *London agent*, instead of the 10*d.* 6*d.* or 1*s.* 1*d.* now paid to a surrogate, (*i. e.* in cases of property under 100*l.* just to double the expenses of probate at least,) it may be doubted whether, when the country tastes the sweets of this reform (with which the churchmen, of course, are not concerned), they will particularly bless the lawyers who recommend it. Every purpose would be answered by compelling the country courts to return a catalogue of every will proved in them to one office in London, so that by a single search it might be ascertained where probate was granted. At all events it would be enough for the country courts to send a copy of each will. But, in truth, the catalogue would be enough, for where one country will is to be examined by a Londoner, twenty are to be examined by country practitioners.



arise in future, and to introduce what (if directed against any class of his Majesty's subjects but poor priests) would unquestionably be reckoned a most arbitrary method of trying them when accused, and subjecting them to every possible loss of fortune and station in civil society. When, besides all this, it is remembered that the Anti-reforming prelates have carried a bill which enables them to allot some of their revenues to augment the poor livings, and that, as a statement in the last number goes to shew, they are doing this to a great extent; that they endeavoured to effect a composition for tithes; that they proposed to do away with all pluralities in cathedrals, and so many in benefices that it may be doubted whether even their proposal would not make the obtaining a due succession of fit clergy very difficult, it must be allowed that they who accuse the Anti-reformers with being Anti-reformers, have, to say the least, a very tolerable confidence in their own powers of talking louder than other people, and preventing the real state of the case from being known.

The Anti-reformers, it has been said, love the Church with a pure and ardent devotion; and though they will not revile her, to shew their love, like the Reformers, will make mountains of mole-hills, and dwell upon what is inevitable, they desire, *because they love her*, to see everything connected with her carried to its highest pitch of improvement. Ardently and anxiously do they desire, for example, to see the standard for the qualification of the clergy raised to the very highest pitch which shall be deemed feasible, as *one* of the methods most likely to produce increased activity and zeal in her service.\* It is an idle fear which supposes that the lay patrons in the Church would object to this; the only difference would be, that the most highly gifted member of the family would be anxiously *selected* for the family preferment, instead of the matter being left to circumstances, as it is now, so that the selection is more or less fortunate, according to circumstances. Most heartily do they rejoice at witnessing the energy with which the bishops have for several years been enforcing the law which requires a resident minister to be placed in every parish where it is feasible, and at knowing by *returns*† which cannot be disputed, how much progress has been made in this good work. They may grieve that in many cases the Church is so ill

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\* See, for example, the Bishop of Lichfield's Charge.

† Many plans have been suggested for assisting in this object. One very simple one would effect much. If an examination in Divinity were introduced at each university at a certain period after the B.A. degree, and instead of the certificate of attendance at divinity lectures, a certificate of having passed this examination were required, the effects would soon be visible. This plan changes nothing, and avoids the question of continued residence. A B.A. might reside or not, as he chose. Very probably, far greater and more useful improvements might be effected. The advantage of this is, that it interferes with nothing, and, at all events, curtails no expense beyond one journey. It is only fair to say, that nothing has been more misrepresented (and for dishonest purposes too) than the expenses of the university. Many persons go through Trinity college, Cambridge, as pensioners, not sizars, for 150*l.* a-year, every thing included. Luxurious parents have no right to complain if their sons practise at college (as they would elsewhere) the lessons which they have taught them.

endowed as it is, and would gladly see a clergyman with a competency in every parish; but as at present that cannot be, they gladly accept the great improvement which has been effected; they do not do either the curates or the ministerial office so much injustice as to suppose that, where the income of the curate and rector would differ very little, the rector would be of much more service than the curate, except where he was more experienced; and they would not change arrangements which are beneficial in other respects, in order to send into a parish an incumbent of 200*l.* a-year, with heavy burthens on it, instead of a curate with 100*l.*, and no burthens at all.

Let them be used fairly, too, in another respect. They are the last persons who wish to see an over-rich clergy, and the first to grieve at the indecent accumulation of preferment in any, most of all, in unworthy hands.

It is necessary, indeed, to say a word or two on this subject, as so much nonsense and so much mischief and so much falsehood is talked about it. The dreadful tract which was adverted to last month, called "Safe and Easy Steps," may be taken as affording the best specimens of all. At one part it talks, in its usual strain of reviling, of the Bishops who speak of the sum necessary for a *gentleman* to subsist on;—at another it states that the primate is the recognizer and legalizer of a practice ruinous to the souls of thousands, viz., pluralities, and that it could hardly have been expected that any peer, however bad, would have defended them as the primate did, on the ground that the motive of income was wanted to induce men of talent to go into the church, as though men of piety could never be men of talent, or the cause of religion ever be benefited by men who undertook the ministry from views of *unprincipled self-interest, &c. &c.* No answer can or need be given to this mischievous nonsense, whether it be called *fanaticism* or *deliberate wickedness*. It is mentioned to shew the style of feeling and assertion used; and then, at the end of this selfsame pamphlet, we find arrangements made which are to allow 500*l.* a year to be given to some clergy!!

Leaving this miserable man, let us look at the case plainly. If it is meant that a Christian minister is to be induced to enter the Christian ministry without a *single thought* but that of the love of God, let those who say this settle first whether *any settled income of any kind*, voluntarily or compulsorily paid, it is no matter, is compatible with such a demand. That there are cases where such should be the sole motive, that it often has been, often will be, while the gospel retains its power, is true and certain. This is the motive of many such a missionary as those whose case Mr. Hunt so affectingly describes as worn down by want and fatigue in the American wilderness, and there yielding up in solitude, or it may be alone, in the midst of a thankless people, their pure and Christian spirits to their Maker. But is this to be the case in a settled and civilized country? The wicked declaimers, who wish to prejudice men against the clergy, talk of apostolic poverty and primitive simplicity, and the weak and foolish repeat this. But when we come to talk with those who have any reason or decency, we find



that they admit a *settled and certain provision* to be very desirable, but only demur as to *the amount*. Now, the instant that people come to question between five hundred and three, they have given up all topics for declamation, and have admitted the degrading and horrible fact that they think a minister of religion ought *not* to trust to to-morrow for to-morrow's supplies, but to know what he is to expect. This is an awkward statement for them, but it cannot be got rid of. They may be *less* greedy of gain than others, but he who thinks that the love of God alone ought to send people into the ministry, cuts a bad figure if he follows up this declaration by a demand for two or three hundred a year. He must be a bold man who talks of this in the same breath with apostolic practice. He may go to which side he pleases; he may say, "I will give up *everything* like a settled provision," and then he has chosen one side, and whether, for a civilized country, a wise part or not, still an intelligible one; or he may say, "I will have only a moderate competency, for I abhor riches," and then he has just as certainly enlisted himself on the side of "*unprincipled self-interest*." He cannot be on both sides, and take at once the credit due to a rejection of money and the comfort from acceptance of it. After this, there is no difference of principle between him and the persons whom he reviles so outrageously, and the whole is a matter of detail, a question how far, in a given state of things, it is advisable to carry an admitted principle. If, indeed, men like to go the whole length, and say, that the present constitution of society is radically vicious, that all accumulation of riches should be prevented, and the name of a rich man be a sound unknown, they may still make out a good case for keeping all the clergy on a bare subsistence. Where the community is poor, they certainly ought to be poor too; but, at present, unless some such blessed consummation as Owenism or St. Simonianism arrives, it seems likely that rich men will exist in the country. In other words, the clergy are to exercise their ministry among rich and highly educated people, as well as among poor.

Now nothing can be more certain than that in any country, if a particular class of men have the habits, feelings, and manners of the inferior classes, although their moral characters may command respect, they never will have any influence with the upper rank of society, and never will be admitted into habits of intimacy with them. If this is true elsewhere, most especially is it true in England. What may be the case in future is another matter, and what may hereafter be the distinction between the several classes of society remains to be seen. But we cannot legislate for an unknown future, and can only arrange things for the best according to that form of society in which we live, and very gentle modifications of it. It may be repeated, then, that if it is thought a matter of importance that the clergy should have influence over the upper classes, and free access to them—that is, to those classes on whom the welfare and virtue of the community is very much dependent, from the extent of their influence and their example—the manners, habits, education, and feeling of the clergy must be such, to say the least, as not to *unfit* them for the society of their superiors in station. As to what is said, on the other side, about the respect paid



to moral character, and the commanding influence of high principle, nothing can be more true in one sense, more false in another. I may have the most unfeigned respect for the Christian principles of my servant, but it is not the less true that he will have no influence whatever over my views. Men are not habitually influenced by those whose habits and manners are of an inferior cast to their own—by those, the tone of whose manners is such as to prevent any sympathy or pleasurable intercourse between them. Of course there will always be brilliant exceptions to this rule; but we are not looking to exceptions, but to the rule itself. Now nothing can be clearer than this—that if a profession holds out no prospect of anything beyond a mere subsistence (which would be the case on the equalization plan), it will not justify an expensive education, and consequently will command the services only of men who, whatever the excellence of their conduct may be, will not have it in their power to influence the upper classes of society at all.

It is the inequality of livings which effects this (in the writer's judgment) most desirable end. If there are some few stations in the church which give rank, and some few which give affluence, these are a part of the reward of every man in the profession, although he never attains them himself. They raise his profession, and consequently raise him in the scale of society, and give that profession, consequently, a wider range of action, and wider sphere of influence. They open the door to free and familiar intercourse with persons of high station, cultivated minds, polished manners, and wide influence; and they consequently call on all to whom the door is thus opened to prepare themselves to enter into it, by the cultivation of their intellects and manners and by the tone of their education. Let it be remembered, all the while, that the converse of this proposition does not hold—that no polish of manners, and no cultivation of the intellect, unfit the possessor for holding intercourse with the poorest and humblest members of society—that the most finished gentleman, if he be a Christian, can do quite as much good, *to say the least*, in the cottage or by the dying bed, as one hardly raised above the sufferer's own place in society. This, then, is the defence of those stations and those arrangements in the church which give to some of its members (they are very few in number) rank or emolument, or both.

It may be advisable now to refer to a few particulars of importance on which men's minds are busy at the present time, though, from the extent of the subject, some portion of these remarks must be deferred till the next Number.

That every month brings with it some fresh light as to the state of things regarding the church is certain enough. When we observe not only what the ministerialist and the radical\* candidates say about

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\* It may be well to notice here the atrocious falsehoods wittingly put forth by many of these persons on the hustings. Every one makes allowance for vehement statements and violent language on such occasions, but men of honour do not make *such* statements on any occasion. One person, by birth and station a gentleman, by profession a barrister, and, by some means or other for our happiness, now an M. P., told his electors

*Tithes*, but also that the conservative candidates have one and all profest their readiness to give them up, of course as far as the carrying a bill for commutation through the Commons, if such a bill is proposed, goes, no rational man can doubt about it, because there is not one voice to say *No* to it. Nor can it be expected that the Lords should on *that* point make any stand. All that can be said, then, by those who, like the writer, while they are not blind to the partial inconveniences of the Tithe System, still believe that, *on the whole*,\* it has less of evil and more of good than any other feasible plan, is their honest conviction, that after resolutions against Tithes have been moved, and a Committee appointed, it is a very doubtful matter whether that Committee will be able to devise the *practical* means of getting a new investment of church property which shall not be less secure, shall not secularize the clergy more, and shall not expose individuals to greater difficulties and losses. If these desirable objects *can* be effected, no persons will rejoice more to find themselves mistaken. The attempt being made at *this* stage of our progress, it is clear enough that that portion of the landed proprietors which hoped to profit by the spoils will be defeated, and the only parties who will suffer (if the objects above alluded to can be at all effected) will be the farmers. They *had* the advantage of having two parties to deal with, each of whom they could play off against the other, whether fairly or unfairly; and not being content with this enormous advantage, they are now about to lose it. Were they in better circumstances, they could claim no compassion. For some years they have been profiting (where they did profit) very much at the expense of the clergy, and they have requited the obligation by doing all they could to destroy their best friends.

With respect to *church property*, there is one error so inveterate that one can hardly hope to be able to make any impression on those

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coolly that the Bishop of London had £100,000 a year, the Bishop of Durham more, and that it was high time that they should all be stript of their carriages and servants, and, after receiving a maintenance, the rest should be given to the poor. It will give great satisfaction to the landed interest to hear that the same *honourable* gentleman assured the electors that this was very little, that he looked far beyond that, for that men like the Dukes of Northumberland, Buccleugh, and Rutland, were pests to the country, that no man could spend above a certain sum except on his vices, and that a reformed Parliament would soon strip them of their abominable wealth, and give it to the industrious and excellent poor. Corporations, too, were all infamous. He was himself, said this honourable gentleman, member of one—viz. the Inner Temple, which was worth three millions. And what was it used for? Why to supply the eating and drinking of a very few wretched creatures. They, too, were to be stript at once, and the excellent poor to be enriched by their spoils. And such men are to have a voice in settling our destinies! Will this person be honest enough to avow, or honest enough to disavow, the language of the hustings, at St. Stephen's? His name is quite ready, if his friends like to ask for it.

\* No one has ever argued against the Tithe System with the real practical knowledge, wisdom, and ability of "Z. Y." Yet there are some inconveniences of a change which he has overlooked. In a large living, land would, perhaps, not be a dangerous investment. Six hundred acres might be divided into three farms, and if one farmer failed the rector would not be quite ruined. But in no small livings could the glebe farm be divided, for obvious reasons; and then in case of a failure of one tenant, what becomes of the clergyman who has no private income?



who entertain it. It is this. Reformers hold, or chuse to hold that the church is one great corporation, possessed of property with which it was endowed *as a corporation* for definite purposes. Then they very sagaciously go on to argue that there must of necessity be in every body politic some power of compelling corporations to effect the purposes for which they were created, and to remedy such evils as to the use and distribution of their property as have crept in with time. Of course, from these premises, it is very easy to deduce any consequences one pleases as to changes of church property. If any good can be effected for religion, why not throw it all into one fund,—why not take from the large livings to increase the small, or do anything else which ingenuity may dictate? But where is the foundation for all this? What is it which erects the church into such a corporation? This is a pure fancy, invented in ignorance or malice. The real history is this, that the rector of every parish is a *corporation sole*, an integral himself, not an atom combining with many other atoms to form one. The foundations of church property are *separate and local* acts, not one national act. The possessor of a certain estate endowed—*not the church at large*, but—the rector of his parish with the tithes of that estate to maintain a rector for ever in that parish, in order that he might reside there, and benefit that parish temporally and spiritually. Now this being the real truth, when the parish of A has been a rectory perhaps since the Conquest, when tithes are still paid to the rector, when the rectory continues in every respect temporal, and spiritual, to afford to the parish the benefits contemplated by him who erected it, and in every respect to answer the purposes of the founder, may the church reformers be asked, by what law, or what imagination of law, or right, or equity, they take away any of the tithes of that parish, give them to the parish of B merely because it is poor, and thereby violate both the letter and spirit of the original benefactor's foundation? If this may be done, what may not be done as to property?\*

But this matter must be pursued somewhat farther still. The favourite argument for present changes is the alleged changes which took place at the Reformation. If, it is said, the property was transferred from the Roman Catholic to the Protestant church, how can any one deny the right of Parliament to interfere again? A little knowledge of history would be singularly useful to church reformers. Would they be so good as to point out the act or acts of Parliament which interfered in the way they imagine? The real fact is, that this argument, like many others, arises from pure ignorance. What actually happened was this—not that the property was transferred from one church to another, but—that, the constitution and government of the church remaining the same—the greater doctrines remaining the same—the purposes remaining the same, the church in England assumed to itself that power (which many of the first Roman

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\* Dr. Burton, in the second edition of his second pamphlet, in commenting on this Magazine, overlooks the fact that the writer attacks his principle, while his reply only defends the *degree* in which he would apply it.



Catholic writers allow that every national church possesses) of reforming its own system, and accordingly threw off many additions to its creed and worship which had been introduced by the superstition and error of recent ages—that a large portion of the clergy gladly accepted this great benefit, and remained in possession of their benefices, and in discharge of their parochial duties. What transfer of property took place when A.B., being rector of C. before the Reformation, continued to be rector of C. after it, using an English liturgy instead of a Latin one, and having renounced the *recent and corrupt* doctrines of purgatory, transubstantiation, &c., but still maintaining *all the doctrines* held by the primitive church, still abiding by its discipline, and deriving his orders in an unbroken succession from the primitive church.\* In short, property was not transferred from one church to another, but the church itself underwent certain changes, retaining its great features, its great purposes, and the property with which it had been endowed in order to effect them.

Still it will be argued that monasteries were suppressed, and their property taken, and that changes took place as to bishoprics, and, it being found convenient to argue the question on the ground of *precedents*, this will be supposed to justify any further changes now. To this there is, however, an answer, which they who use the argument do not, perhaps, exactly foresee. If an actual *necessity* arises, as in the case of *resistance* to government, so in the case of *property*, though it is impossible to define the limits within which the necessity is to be restrained, evils which *cannot* be endured must be remedied by means not justifiable in other cases, by means perfectly abominable, if no farther reason for their use can be suggested than mere *improvement* or *convenience*. If the country is desolated, or if a moral pestilence is devastating it, because there are a few livings of 1000*l.* per annum, while there are very many under 100*l.*, no doubt means for reducing the inequality may be resorted to, which, under less grave circumstances, ought to be denounced as full of danger to all property whatever. If it is merely contended that this inequality is inconvenient and undesirable in some respects (while it is also advantageous in some) he must be a bold man who would recommend a recourse to means which are not justifiable in ordinary cases for remedying the inconvenience. In all cases, he who asserts the necessity has to *prove* it. And, consequently, as to the case of the monasteries, the answer is, that if there *was* a necessity the act was justifiable, but does not justify a similar line of action where there is no necessity—and that if there was not a necessity, a bad precedent is an equally bad argument. How strange, how marvellous a thing is it, in such a state of society as ours, in the midst of all the high civilization, the luxury and refinement which strike the eye on every

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\* It is true enough that all parishes were not created at the same time, but many were created before *purgatory* was received as a doctrine of the church, before the celibacy of the clergy was confirmed, &c. &c. So that even if a transfer *had* taken place, from the Roman Catholic to the Protestant church, in very many cases it would have been a restitution of property to that church to which it had been originally given.

side, to find one's self at every moment treating questions which belong to the very first steps of society. What must be the condition of the lofty and gorgeous superstructure, when we are digging round the foundations, and pulling out its corner stones?

There is another point or two on which it is desirable to say a few words, because so much false argument is perpetually used about them. And first of all (the beautiful connexion between the various parts of these papers cannot but be admired) as to curates.

*Curates* are so dreadfully ill used and so ill paid! This is a subject on which there is as much confusion of ideas and language as on any of which Church Reformers treat. Do they mean to say that men ought not to go into the Church as *young* men? If they do say that, how are the future clergy to support themselves at all before they enter their profession? If the Church Reformers do not mean this, do they mean, on the other hand, that as soon as a young man pleases to signify his will and pleasure, that he will be ordained, the Church is, in extreme gratitude for such a declaration and in testimony of his full and entire knowledge of the whole duties of his profession and his entire competence to discharge them, to provide him with a handsome income, *nearly* half the livings of the rich incumbents, too, being under 150*l.* a-year? What other profession is there in which the early years devoted to it, and devoted to gaining a knowledge of it, produce even a bare subsistence? Is the Curate for his first seven years worse off than the physician and the barrister for theirs? The hardship is not in that stage of life. The hardship is (if pecuniary motives are to be much looked to in such a profession) that when, after some years of exertion, he becomes an *incumbent*, his income, whatever be the claims on it, either private or public, is limited, and cannot be increased by his exertions or his reputation; while, to the Physician and the Barrister, there are no limits, except those which their physical powers impose. There is no clamour more idle than that about the hardships imposed on *young* men as curates, and one is quite sure that no *reputable* man among them joins in it. Will any man maintain boldly that any but the most evil and mischievous effects would arise in any profession from giving a man a competence the instant he entered on it? This would be the right step, if you wish to make men careless and to keep them ignorant and inexperienced, in any profession. Suppose such a measure to have been effected in the Church, the Church Reformers would be the first to cry out (and with great justice) against so unwise an arrangement. What, they would say, do you really wish to prevent men from having the least uncertainty about worldly success in entering on such a profession? Do you wish that no man's love of God, and desire to do his work, should be exposed to the trial of even an hour's anxiety and doubt as to a future provision? Do you wish to hold out a premium to indolence, and to tell every man who abhors exertion, that the Church is his proper sphere, that he will be most comfortably provided for as soon as he enters it, and will have prospects of even a better provision afterwards? Do you wish to tell him, in the plainest language, that you do not care whether he takes any



pains to improve in his profession or not, or to discharge his duties as they ought to be discharged?

In answer, it would probably be urged, that by such considerations we shew that we do not think of the *people*, but merely of the Clergy and the provision for them, and that it is only due to the people of each parish that the Clergyman should be so properly paid that an efficient discharge of his duties may be rightly required at his hands. The proper reply is, that the Church is to be served by *men*, and not *machines*; that when a Clergyman *quite perfect at once* can be invented, our arguments fall to the ground, but that, till then, young men must go into the Church, that young men will be incompetent and inexperienced, and that giving them a sufficiency at once is the way to keep them so. If it is said that some inconveniences arise from all this to the people, the assertion must be admitted. It is tantamount to saying that the people are served in the church by imperfect beings called *men*, and that some inconvenience of this sort must arise. In some parts of the Roman Catholic Church this inconvenience is remedied in another way. The Clergy being unmarried do not require so much for their own purposes, and consequently the Bishop feels himself at liberty to send down to any Incumbent whom he pleases, a Curate to live in his house, to assist in the parish, and learn his duty. Supposing the Clergy to be unmarried, this, perhaps, is not a bad expedient, although serious evils occasionally arise from it. But in this country it was decided, nearly three centuries ago, that an *unmarried Clergy* was an evil of unspeakable magnitude. The simple truth is, that both people and pastors must submit to some inconveniences while both are frail and human, and that only paper Reformers think that they can devise schemes which will prevent all evils.\* But is it meant that there are no Curates who suffer hardship, or is it meant to speak lightly of what they do suffer? Unquestionably not. Where a man has for a *considerable* number of years done his duty faithfully as a Parish Minister, he has, beyond all question, the strongest claims to a better provision, and he suffers great hardship when he does not receive it. These cases are, however, very few. And let us look for a moment, first at those who profess to pity him, and then at the remedy for the evil. His real friends must demand, not that he shall have a benefice, but a *rich* benefice. If he were presented to one of the 4360 livings under 150*l.*, or to one of the very many above this scale, but under 250*l.*, much of the pity for him would cease, and he would become one of the rich and hateful Incumbents. Yet would this gentleman, as a Vicar or a Rector, even with 200*l.* a-year, with perhaps an old house to keep in repair, with the land tax and other charges on this vast benefice to pay, be much or at all better off than he was as a Curate with 100*l.* a-year and the glebe house kept in repair for him? Let it be remembered that there is not at present any reason for believing that each benefice would amount

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\* In addition to what is here said, the reader is begged to refer to a note on a letter by G. W. R. in an earlier part of this number.

to *much more* than 200*l.* per annum, at all events, if the whole property were thrown into one stock, and the same sum given to each parish. So that poor Clergy there must be, till the Nation gives more to the Church. If the Church's generous friends, then, would change their note, and cry out about the hardships of *poor Clergy*, Incumbents as well as Curates, their pity would be less suspicious.

But allowing the hardship to be as great as heart can desire, and peculiar to Curates, what is to be done? Let it be remembered that *private individuals* are the patrons of above 7600 livings, and the Crown of many more. If Curates, then, *are* ill requited, it is quite obvious that the Laity are in fault far more than the heads of the Church. How can Laymen (some of them Church Reformers too) think of giving a living, which has been served for many years by an exemplary Curate, to a friend?\*

The writer proposes, next month, to consider somewhat more at length the case of Cathedrals, and the arguments brought against Bishops sitting in Parliament.

( *To be continued.* )

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\* It may be right to notice a second pamphlet on Church Reform, just published by Mr. Girdlestone, principally impugning the arguments used in the former numbers of this Magazine. Controversy, especially with persons whom one respects and values, is so odious, that the writer entirely declines it. It is happily unnecessary, as Mr. Girdlestone's and his own arguments are before the public. *Valeant quantum.* Mr. Girdlestone, too, thinks that pluralities can and should be got rid of at once; and he has so entirely mistaken the writer as to suppose that his reply to the exaggerated representations of the evils of pluralities is a statement that they are in theory a spiritual good, and that his complaint of the falsehoods about the distribution of the temporals of the Church, is a proof that he thinks that the temporals of benefices are the only things to be thought of. So many good words, and so much good time, must necessarily be wasted before persons so utterly opposed in opinion as to what is *practicable* would find any common ground; and there would obviously be still so much danger lest *every word said* should be *utterly mistaken*, that on these accounts also, no controversy shall be entered into with Mr. Girdlestone. At the same time, the writer utterly and strongly protests against such entire mistaking of his arguments. He will answer for what he does mean, and not for what he does not. When false views are taken of present arrangements, he may surely shew that those views are false, without saying that nothing better *in theory* than the present arrangements could be devised. And he may surely say, that present arrangements answer many good purposes, (as, for example, that the system of pluralities is a convenient mode of ensuring a succession, though not originally intended to do so,) and that those who wish to sweep them away are bound to shew how they will provide for the same objects, before they require assent to their schemes, without contending that 'the spending of pounds, shillings, and pence, and not the cure of immortal souls, is the object of the minister's appointment to his parish.' Mr. Girdlestone will judge, on reflection, whether he has done justly in ascribing low views and lower feelings to those who adopt a different line of practical conduct from himself, who wish to know exactly what evils are before they endeavour to sweep them away, and whether the admitted disadvantages of any (or every human) arrangement are not accompanied, and, perhaps, compensated by some great advantages, so that at most *modification*, and not *destruction*, is advisable. It is only necessary to say, as Mr. Girdlestone makes some moving complaints about the word *meddlers* used by the writer, that not only were all personalities out of the question with respect to *any one*, but that the word *could not* be intended for him, as the writer, when he used it, was not aware that Mr. Girdlestone had written on Church Reform, and has never seen his first work yet.



## MISCELLANEA.

## LORD TENTERDEN AND THE NEW MONTHLY MAGAZINE.

THE following article from the New Monthly Magazine deserves especial attention. That magazine is avowedly conducted by a gentleman who loses no opportunity of reviling the church and the clergy, as miserable teachers of morality, and, in his own publications, talks in the highest strain of the improvements in morals which are to be effected by the progress of light and knowledge in the changes in our political and social condition. It is an object of no little interest, consequently, to know by what means persons of his way of thinking believe that all this is to be effected; what feelings of the heart are to be cherished by the "new Christianity," and what are to be checked and controuled. It would never be candid to judge from a single instance; and if the following observations on Lord Tenterden stood alone, atrocious as they are, they should not be noticed here. But they merely present a more convenient and concentrated specimen of the spirit which interpenetrates (so to speak) the whole of this periodical, under the guidance of the New Lights. What is the object of this paper, then? Lord Tenterden, a man of the most unblemished character, a man who had never offended any party in the state by being a politician, but rose to his high condition by his eminence as a lawyer,—a man remarked by all for the laborious and faithful discharge of his duties, died almost in the discharge of those duties, having never failed in them till the last few days of his life. He died in the arms of an affectionate family, and the last sad hours of decline were, as the public journals told us, rendered yet more painful by the fact that there was an occasional wandering of the mind, which was overcome by the infirmity of a body worn out by honourable and useful services to his country. Most men would regret that such things should be made public; and all, who had any thing of human feeling and tenderness, would be touched with compassion for the suffering and infirmity of an eminent and honourable man. Not so the New Lights. Lord Tenterden, it was related, in the wandering of his imagination, fancied himself in court. And this is seized on as a matter of reviling, by these amiable persons! They cannot say that he was unjust, or cruel, or oppressive; they cannot allege any thing against him, except that he had filled a most laborious and difficult station with unexampled assiduity and advantage to the country. But as he imagined, in his wanderings, that he was still discharging his public duty, they revile him and his memory, and exult that he is gone to where he can be a judge no longer, and where no respect of persons will be paid to his rank, but he will be called forth as the vilest criminal! And for what is this exultation? No name shall be given it. It shall not be called inhuman, brutal, fiend-like. But it is simply asked, what causes the display of these dreadful and loathsome feelings? Why are the readers of this periodical who are still endowed with human sympathies to be disgusted by seeing such exultations over a powerful mind borne down by the infirmities of our common nature, over the remains of an eminent and excellent man? What had he done? Do the New Lights wish to extinguish all sympathy with the weakness of our mortal frame, and all reverence for the dead, or to inculcate an universal hatred for every man who is called on to condemn vice and punish crime? Are these the wholesome feelings by which our morality is to be exalted, and the teaching of the clergy to be replaced?

But one act of Lord Tenterden is mentioned, and marked out for peculiar reprobation. What is it? He had risen from humble life, and in grateful remembrance of the benefits which he had experienced at the school where he was educated, he left a prize there, to cheer and stimulate students like himself to a similar career of usefulness and honour. The Old Lights would have

felt that such an act reflected honour on him who did it,—that it shewed his readiness to acknowledge his origin, and his gratitude for the source from which many of his advantages had come. The New Lights teach us, that such reference to our origin, such gratitude for help received, and such a wish to help others, are things to be received with ridicule and reviling. We saw before what feelings they wished to call forth, and now we see what they wish to repress!

One may write with bitterness for a moment about such things; but the lasting impression from them is a mixture of grief and dismay. This dreadful and cruel tone is to be found through a large portion of the writings of many of the New Lights, who seem to wish to brutalize their readers, and prepare them for any thing, however fearful. God help this country, and its miserable inhabitants, if it and they are to be delivered up to the dominion of men capable of indulging such awful feelings as this outrage on Lord Tenterden's memory experiences. What is there of cruelty and debasement,—of defiance of every feeling of tenderness, and of humanity, which one may not expect at such hands?

“The late Chief Justice is said to have retained his faculties to within a few moments of his death, when he began to wander; sat upright in his bed, used the action of taking snuff, which was habitual to him, and said—‘Gentlemen of the jury, consider of your verdict,’ and died. Poor mortal! he was going to trial himself—not to judge, but to be judged! He was about to appear, wigless and robeless, naked and forlorn, to hear his own sentence! Where be now his *quidlibets* and *quodlibets*? No nice quirk of law will serve his turn! He cannot, like the attorney in Quevedo's ‘Vision of Judgment,’ demur to his own soul, and swear that, in the confusion of the Last Day, he has picked up another man's. The soul of a Tory Chief Justice must be well marked: probably it is of scarlet hue, like his robe of office, and not to be confounded with others. ‘Charles Abbott! Charles Abbott! Come into court! come into court! or you will be non-suited!’ With what a blast must such a summons come upon the complaisant soul of a Chief Justice, with whom the habit of judging is so inveterate, that to stand in the dock, even before the Court of Light, must appear a case altogether contrary to precedent! When the Judge's trumpet rings in the assize town, it is well known with what a terrible sound it enters the dungeons of the wretches who are awaiting the gaol-delivery; some through the medium of death—some of banishment—some to be restored to life and light. But all these men are accustomed to obey the voice of authority: they have been educated in fear and terror; they take their trial as an ordinary vicissitude of a troubled scene. Great must be the change when the trumpet sounds for the ordeal of the Judge himself: fearful is the reverse—dreadful the responsibility! ‘Gentlemen of the jury, consider of your verdict.’ Perhaps the poor Judge fancied, like the Egyptians of old, he was leaving his character to the discussion of the public. He would know that the press he had always persecuted would be retained against him, and could hardly expect any mercy. He had long been a famous interpreter of the law, and where he could espy an advantage for the few over the many, there he lent his aid: he could not, therefore, hope for the verdict of a common jury. But why try him?—the culprit has slipped into another court;—the paucel is empty, save of a huge wig and a wide robe, which are already being donned by another. While we are speculating on his appearance in another world, he has taken his fare in the Black Omnibus, and has ere now been set down at the chapel of the Foundling Hospital. In order to perpetuate his memory, and bestow a boon on posterity, he Justice defunct has left an annual prize for Latin verse to Canterbury school. Latin verse seemed to be the best substratum of education in the enlightened judgment of the departed lawyer—but let him rest. *Ora pro nobis!*”

Let it not be forgotten that the gentleman by whose permission this article appears in the New Monthly Magazine has placed the hero of one of his novels in what he obviously considers as a situation of glory, when he represents him as deliberately committing a base and savage murder, in order to get money, by which he might prosecute his studies, and advance his knowledge!



## POLITICAL ECONOMISTS AND THE POOR.

OF all periods in our history, this does not appear to be that when it is most advisable (on the mere score of expediency) to increase the separation between the rich and the poor; and yet there are a good many causes tending to produce this undesirable effect. Among others, there is a series of works by a lady of some talents, and doubtless of very good intentions, which is likely to do a great deal of harm in this way, whatever good they may do in any other. In England every thing goes by fashion, and a doctrine may have been promulgated for half a century, and yet have been heard of by very few. Fine ladies and fine gentlemen, learned and liberal as they are, read nothing which they cannot read running; and, as the booksellers know, very often to their cost, valuable, sound, and learned books sleep very quietly on their shelves. In due time, comes forth some one who has looked into the books, and manages to present their doctrines so cleverly that the fine ladies and fine gentlemen can just manage to understand it without deranging their indolence too much. So it is with Miss Martineau. She has presented Mr. Malthus's doctrines, and others of various political economists, in the easy and taking form of popular tales. But unfortunately, in some cases, she has far outstept her masters. Every one is aware, for example, of the present helpless and dependent condition of the poor; and is aware, too, that *injudicious* charity will not cure it or relieve them. But Miss Martineau tells us boldly that all regular charities for the relief of the poor, such as hospitals, dispensaries, clothing societies, &c. &c. are extremely mischievous; and that one only makes the condition of the poor worse by relieving them in this way. Genuine philosophy thus would teach us to see our fellow-creatures suffer and die, without relieving them, and genuine philanthropy directs us ourselves to enjoy the goods we have, and if the poor will be such bad managers as to die of starvation, or pine in unrelieved sickness, just to let them. No intention whatever exists of calling Miss M. hard-hearted or cruel. She is very likely a very kind-hearted person; but still these are the regular tendencies of her doctrines. Now, be it known to all the world, that there are a great many fine ladies and fine gentlemen to whom such doctrines will be extremely acceptable, simply because they do not at all like having to give five pounds to this charity, or two to that. And Miss Martineau's doctrines, as they will find ready advocates in the dispositions and purses of these persons, will requite the favour by affording these ladies and gentlemen a good excuse for sending away the clergyman, and the other collectors of subscriptions, with empty bags. Now, on mere grounds of expediency, is it advisable, at this moment, for the rich to shut their hearts and purses against the poor? No doubt Miss M. and her friends will say that they wish to introduce a better system. Be it so; but they will find it very easy to persuade the world not to part with their money, very hard to induce them to join in difficult and distant schemes of improvement. And even if they did, the poor cannot be expected to understand or feel the kindness of distant intention, while they are smarting under the cruelty of present practice. But, in good truth, are not the steps recommended unjust as well as inexpedient? Let all that can be said as to the present state of the poor be allowed fully, and let their own faults, improvidence, &c., if you will, be allowed, still by other faults than their own, by the bad management of their superiors, they have been brought to a state where the evils that press upon a large number of them are such as to make *life intolerable* without the kind intervention of their richer friends.\* When a

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\* It need not even be argued that the bad management of others has taught the poor to be improvident. The fact that very many of them are so, and that they suffer dreadfully, is enough. The cure for their improvidence, and the relief from its present evils, must go hand in hand. It may not be easy to devise such remedies: it is very easy to cut the knot, and say, "Do nothing for them."

father, mother, and two or three children are to live on an extremely small sum, and the father and mother have been brought up in improvident habits, though not otherwise vicious, there is a degree of suffering which it is perfectly barbarous and perfectly unjust not to relieve, while you may bitterly deplore it, and anxiously seek to teach the sufferers wiser and better habits.

The question has here been argued, after the base and dangerous fashion of these times, on the lowest possible grounds. The writer is, however, of a different school of philosophy from Miss Martineau and her friends, and would certainly wish to argue it on very different grounds. There is a book which says, "the poor ye have with you always," and which speaks of a future scene, in which it will be inquired who visited the sick, who assisted the prisoner, who clothed the naked, *and who did not*. They whose reply is to be in the negative, will doubtless defend their system by very ingenious reasonings; but humble minds may doubt whether the affirmative will not be the safer and more satisfactory answer.

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#### DISSENTING JOURNALS.

THIS subject is again brought before the reader for a few minutes, in order to shew what effect the plain statement in the last number has had. The *Christian Advocate* affects to be jocular, and states that as the article in question is written in a browbeating style, it is better to pass it over in silence. As browbeating, where there is neither argument nor foundation in fact, is not very hard to answer, and as Dissenting Journals certainly never spare a churchman where they *can* strike, this declaration is tolerably intelligible. The only thing which the *Christian Advocate* does attempt by way of answer, is (as might naturally be expected after such a declaration) a *perversion* of what is said. The only way of appearing to answer what cannot be answered, is to distort it. Accordingly, the *Christian Advocate* represents the British Magazine as objecting to any inquiry into the conduct of the clergy. *No such objection was ever made*. Certainly the conduct of clergy does not affect the questions, whether establishments, creeds, and liturgies are good or evil, but still it is a very grave matter. No reasonable churchman ever objected to an inquiry into it. What the British Magazine objects to, and what every candid man must object to, is (1) reviling in coarse words, and (2) accusations without *name* and *date*, which cannot consequently be refuted, if they are false. Very probably the *Christian Advocate* can see no difference—but Christians, nay, candid men of any faith, will say that the mass of the clergy are men of irreproachable lives. Churchmen are quite willing to have this put to the proof. Journals like the *Christian Advocate* meet such an offer by defamation of parties whom they *cannot* name. And then when taxed with this, they affect to be amused at finding that any one doubts that there are some immoral clergy, or that any one thinks that the clergy are to be compared in conduct and zeal with Dissenting ministers. No one doubts that there are immoral and careless clergymen, and immoral and careless Dissenting ministers too; but notwithstanding the great jocularly of the *Christian Advocate*, people will take the liberty of thinking that the larger and respectable part of the clergy are at least equal in zeal and usefulness to the larger and respectable portion of the Dissenting ministers.

The *Patriot* attempts to deny that it reviles. This is a matter of fact, and any half-dozen numbers of the *Patriot* will settle it, not indeed to the satisfaction of that journal, which may very probably feel no objection to language which most Christians and gentlemen would denounce at once as intolerable. It attempts too, to retort the accusation of reviling, by a reference to the Quarterly, Blackwood, Fraser, and this Magazine. Now of all journals, to reproach the Quarterly with reviling Dissenters is the greatest injustice.



For Mr. Southey has on an hundred occasions in that journal borne the most honourable testimony to their merits. Surely the *Patriot* was dreaming of another Quarterly Review, viz., the Edinburgh, and its articles on Dr. Styles, &c. &c. But if the Quarterly did revile, how is the church to blame? It is under the control of an eminent bookseller the proprietor; and its editors, though men of the very highest distinction in literature, have been laymen wholly unconnected with Church or State. Blackwood is a Scotch journal, high Tory certainly, but anything but high church, nay, probably, often edited by presbyterians. As to Fraser, a periodical of which and of its powers the Editor has heard much, but unfortunately seen very little, whatever be its merits or demerits, the church has no more control over it than over the *Patriot*. With respect to this Magazine the Editor very cheerfully refers to its pages, and their testimony for the truth or falsehood of this accusation. It will be remembered that this Magazine began after the violent Dissenting Journals and Societies had commenced their new courses, and that it has exposed them and turned their weapons on themselves. Farther than this into the affairs of the Dissenters it has not gone, and has no interest in going, and it has taken especial care to make its language a perfect contrast to that which it was exposing.

The *Patriot* adds, with great pleasure, (being very jealous of the praises bestowed on the Eclectic Review for its decency,) that that journal has now commenced an attack on this Magazine in coarse and vulgar language. If, in good truth, want of support, of which it complains, and the external pressure from the more violent of the dissenters force the Eclectic Review to depart from candour and decency, it will be more to be pitied than blamed, and it is only to be hoped that the really Christian and candid portion of the dissenters will take care to have *one* journal which shall represent their feelings.

As things are, it appears that the *Christian Advocate* and *Patriot* think that the proper way of settling the question between the Church and Dissent, is by collecting all the stories about disreputable clergy which they can find—by retailing these in the coarsest language—and by putting forth a collection of anecdotes, to which they cannot, or dare not, give one single circumstance of *name* or *place*, so that they may be explained or denied. If the *Patriot* and *Christian Advocate*, and their readers, are satisfied with this course, no remonstrance can avail with them, and it may perhaps be better to leave them in their obscurity, except when their falsehoods are more than usually virulent.

In connexion with this subject, it may be well to mention the works of a dissenter, who has lately been publishing several pamphlets under the name of *Fiat Justitia*. His notions of justice are not exactly like those of other people. He unhesitatingly stated that Socinianism was common among the clergy, and when pressed for proof, he tells us, that “the opinion of *some* of the clergy being Socinians is *very general*,” and that a M.P., a thorough Churchman, admitted to him lately, in a casual correspondence, that “even he had heard of cases of clerical Socinianism; and farther, that he understood and feared that the present ministry had made a Socinian a bishop; he (the M.P.) added, indeed, (which he thinks it proper to mention) that *he had not a personal knowledge of the truth of these statements.*”

Here is a good specimen of the way in which too many dissenters now think it fair and candid to treat the Church. This lover of justice urged Mr. Noel to quit the Church, as containing Socinians, and when asked for proof, does not venture to say that he ever knew a Socinian clergyman, but tells us of a nameless M.P. who has heard of such things, but says that he has only heard of them, and knows nothing about them! This is Christian and candid, indeed. Bring the most atrocious accusations against a whole body, nay, mark out a particular person, and then confess, when you are dared to the proof, that you know nothing of it, and that your informant fairly confessed that he knew nothing of it either, except on hearsay!

This lover of justice, in a note, attacks the British Magazine for referring to the Eclectic Review, and various Dissenting Magazines and books, as to the practical evils of dissent, which he calls having "a malignant satisfaction in exaggerating the evils of minor communities," and denounces as the worst of all ways of attacking dissenters; adding, that it can be repaid tenfold by referring to the admissions of churchmen against the church. One word on these matters. In all human institutions there are certain inconveniences. The dissenters have been latterly exaggerating enormously those of an establishment. Surely it is open for churchmen to say, Are there no greater evils on your side? And where are they to go for information, but to what they *understand* are the accredited journals of certain dissenting bodies? If they are wrong in this, they will gladly be put right, and apologize, though apology is hardly needed for an innocent error. What has been the course of dissenters? And what is the course which *Justice* threatens?—To pick out the works of a few fanatics who have left the church, or a few who ought to leave it, and to quote these as concessions on the part of the church. What has been the course adopted by this Magazine? The writers in it understood that the Baptist Magazine, the Methodist and the Congregational Magazines, were the *avowed* organs of the respective sects whose name they bear, and that the Evangelical Magazine was one the most widely circulated among dissenters, while the Eclectic Review was that to which dissenters referred as their most able journal. To these, therefore, the writers appealed, and not to persons who had left their respective sects, or ought to leave them. If these works do not speak the opinions of the dissenters, *let them be publicly disavowed*. If they are not, no one can doubt that it is both just and right to refer to them.

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## TRIALS.

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*Court of Common Pleas, Dec. 4.*

GIBBONS *v.* THE BISHOP OF ELY.

THIS was a proceeding removed from the ecclesiastical courts into this court, by prohibition, to try the question whether the defendant, as Rector of the Parish of Clare, in Suffolk, or the parishioners were bound to repair the chancel of Clare church. The plaintiff contended that the defendant being in the receipt of the rectorial tithes was bound to repair the chancel at common law. The defendant, however, pleaded that from time immemorial it had been the custom for the parishioners to repair the chancel as well as the church; upon which plea issue was joined.

The affirmative of the issue being alleged by the defendant, his counsel commenced, and laid a number of old documents before the Court, and also adduced oral testimony to prove the custom that the parishioners had from time immemorial repaired the chancel.

The plaintiff's counsel, on the other hand, adduced a quantity of evidence to disprove such custom. The particulars, however, were extremely dry and uninteresting.

The jury, after an investigation which lasted for the whole of the day until a late hour, returned a verdict for the defendant.\*

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\* The *Times* stated that the verdict was for the *Plaintiff*!



ON Thursday, the 22nd day of November last, sentence was given by the Chancellor of the Diocese of Chester, in a cause of office in the Consistory Court, there promoted by the Rev. R. H. Gretton, Rector of Nantwich, in the county of Chester, against the Rev. J. T. Campbell, Rector of Tilston, in the same county, for preaching in a common Methodist meeting-house, in the Town of Nantwich, and in other similar places in the Diocese. The defendant was suspended from his clerical functions for one year, with a sequestration of his benefice for that time; and costs were decreed against him, amounting to 44*l.* 4*s.* 11*d.*

It is said that Mr. Campbell intends to secede entirely from the established church.

## DOCUMENTS.

## IRISH CHURCH.

(From an excellent Tract, called "*Facts and Circumstances, &c. &c.*" by the Rev. T. S. Townsend, Rector of Timogoe.)

DR. ERCK, the secretary of the Ecclesiastical Commission, now sitting in Dublin, and the editor of the Ecclesiastical Register, states in his evidence, (Commons, page 624, appendix 14)—

"From the best data I can obtain in Leinster, Munster, and Connaught, the tithes, lay and ecclesiastical, average from a *sixty-seventh* to a *sixtieth* part of the produce; and in the province of Ulster, they average from a *sixty-third* to a *sixty-ninth* part of the produce."

The report states on the calculation of the same gentleman, (245. vii.)

"That the amount of tithe composition in the province of Ulster is  $11\frac{1}{2}$  per acre, and its proportion to the rental from 1-19 to 1-26.

Munster is 1*s.* 2 $\frac{1}{2}$ *d.* per Irish acre, and its proportion to the rental from 1-15 to 1-21.

Leinster is 1*s.* 7 $\frac{1}{2}$ *d.* per Irish acre, and its proportion to the rental from 1-12 to 1-21."

To this it adds,

"Mr. Griffith (the Government engineer) by a totally different process, arrives at a conclusion not very dissimilar. He estimates that the total charges for tithe composition over the whole of Ireland would average 1*s.* 3 $\frac{1}{2}$ *d.* in the pound, or from 1-15 to 1-16 of the rental, which he adds is calculated upon a rent considerably lower than that actually paid."

The report again states—

"Mr De la Cour, who without any concert estimated the whole of Ireland at only one halfpenny per acre more than Mr. Griffith, gives a list of seven parishes in the county of Cork, the rental of which is 68,000, and the composition 4333, or from 1-15 to 1-16 of the rental. Your Committee have examined no less than eighteen other witnesses upon this point locally acquainted with various parts in the counties in the margin (Kilkenny, Tipperary, Kildare, Galway, Dublin, Queen's County, King's County, Clare, Westmeath, Down,) and the result is a singularly close approximation to the same rate."

It will be remarked that in those calculations the landlord's interest only is taken into calculation. The report states—

"That the gross amount of composition, if it extended over the whole of Ireland, would be about 600,000."

Mr. Griffith states—

"From the best data I have been able to procure, and from my own knowledge of

the value of land in Ireland, I am of opinion that the gross value of land in Ireland, rated at a moderate rent, may be about 12,715,578.\*\*

This makes the amount of tithe composition, as it is at present, *less than the 21st of the rental of Ireland.*

Mr. Pierce Mahoney states in evidence—

“Since I have been called upon to attend the Committee as a witness, I have inquired into the relative amount of payment for tithe in this country (England) and in Ireland, and I am satisfied that we do not pay in Ireland *one-fortieth* of the gross produce, or annual increase of the earth, in corn, cattle, &c., as tithe is frequently levied in England; and my sincere belief is, that even according to the tithe law as it stood before 1824, the clergy did not receive in the whole more than from *one-third* to *one-fourth* of what they were entitled to demand for their tithe; and I beg leave to add, that in forming this opinion I attempt to survey in my own mind the extent of the annual productions of Ireland which would be titheable here.”—(*Evi. Com.* 5226.)

Mr. Mahoney here enters into an account of the exports in produce mostly titheable which were carried into *Liverpool alone*, in the year 1831, the gross value of which came to 4,497,708—7—6; the tithe upon which would amount to more than *two-thirds of what is paid throughout all Ireland!*

“I am convinced that the generality of the clergy by no means receive the tithe they are entitled to.—By the tithe they are entitled to you mean the full tenth? Yes, they never *sought* it, nor *received* it.”—(*G. Fitzgerald, Esq., Evi. Com.* 175.)

It will be seen from these statements that the tripartite and quadripartite division has already taken place.

The enormity of the incomes of the Irish clergy is another of those violent imputations which have been so constantly and inconsiderately alleged against them. Here again the evidence before the Houses of Lords and Commons refutes the charge, and brands it with falsehood and injustice. Mr. Griffith (*Evi. Com.* 282, No. 5.) states—

“That there are 2450 parishes in Ireland, and 1422 beneficed clergymen—1539 parishes under the composition act, and 911 which are not. The average amount of the composition of tithe (lay and clerical) in those 1539 parishes is 287*l.* 9*s.* 6*d.*”

Rating all the tithes as stated in the Parliamentary report (245. xii.) to be 600,000*l.*, and deducting 50,000*l.*, as belonging to bishops, cathedrals, collegiate churches, &c., there remain 550,000*l.* for the parochial clergy. This sum divided amongst 1422 beneficed clergymen will average to each 386*l.* 15*s.* 7*d.*; to this may be added the income of about 90,000 acres of glebe land at 15*s.* per acre, amounting to 67,500*l.*, (as estimated in the Christian Examiner of November, 1831, page 873), from which deduct the incomes of at least 1000 curates, at 75*l.* each, and the remaining gross income will be 542,500*l.*, which would leave each incumbent 381*l.* 10*s.* 1*d.* yearly income; estimating according to report the expenses of collection, losses, &c. &c., at 15 per cent., there would remain 324*l.* 9*s.* 10*d.* as the average income of each incumbent, *at present*, arising out of tithes and lands.

**AUGMENTATION.**—We hear that the Lord Bishop of Lichfield and Coventry, Patron of the Vicarage of Pytchley, in the county of Northampton, has, with the consent of the Lord Archbishop of Canterbury, generously augmented the living of Pytchley by the grant of an annuity of 30*l.*, and by annexing the same in perpetuity to that Vicarage, under the provisions of an Act passed in the last session of Parliament, for the purpose of confirming and perpetuating augmentations made to small benefices.

\* Mr. Nassau Senior, in his letter to Lord Howick, states the rental of Ireland to be something under 13 millions, which would give the same conclusion respecting the amount of tithe.



## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Rochester, Rochester.....	November 4.
Bishop of Lichfield and Coventry	
Bishop of Bath and Wells, Wells .....	December 9.
Bishop of Worcester, Worcester Cathedral .....	December 21.
Bishop of London, St. James's church, Westminster ....	December 23.
Bishop of Gloucester, Gloucester Cathedral.....	December 23.
Bishop of Lincoln, Buckden, Hunts.....	December 23.

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Alder, William .....	B.A.	St. Peter's	Camb.	Bishop of London
Armstrong, E. Pakenham .....	B.A.	Trinity	Dublin	Bishop of Lincoln
Badger, Albert .....	B.A.	Trinity	Camb.	Bishop of Lincoln
Baugh, Folliott .....	A.B.	All Souls	Oxford	Bishop of Worcester
Bedford, Thomas .....	B.A.	Emanuel	Camb.	{ Bp. of Lincoln, by l. d. from Bp. of Ely
Birkett, Robert.....	M.A.	Emanuel	Camb.	Ditto ditto ditto
Blakesly, J. Williams ...	B.A.	Trinity	Camb.	Ditto ditto ditto
Boyne, John Richard ...	B.A.	Christ's	Camb.	Bp. of Bath and Wells
Brockhurst, Jos. Summer .....	B.A.	St. John's	Camb.	Ditto ditto
Bullock, John Frederic... ..	B.A.	Clare Hall	Camb.	Bishop of London
Burnett, James .....	B.A.	St. Edm. Hall	Oxford	Bp. of Bath and Wells
Campbell, R. Robert.....	S.C.L.	Trinity Hall	Camb.	Ditto ditto
Davis, Benjamin .....	A.B.	Queen's	Oxford	Bishop of Worcester
Dry, Thomas.....	M.A.	Merton	Oxford	Bishop of London
Dicken, Edmund Ashton .....	B.A.	Sidney	Camb.	{ Bp. of Bath and Wells by l. d. Bp. of Exeter
Edwards, W. J. F.....	B.A.	Queen's	Camb.	Bp. of Bath and Wells
Ellis, William Webb.....	M.A.	Brasenose	Oxford	Bishop of Rochester
Fell, Thomas .....	B.A.	St. Peter's	Camb.	Bishop of Lincoln
Fysh, Frederick.....	B.A.	Queen's	Camb.	{ Bp. of Lincoln, by l. d. from Archbp. of York
Gamson, Robert.....	B.A.	Cath. Hall	Camb.	Bishop of Lincoln
Griffith, Thomas Gilbert .....	B.A.	Magd. Hall	Oxford	Bp. of Bath and Wells
Hodson, George.....	A.B.	Magd. Hall	Oxford	Bishop of Worcester
Hodson, William .....	B.A.	Queen's	Camb.	Bishop of Lincoln
Hutchinson, Benj. (Lit.)				{ Bp. of Lincoln, by l. d. from Archbp. of Yk.
Izon, William Ketland ...	A.B.	Pembroke	Camb.	Bishop of Worcester
James, Henry.....	B.A.	Worcester	Oxford	Bishop of London
Jenner, Charles Herbert .....	A.B.	Trinity Hall	Camb.	Bp. of Worcester
Lockwood, G. Palmer ...	B.A.	Trinity	Camb.	Bishop of Lincoln
Lockwood, Henry John... ..	B.A.	Magdalen	Camb.	Ditto ditto
Marsh, William .....	B.A.	Pembroke	Camb.	Bishop of Rochester
Neale, Charles .....	B.A.	Queen's	Oxford	Bishop of Gloucester
Newby, Alfred .....	B.A.	St. John's	Camb.	Bishop of Lincoln
Nichol, John Richard ...	B.A.	Exeter	Oxford	Bishop of London
Oldham, John Roberts... ..	A.B.	Oriel	Oxford	Bishop of Worcester
Palairet, Richard .....	B.A.	Worcester	Oxford	Bp. of Bath and Wells
Penny, Charles .....	B.A.	Pembroke	Oxford	Ditto ditto
Pridden, William .....	B.A.	Pembroke	Oxford	Bishop of London
Ready, Thomas Martin... ..	B.C.L.	Catherine Hall	Camb.	Bp. of Bath and Wells
Roe, Charles .....	A.B.	Trinity	Oxford	Bishop of Worcester
Rudd, J. H. Augustus ...	B.A.	Pembroke	Camb.	{ Bp. of Lincoln, by l. d. from Archbp. of Yk.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Umpleby, John Crosby...	B. A.	Queen's	Camb.	Bishop of Lincoln
Wright, Thos. Hawkins.	B. A.	St. John's	Camb.	Ditto ditto
Gunther, J. (Literat)				
Lechler, J. M. (ditto)				
Müller, Francis (ditto)				
Woodcock, W. J. (ditto)				
Stiles, H. Tarlton (ditto)				
Barrow, James (ditto)				
} For the Colonies				
} Bishop of London				
PRIESTS.				
Aldham, Harcourt.....	A. B.	Worcester	Oxford	Bishop of Worcester
Ashe, Edward .....	M. A.	Balliol	Oxford	Bishop of Gloucester
Ashington, Henry .....	M. A.	Trinity	Camb.	Bishop of London
Bayly, C. Henville .....	B. A.	New Coll.	Oxford	Bishop of London
Barry, Henry.....	S. C. L.	Trinity Hall	Camb.	Bp. of Bath and Wells
Bennett, Alex. Morden...	B. A.	Worcester	Oxford	Bishop of Gloucester
Blakelock, Ralph.....	M. A.	Catherine Hall	Camb.	Bp. of Lincoln, by l. d. from Bp. of Ely.
Blencowe, Edward .....	M. A.	Oriel	Oxford	Bishop of Gloucester
Burford, William James	B. A.	Trinity	Camb.	Bishop of London
Cantley, George Spencer	B. A.	Pembroke	Camb.	Bishop of Lincoln
Carew, Gerald .....	B. A.	Downing	Camb.	Bp. of Bath and Wells
Codrington, R. Chute ...	S. C. L.	Jesus	Camb.	Ditto ditto
Copeland, W. J. ....	M. A.	Trinity	Oxford	Bishop of London
Davey, George .....	A. B.	Catherine Hall	Camb.	Bishop of Worcester
Davis, Thomas .....	A. B.	Queen's	Oxford	Ditto ditto
De La Mere, — .....		Caius	Camb.	Bp. of Lich. and Cov.
Deey, William .....	B. A.	Trinity	Dublin	Bishop of London
Dowell, Henry .....	B. A.	St. Peter's	Camb.	Bp. of Bath and Wells, by l. d. from Bp. of Exeter
Dunbar, Sir Wm. Bart...	S. C. L.	Magdalen Hall	Oxford	Bp. of Bath and Wells
Evered, Charles W. H....	B. A.	Corpus Christi	Camb.	Bp. of Bath and Wells
Frere, John .....	B. A.	Trinity	Camb.	Bishop of London
Flowers, William Henry	B. A.	Jesus	Camb.	Bishop of Lincoln
Furnivall, Thomas.....	M. A.	Queen's	Oxford	Bishop of Lincoln
Garrett, Thomas .....	B. A.	Queen's	Oxford	Bp. of Bath and Wells
Gaskin, John .....	B. A.	St. Edm. Hall	Oxford	Bp. of Bath and Wells
Guillelard, James .....	B. A.	St. John's	Oxford	Bishop of London
Henry, Charles Edward	B. A.	Oriel	Oxford	Bishop of Gloucester
Hotham, Edwin.....	B. A.	New Coll.	Oxford	Bishop of Rochester
Hughes, Henry .....	B. A.	Trinity	Oxford	Bishop of Lincoln
Hume, William Edward	B. A.	Christ Church	Oxford	Bishop of London
Illingworth, Ed. Arthur.	B. A.	Trinity	Camb.	Bishop of London
Isaac, William Lister ...	B. A.	Trinity	Camb.	Bishop of Worcester
Jacob, George Andrew...	M. A.	Worcester	Oxford	Bishop of Worcester
Jehy, Harry .....	B. A.	St. Alban's	Oxford	Bp. of Bath and Wells
Liveing, Henry Tho. ...	B. A.	Pembroke	Camb.	Bishop of London
Lloyd, Henry William ..	B. A.	Magdalen	Camb.	Bishop of Lincoln
Meller, Thomas William	B. A.	Trinity	Camb.	Bp. of Rochester, by l. d.
Mitford, John Reveley...	B. A.	Christ Church	Oxford	Bishop of London
Morice, Richard William	B. A.	Trinity	Camb.	Bishop of London
Morris, Robert .....	B. A.	Christ Church	Oxford	Bishop of London
Perry, George .....	B. A.	Trinity	Camb.	Bishop of Lincoln
Poole, Thomas .....	M. A.	St. John's	Camb.	Bp. of Lincoln by let. dim. from Abp. of York
Riddle, Joseph Edmond	M. A.	St. Edm. Hall	Oxford	Bishop of Gloucester
Smith, Courtney .....	B. A.	Trinity	Camb.	Bp. of Lichfield & Cov.
Sturmer, Frederic .....	B. A.	Queen's	Oxford	Bishop of London
Tuck, George Robert ...	M. A.	Emanuel	Camb.	Bishop of Lincoln, by let. dim. from Bp. of Ely
Vessey, George Fred.....	B. A.	Lincoln	Oxford	Bishop of Worcester
Watkins, Henry George	B. A.	Worcester	Oxford	Bishop of London



<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Warren, Ed. Blackburn	B. A.	Queen's	Camb.	Bishop of London
Walsh, George .....	B. A.	Corpus Christi	Camb.	Bp. of Lichfield & Cov.
Westmacott, Horatio.....	B. A.	Corpus Christi	Camb.	Bp. of Bath and Wells
Whittaker, Thomas .....	B. A.	Worcester	Oxford	Bishop of Worcester
Whitford, Robert Wells...	M. A.	St. Edm. Hall	Oxford	Bishop of Lincoln
Wicken, H. Dawe .....	M. A.	Christ's	Camb.	Bp. of Bath and Wells
Williams, Theophilus ...	B. A.	Exeter	Oxford	Bp. of Bath and Wells
Pettitt, G. (Literate)	}	For the Colonies		Bishop of London
Peet, Joseph (ditto)				

The Lord Bishop of Chester has postponed his intended Ordination, which was to have been held on the 15th of December, to Sunday, the 13th of January, in consequence of the county election taking place on the former date.

The Bishop of Ely's Ordination will be holden in London, on Sunday, the 3rd of February. Candidates for Holy Orders are desired to transmit the requisite papers to his Lordship on or before the 26th day of January next, in letters less than one ounce in weight.

The Bishop of Lincoln intends to hold his next Ordination at Buckden, on Sunday, the 3rd of March. Candidates are required to send their papers thither to his Lordship before the 20th of January.

CLERICAL APPOINTMENTS.

Aldritt, W.....	Head Mastership of the Collegiate Grammar School, Wells.
Hele, Fitz-Henry...	Mastership of the Ashburton Free Grammar School.
Raymond, W. F. ...	Prebendal Stall, Chichester Cathedral.
Winnington, — ...	Prebendal Stall, Worcester Cathedral.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Alderson, S. Harry	Bradfield, V.	Suffolk	Norwich	The King
Andrewes, Will.	{ Lillingstone Dayrell, } { R. with Stowe, V. }	Bucks	Lincoln	{ R. Dayrell, Esq. Duke of Buckingham
Ayling, W.....	Barlavington, R.	Sussex	Chichester	Earl of Egremont
Barnard, H. W....	St. Cuthbert, V.	Somerset	Wells	D. & Ch. of Wells
Beed, J. B.....	Felpham, V.	Sussex	Chichester	Rector of Felpham
Bennett, E. Leigh	Lechdale, V.	Gloucester	Gloucester	Rev. E. L. Bennett
Blennerhasset, W.	Iwerne Minster, V.	Dorset	Bristol	{ Bp. of Bristol, by permission of D. & C. of Windsor
Breay, J. G. ....	{ Minister of Christ } { Ch., Birmingham }	Warwick	Lich.&Cov.	Bp. of Lich. & Cov.
Brown, Joseph ...	{ New Church, High- } { wood Hill, Hendon }	Middlesex	London	{ Will. Wilberforce, Esq.
Bussell, W. J. ...	{ Chillington&Seaving- } { ton, St. Mary, P. C. }	Somerset	Bath & W.	Earl Poulett
Broughton, T. D.	Bletchley, R.	Bucks	Lincoln	Sir J. D. Broughton
Calhoun, T. G. ...	Goring, V.	Sussex	Chichester	W Richardson, Esq
Cattley, S. Reed	Bagthorpe, R.	Norfolk	Norwich	G. W. Chad, Esq.
Causton, T. H....	V. of St. Botolph, Aldersgate			
Chapman, Charles	Under Minister to St. Peter's, Mancroft, Norwich			
Courtney, Sept. ...	Charles, V. Plymouth	Devon	Exon	{ Mayor & Common- ality of the Bo- ro. of Plymouth
Currie, Thomas ...	Malton Parva, V.	Norfolk	Norwich	Emanuel Col. Cam.
Evans, John .....	Hardingham, R.	Norfolk	Norwich	Clare Hall, Camb.
Fahy, P.....	Spinple and Minnagh,	Ireland		
Field, Edward ...	Bicknor English, R.	Gloucester	Gloucester	Queen's Coll. Oxf.
Fry, W. ....	Edgeen, R.	Sussex	Chichester	Earl of Egremont

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Goodman, John ...	Kemerton, R.	Gloucester	Glouces.	{ Mayor & Burgesses of Gloucester
Guthrie, John.....	Helmerton, V.	Wilts	Sarum	The King
Hasted, H. John	{ Bradfield Combust, R. with Little Wel- netham, R.	{ Suffolk	Norwich	{ Rev. H. Hasted Marquis of Bristol
Hervey, Rev. Lord Arthur Charles	{ Ickworth, R. with Chedburgh.	{ Suffolk	Norwich	Marquis of Bristol
Hope, H. Payne...	Christon, R.	Somerset	B. & W.	{ Sir J. Smith, Bt. & Rev. Mr. Gore
King, John Myers	{ Cutcombe, R. with Luxborough, C.	{ Somerset	Bath & W.	Lord Chancellor
Kingdon, John ...	North Petherwin	Devon	Exon	Duke of Bedford
Lambert, R. W....	{ Churchill and Puxton P. C.	{ Somerset	{ P. of D. & C. of Bris.	{ D. & Ch. of Bristol
Linton, Thomas...	Fotheringay, V.	Northamp.	Peterboro'	Miss Mary Belsey
Lucas, St. J. Wells	Arrington, V.	Cambridge	Ely	Trinity Col. Camb.
Manley, Orlando	Plymstock, P. C.	Devon	Exon	{ Dean & Canons of Windsor
Neck, A.....	Kingskerswell, P. C.	Devon	Exon	
Norgate, T. S. ...	Brimingham, P. C.	Norfolk	Norwich	Rich. Reeve, Esq.
Pinhorn, George	Brimfield, P. C.	Hereford	Hereford	Bishop of Hereford
Powell, W. P.....	{ Great and Little Hampton, P. C.	{ Worcester	Worcester	Christ Church, Ox.
Quicke, Andrew...	{ Biddeston, St. Peter's, R. with Biddeston, St. Nicholas, V. & Slaughterford, C.	{ Wilts	Sarum	Winton College
Scobell, Edward...	Ministry of Oxford	Chapel, St. Marylebone		
Seagram, John ...	Aldbourne	Wilts	Sarum	Bishop of Sarum
Sicklemore, — ...	{ St. Alphage, R. with Northgate, V.	{ Kent	Canterbury	Abp. of Canterbury
Smith, John .....	Pwlycrochon, P.	Pembroke	St. David's	The King
Wales, W. ....	All Saints, V. Northam.	Northamp.	Peterboro'	The Corporation
Wilkins, Edward	{ Hempstead, with Lessingham, R.	{ Norfolk	Norwich	King's Coll. Camb.

## CLERGYMEN DECEASED.

Addison, Joseph...	Rodwell, near Weymouth			
Attley, Richard ...	{ St. John's & St. Cle- ment, R. Stamford	{ Lincoln	Lincoln	{ Corpo. of Stamford for this turn
Barstow, Francis...	Seale Bar Hall, near Otley			
Candler, Philip ...	{ Lamas, R., with Haut- bois Parva, R., annexed Letheringsett, R., Burnham Overy, V.	{ Norfolk	Norwich	{ Mr. Burrell Lord Chancellor
Chapman, Leonard	Wysall, V.	Notts	York	Earl of Gosford
Darch, William ...	{ Huish Champflower, R., Radington	{ Somerset	B. & W.	{ Sir J. Trevelyan, Bart.
Drake, W. W. ...	Malpas, 2nd Port, R.	Chester	Chester	{ Sir T. T. F. E. Drake, Bart.
Fuller, Thomas ...	Chalvington, R.	Sussex	Chichester	J. T. Fuller, Esq.
Grey, Hugh Wade	Bushmead Priory	Hereford		
Gipps, Henry .....	St. Peter & Stowen, V.	Hereford	{ P. of D. of Hereford	Rev. H. Gipps
Haddesley, C. W.	Holton le Clay	Lincoln	Lincoln	Lord Chancellor
Hawkins, John ...	{ Ratlinghope, near Bishop's Castle	{ Salop	Hereford	Rev. J. Hawkins



Hobson, Thomas	{ Lydlinch, R., with Hermitage, V. & Pentridge, R. }	Dorset	Bristol	John Fane, Esq.
		Dorset	{ P. of D. of Sarum }	Lord Chancellor
Howels, William	Minister of the Episcopal Church, Long Acre, London			
Morgan, Henry ...	Pipeton, P. C., Wales			
Panter, Philip ...	Nettlecombe Parsonage, Chaplain to the Royal Navy			
Portington, Henry	Wappenham, R.	Northamp.	Peterboro'	Bishop of Lincoln
St. John, F., I. F. S.	Prebendary of Worcester Cathedral			
Vesey, Hon. & Rev. A.,	Abbeyleix and Ballymakay, Ireland			

ESTABLISHED CHURCH OF SCOTLAND.

PREFERMENTS.

<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Gillies, Robert.....	Carlaverock.....	Dumfries...	Marquis of Queensbury.
Houston, Robert...	Dalmellington.....	Ayr.....	The King.
Logan, James.....	Swinton.....	Chirnside	The King.
Sym, Robert.....	Sprouston.....	Kelso.....	Duchess Dowager of Roxburgh, &c.
Thorburn, David	Leith, 2nd Charge	Edinburgh	Kirk Session, &c.
White, David.....	Airly.....	Meigle.....	Lord Strathmore's Trustees.

On Thursday, Nov. 29, the Rev. James Henderson, of Ratho, was instituted to the Parish of St. Enoch, Glasgow, on the presentation of the Magistrates and Town Council.

On Friday, Dec. 7, the Rev. Mr. Mather was ordained Minister of Stanley Chapel, Perthshire.

DIED.

- Rev. George Munro, Minister of South Uist, aged 92.
- Rev. Walter Buchanan, 2nd Minister of Canongate, Edinburgh, aged 77.
- Rev. Malcom McLeod, Minister of Snizort, Isle of Skye.
- Rev. John Stark, Edinburgh.

EPISCOPAL CHURCH OF SCOTLAND.

The Rev. Michael Russell, LL.D., Minister of the Episcopal Chapel, Leith, has been appointed, by Bishop Walker, Dean of the United Dioceses of Edinburgh, Fife, and Glasgow, in the room of the Rev. Robert Morehead, D.D.

On Wednesday, Dec. 5th, at an Ordination held by the Right Rev. Bishop Torry, in the Episcopal Chapel, Peterhead, the Rev. Alexander Cooper, M.A., of Mareschal College, Aberdeen, and the Rev. Alexander Lendrum, M.A., of King's College, Aberdeen, were admitted into Priests' orders. An appropriate Sermon was preached by the Rev. Mr. Pratt, of Anden.

UNIVERSITY NEWS.

OXFORD.

*Saturday, December 1.*

Thursday se'night, Mr. J. Walker, B.A., and Scholar of Trinity College, Cambridge, was elected Fellow of Brasenose College, in this University.

On Thursday last, Messrs. J. Wickers and H. Holder were elected Scholars, and Messrs. E. L. Barnwell, A. O. Fitzgerald, and T. B. Morrell, were elected Exhibitioners of Balliol College.

On Thursday last, the following Degrees were conferred:—

*Masters of Arts*—J. Spink, Wadham, grand comp.; Rev. J. J. Vaughan, Merton; A. Mangles, Merton.

*Bachelors of Arts*—C. Boys, Scholar of Merton; W. Harrison, Scholar of Brasenose;

T. W. Allies, Scholar of Wadham; J. P. Keigwin, Scholar of Wadham; H. F. Cheshire, Wadham; G. T. Clare, Fellow of St. John's; W. Froude, Oriol.

*Preachers at St. Mary's*—Rev. Mr. Newman, Oriol, Sunday morning; Rev. Mr. Lancaster, Queen's, afternoon.

*Lecturer at St. Martin's*—The Warden of Wadham, Sunday morning and afternoon.

*December 8.*

The names of those candidates who, at the close of the public examinations in Michaelmas Term, were admitted by the Public Examiners into the Four Classes of *Literæ Humaniores*, according to the alphabetical arrangement in each class prescribed by the statute, stand as follows:—

CLASS I.—T. W. Allies, Scholar of Wad-

ham; Lord Boscawen, Ch. Ch.; Hon. J. Bruce, Student of Ch. Ch.; S. C. Dennison, Balliol; J. D. Giles, Corpus Christi; W. H. Lushington, Oriel; C. Marriott, Scholar of Balliol; G. B. Maule, of Ch. Ch.; N. Oxnam, Exeter; H. Wall, St. Alban Hall.

CLASS II.—J. W. M. Berry, Brasenose; G. Cardew, Exeter; W. Laxton, Scholar of Trinity; A. J. P. Lutwyche, Queen's; R. G. Macmullen, Scholar of Corpus; G. H. Somerset, St. Mary Hall; W. Spooner, Oriel; C. Thornton, Ch. Ch.; S. H. Walker, Fellow of Balliol; E. Were, Queen's.

CLASS III.—R. Barnes, Student of Ch. Ch.; H. F. Cheshire, Wadham; G. T. Clare, Fellow of St. John's; W. E. Elwell, University; W. Froude, Oriel; W. Harrison, Scholar of Brasenose; E. R. Larken, Trinity; J. W. Macdonald, Ch. Ch.; J. B. Monck, Brasenose; A. B. Orlebar, Lincoln; W. Pearson, Scholar of University.

CLASS IV.—A. H. D. Acland, Ch. Ch.; T. F. Barrow, St. Alban Hall; J. Bramall, Exeter; T. Carter, Worcester; Marquis of Douglas, Ch. Ch.; E. S. Ensor, Brasenose; G. Garrick, University; F. Geary, Ch. Ch.; H. Hill, Worcester; E. Hinxman, Exeter; G. Hodson, Magdalen Hall; W. Hooker, Pembroke; J. R. Hope, Ch. Ch.; W. Hornby, Ch. Ch.; T. Hughan, Balliol; C. Leslie, Ch. Ch.; R. T. P. Pulteney, Trinity; T. F. B. Rickards, Balliol; G. Rushout, Ch. Ch.; R. Sarjeant, Magdalen Hall; J. L. Spencer, Fellow Commoner of Worcester; G. S. Stanley, Ch. Ch.; R. J. Uniacke, St. Alban Hall; T. H. Whorwood, Demy of Magdalen; R. Williams, Gentleman Commoner of Magdalen.

Number of Fifth Class, 65.

*Examiners*—C. W. Stocker, D. D., Alban Hall; T. W. Lancaster, M.A., Queen's; R. D. Hampden, M.A., Oriel; and W. Sewell, M.A., Exeter.

On Thursday last the following Degrees were conferred:—

*Masters of Arts*—Rev. D. J. George, Scholar of Jesus; Rev. E. A. Waller, Brasenose; Rev. G. D. Grundy, Brasenose; Rev. W. Drake, Lincoln; Rev. J. King, Balliol; Rev. A. D. Stacpoole, Fellow of New Coll.

*Bachelors of Arts*—J. R. Harvey, St. Alban Hall; G. H. Somerset, St. Mary Hall; J. D. Giles, Exhibitioner of C. C. C.; R. G. Macmullen, Scholar of C. C. C.; W. Pearson, Scholar of University; J. W. M. Berry, Brasenose; J. W. Macdonald, Ch. Ch.; A. J. P. Lutwyche, Queen's; E. Wear, Queen's; S. C. Denison, Scholar of Balliol; W. H. Lushington, Oriel; W. Spooner, Oriel.

*Preachers at St. Mary's*—Rev. Mr. Ball, St. John's, Sunday morning; Rev. Mr. Buckley, Merton, afternoon.

*Lecturer at St. Martin's*—Rev. Mr. Brown, Sunday morning and afternoon.

December 15.

*Magdalen Hall—Lusby Scholarship.*—The late Mr. Henry Lusby, of Navestock, Essex, having left some estates to the University, in

trust for the promotion of sound and religious learning in Magdalen Hall, in such manner as the President of Magdalen College, and the Principal of Magdalen Hall, for the time being, shall direct, the President and the Principal have determined to found in Magdalen Hall, Three Scholarships, open to all Undergraduate Members of the University of Oxford, who are not under four, or above eight Terms standing from their matriculation. The election of the first Scholar will take place next Term.

In a Convocation holden on Wednesday last, for the purpose of choosing two Burgesses to represent the University in Parliament, Sir R. H. Inglis, Bart., D.C.L., of Christ Church, and T. G. B. Estcourt, Esq., D.C.L., of Corpus Christi College, were unanimously elected. The former was nominated by the Very Rev. the Dean of Christ Church, and the latter by the Rev. the President of Corpus.

The following is a list of those Candidates who have obtained classical distinction in *Disciplinis Mathematicis et Physicis*:—

CLASS I.—G. Cardew, Exeter; W. Froude, Oriel; T. A. Maberley, Ch. Ch.; G. B. Maule, Ch. Ch.; A. Orlebar, Lincoln; R. F. Rickards, Balliol.

CLASS II.—A. H. D. Acland, Ch. Ch.; T. Hughan, Balliol; C. Marriott, Balliol; S. Walker, Balliol.

CLASS III.—None.

CLASS IV.—F. G. W. Martin, Balliol; R. Williams, Oriel.

*Examiners*—R. Walker, M.A., Wadham; W. Falconer, M.A., Exeter; and H. Reynolds, M.A., Jesus.

On Thursday last, the following Degrees were conferred:—

*Bachelor in Divinity*—Rev. J. S. Richards, Fellow of Exeter.

*Masters of Arts*—T. Clutton, Fellow of New Coll.; Rev. G. Taylor, Exeter.

On the 4th inst., Mr. B. Williams, of Trinity College, was elected an Exhibitioner on the Fitzgerald Foundation, Queen's College; and on the same day, Mr. E. Meyrick was elected an Exhibitioner on the Foundation of Sir Francis Bridgman.

On the 7th inst. Mr. G. M. Giffard was admitted Scholar of New College.

On Monday last, Mr. H. Fawcett, of University College, was elected to an open Scholarship in that Society, on the Foundation of Mr. Browne; and Mr. J. Brenchley, to a Scholarship attached to Maidstone Grammar School, on the Foundation of Mr. Gunsley.

At an election holden at Corpus Christi College, on Wednesday, Dec. 12, the Rev. R. Eden, M.A., and the Rev. T. Medland, M.A., were elected actual Fellows of that Society.

On Thursday last, Mr. W. S. Richards, B.A., was admitted Scholar of Jesus College.

*Preachers*—Rev. Dr. Bull, Sunday morning, at Christ Church; Rev. Mr. Herbert, Wadham, afternoon, at St. Mary's; Rev. Mr. Corfe, Magdalen, St. Thomas's Day, at St. Mary's.



*Lecturer at St. Martin's*—Rev. Mr. Firth, Sunday morning and afternoon.

December 22.

Mr. B. L. Watson, a scholar of Crypt Grammar School, Gloucester, has been elected to the Townsend Exhibition at Pembroke College; also, Mr. Arthur Morgan, son of the Rev. M. W. Morgan, curate of Icomb, Worcestershire, has been elected an Exhibitor from Campden School, to Pembroke College, on the same foundation.

*Preachers* — Rev. Mr. Hughes, Trinity College, Sunday morning, at St. Mary's; Rev. Mr. Pring, New College, afternoon, at ditto; the Very Rev. the Dean, Christmas Day, at Christ Church; Rev. Mr. Glanville, Exeter College, St. Stephen, at St. Mary's; Rev. Mr. Hughes, Trinity College, St. John, at ditto; Rev. Mr. Leslie, Lincoln College, Innocents' Day, at ditto.

*Lecturer at St. Martin's*—Rev. Mr. Cox, Sunday morning and afternoon.

### CAMBRIDGE.

Friday, November 30, 1832.

Joseph Walker, Esq., Scholar of Trinity College, Cambridge, was on the 22nd instant elected Probationary Fellow of Brasenose college, Oxford.

At a congregation on Wednesday last, the following Degrees were conferred:—

*Doctor in Physic*—J. Johnstone, Trinity.

*Bachelor in Divinity*—The Rev. G. Wilkinson, St. John's.

*Honorary Master of Arts*—The Hon. W. C. Wentworth Fitzwilliam, Trinity.

*Masters of Art*—J. W. Lubbock, Trinity, (comp.); L. Thompson, Trinity, (comp.); S. Marindin, Trinity; P. W. Ray, Clare hall; W. P. Hulton, Downing college.

*Bachelors in Civil Law*—W. Lowndes, Trinity hall, (comp.); Rev. R. M. Hope, Trinity hall; Rev. H. B. Hall, Trinity hall; T. Wirgman, Trinity.

*Bachelor of Arts*—W. J. Havart, St. John's.

A meeting of the Philosophical Society was held on Monday evening, Professor Cumming, one of the Vice-presidents of the Society, in the chair. Among the presents to the society, was announced a goat-sucker, presented by the Rev. G. A. Browne, and two bottles of water from the poisonous fountains of Wirosari, in China, presented by the Rev. L. Jenyns; also an account of the effects of this water. A memoir was read by the Rev. R. Murphy, Fellow of Caius college, on "Elimination between an indefinite number of unknown quantities;" and some memoranda on the architecture of Normandy, by the Rev. W. Whewell. After the meeting, Mr. Brook, of St. John's, gave an account of the history of the various processes of *lithotripsy*; and of the recent improvements introduced by Le Roi, Civiali, and Heurteloup and others. This account was illustrated by the exhibition of the instruments

employed for this purpose and by various drawings.

The following is a list of the resident members of Cambridge University belonging to each College:—

	In Commons.	In Lodgings.
Trinity .....	465	241
St. John's.....	331	107
Queen's .....	123	74
Caius.....	91	36
Christ .....	80	8
St. Peter's .....	79	17
Emmanuel .....	77	7
Corpus Christi.....	69	8
Jesus.....	64	4
Catharine Hall.....	59	27
Magdalene .....	59	5
Clare Hall.....	54	2
Pembroke.....	43	—
King's .....	34	—
Sidney .....	31	12
Trinity Hall.....	24	2
Downing .....	14	3

1697 553

In College, 1,144. In Lodgings, 553.

Matriculations (Mich. Term), 383.

December 7.

The Vice-Chancellor has received from the solicitor of George Buxton Browne, Esq. a proposal to appropriate 2,000*l.*, free of legacy duty, part of a bequest left to the said George Buxton Browne, in trust, by the Rev. John Crosse, late of Bradford, in Yorkshire, "for promoting the cause of true religion," and to transfer the said sum to the University for the purpose of founding Three Theological Scholarships to be under the following regulations:—

1. That they be called "The Crosse Scholarships."

2. That the candidates for the same be Bachelors of Arts, in the first year from their degree; and that such scholarships be tenable till the scholars attain the standing of the Masters of Arts, viz. for three years.

3. That the first elections be so arranged as to make one of them vacant yearly for ever; and for this purpose, that at the first election the persons elected be a Junior, a Middle, and a Senior Bachelor.

4. That the annual examination and election take place in the Michaelmas term after the division of the said term.

5. That in case of any vacancy of a scholarship before the person is of Master of Arts standing, at the next annual election a Bachelor of Arts of the same year with the scholar so vacating be elected into his room.

6. That the sum of 2,000*l.* proposed to be transferred to the University be vested in government securities, in the name of the Chancellor, Masters, and Scholars, the annual interest arising from the same to be divided equally among the three scholars.

7. That electors to be the Vice-Chancellor, the Margaret Professor of Divinity, the Regius Professor of Divinity, the Regius Professor of Hebrew, the Regius Professor of Greek, the

Norrissian Professor of Divinity, and the Professor of Arabic.

8. The examination to turn upon a knowledge of the Holy Scriptures in their Original tongues, Hebrew and Greek, of Ecclesiastical History, of the earlier and later Heresies, and such other subjects of useful inquiry as may be thought most likely to assist in the formation of valuable characters, fitted to sustain and adorn "the cause of true religion."

At a congregation held on Tuesday last a grace passed the Senate, agreeing to accept the aforesaid proposal, subject to the above regulations.

#### December 14.

On Wednesday last the Right Hon. Henry Goulburn and the Right Hon. Charles Manners Sutton, of Trinity College, were elected representatives in Parliament for this University.

The office of Christian Advocate has become vacant by the resignation of the Rev. Hugh James Rose. The election of a Christian Advocate will take place on the first of January, 1833. Any person who has filled the office of Hulsean Lecturer is not eligible to this office.

A meeting of the Philosophical Society was held on Monday evening, the Rev. Professor Sedgwick, the president, being in the chair. Among the presents announced to the society were several pieces of fish collected by Prof. Henslow in the neighbourhood of Weymouth. Mr Whewell read a continuation of his notes on the architecture of Picardy and Normandy. After the business of the meeting, Mr. Sims gave an account of the method of graduation of astronomical instruments, by which he has divided the mural circle of eight feet diameter, recently placed in the observatory of this University, and divided in its actual place. This account was prefaced by a notice of the methods of *engine dividing* or derivative gradation; and of the modes of *original dividing*, employed by Bird, Graham, and Ramsden, previous to the one which has now superseded them, and which is the invention of Mr. Troughton. The explanation was illustrated by the exhibition of models, and of some of the apparatus and calculations which have been actually employed for the observatory circle.

The circle was brought to the observatory in the beginning of October, and Mr. Simms has since been employed (personally) in cutting the gradations after the circle was mounted on its pier, an advantage which, we believe, no other instrument has ever possessed. The observatory may now be considered as, at least, equal in *instrumental* power to any similar establishment in the world. Another assistant will be required as soon as the new instrument is completely in action.

#### December 21.

The Office of Hulsean Lecturer being vacant, the Trustees of Mr. Hulse's Benefaction have given notice, that they propose to proceed to the Election of a new Lecturer on Tuesday, the 1st of January, 1833.

There will be Congregations on the following days of the ensuing Lent Term:—

Saturday ... Jan. 19, (A.B. Com.) at Ten.  
 Wednesday Feb. 6, at Eleven.  
 Wednesday... — 20, at Eleven.  
 Wednesday... Mar. 2, at Eleven.  
 Friday..... — 22, (A.M. Incep.) at Ten.  
 Friday..... — 29, (End of Term) at Ten.

PRIZE SUBJECTS. — The Vice-Chancellor has issued the following notice in the University:—

I. His Royal Highness the Chancellor being pleased to give annually a third gold medal for the encouragement of English Poetry, to such resident Undergraduate as shall compose the best Ode, or the best Poem in heroic verse; the Vice-Chancellor gives notice that the subject for the present year is—*Delphi*.

N.B.—These exercises are to be sent in to the Vice-Chancellor on or before March 31, 1833; and are not to exceed 200 lines in length.

II. The Representatives in Parliament for this University being pleased to give annually

(1) Two Prizes of Fifteen Guineas each, for the encouragement of Latin Prose Composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the Degree of Master of Arts; and

(2) Two other Prizes of Fifteen Guineas each, to be open to all Undergraduates, who shall have resided not less than seven terms, at the time when the exercises are to be sent in;

The subjects for the present year are

(1) For the Bachelors,

*Quanam precipue sint labentis imperii indicia?*

(2) For the Undergraduates,

*Utrum Servorum manumissio in Insulis Indorum Occidentalium confestim facta, plus boni aut mali secum afferat?*

N.B. These exercises are to be sent in on or before April 30, 1833.

III. Sir William Browne having bequeathed three gold medals, value five guineas each, to such resident Undergraduates as shall compose—

(1) The best Greek Ode in imitation of Sappho;

(2) The best Latin Ode, in imitation of Horace;

(3)  $\left\{ \begin{array}{l} \text{The best Greek Epigram after the} \\ \text{model of the Anthologia, and} \\ \text{The best Latin Epigram after the} \\ \text{model of Martial;} \end{array} \right.$

The subjects for the present year are—

(1) For the Greek Ode,

*Thermopylae.*

(2) For the Latin Ode,

*Romanorum monumenta in Britannia reperta.*

(3) For the Epigrams,

*Prope ad summum prope ad exitum.*

N.B. These exercises are to be sent in on or before April 30, 1833. The Greek Ode is not to exceed twenty-five, and the Latin Ode thirty stanzas.

The Greek Ode may be accompanied by a literal Latin Prose Version.



IV. The Porson Prize is the interest of 400*l.* stock, to be annually employed in the purchase of one or more Greek books, to be given to such resident Undergraduate as shall make the best translation of a proposed passage in Shakspeare, Ben Jonson, Massinger, or Beaumont and Fletcher, into Greek Verse.

The subject for the present year is—

Shakspeare, King Richard II., Act III., Scene 2, beginning—

K. Rich.—“*Know'st thou not,  
That when the searching eye of Heaven  
is hid,*”

And ending—

“*For Heaven still guards the right.*”

N.B. The metre to be *Tragicum Iambicum Trimeterum acatalecticum*. These exercises

are to be accentuated and accompanied by a literal Latin prose version, and are to be sent in on or before April 30, 1833.

N.B. All the above exercises are to be sent in to the Vice Chancellor privately: each is to have some motto prefixed, and to be accompanied by a paper sealed up, with the same motto on the outside; which paper is to enclose another, folded up, having the candidate's name and college written within. The papers containing the names of those candidates who may not succeed will be destroyed unopened. Any candidate is at liberty to send in his exercise *printed or lithographed*. No prize will be given to any candidate who has not, at the time of sending in the exercises, resided one term at the least.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The lady of Rev. C. Ranken, Christ Church; of Rev. J. Browne, Minister of Trinity Church, Cheltenham; of Rev. A. Grueher, Colebrooke V., of twins; of Rev. E. Dewhurst, Meldreth V., Royston; of Rev. A. Dashwood, Thornage R.; of Rev. R. Eaton, Elsing P.; of Rev. A. Herring, Horsford P.; of Rev. F. Thackeray, Cadogan Place; of Rev. J. Moverley, Liddington R., Rutland; of late Rev. H. Gipps, Hereford.

*Of Daughters*—The lady of Rev. H. Withy, Trinity Church, Westfield, near Huddersfield, Yorkshire; of Rev. J. T. Drake, Amersham R.

### MARRIAGES.

Rev. J. Phillpotts, M.A., v. of Grimley-cum-Hallow, Worcestershire, to Louisa, seventh d. of the late J. Buller, Esq., of Downes; Rev. J. Sankey, M.A., c. of Norborough, to A. B. Dean, of Hathorn; Rev. H. Bolton, r. of Oby and v. of Docking, to Elizabeth M., only surviving d. of the late H. Blyth, Esq., of Sussex Farm, Burnham, Norfolk; Rev. W. H. Edmeades, eldest s. of W. Edmeades, Esq., of Nursted-court, Kent, to Sarah, eldest d. of the late M. Isacke, Esq.; Rev. J. H. Davies, M.A., to E. Hart, d. of the late Right Hon. A. Hart, Lord High Chancellor of Ireland; Rev. Dr. Pearson, F.R.S., r. of South Kelworth, Leicestershire, to Miss Hunter, of Wilton-street, Belgrave-square, London; Rev. G. Chesnutt, B.A., of Corpus Christi Coll., to Elizabeth, second d. of J. Toussaint, Esq., of Manor House, Feltham, Middlesex; Rev. Harvey Bawtree, M.A., to Margaret, niece of T. Fiddes, Esq.; Rev. J. M. Echalaz, M.A., r. of Appleby, Leicestershire, to Charlotte, youngest d. of the late R. Lloyd, Esq., of Allesley, Warwickshire; Rev. T. B. Edwards,

only s. of T. Edwards, Esq., of Stoketon House, near Saltash, to Marianne, only d. of the Rev. T. Hodges, of Charmouth; Rev. T. F. Woodham, of Week, near Winchester, to Martha E., second d. of W. Burnett, Esq., of Week; Rev. R. J. T. Dolling to Catherine A., eldest d. of Mr. Symonds, of Spencer Place, North Brixton; Rev. W. A. Shute, B.A., Emmanuel Coll., Camb., to Margaret, eldest d. of W. Redhead, Esq., of Eldon-square, Newcastle-on-Tyne; Rev. R. Bond, B.A., of Thwayte and Briston, in Norfolk, to Alice, only child of J. Weeds, Esq.; Rev. A. Farwell, r. of Stoke Fleming, Devon, to Laura M., youngest child of the Rev. Nicholas A. Bartlett, of Ludbrooke House, in the said county; Rev. E. Jenkins, v. of Billingham, Lincoln, to Susan, d. of J. Whitsed, Esq.; M.D., Southampton-row, Russell-square, London; Rev. J. Law, M.A., v. of Bradworthy-cum-Pancras Wyke, to Miss Beduis, of Compass Cottage, near Exeter; Rev. H. Street, M.A., late of Balliol Coll., and of Clifton, to M. L. Hill, second d. of the late T. Hill, Esq., of Hambrook; Rev. J. P. Rhoades, M.A., Fellow of Wadham Coll., to Philadelphia, only d. of the late E. Tull, Esq., of Donnington; Berks; Rev. R. Appleton, M.A., of Pembroke Coll., to Mary A. E., eldest d. of the late Rev. R. Hoblyn, of All Saints', Colchester, and St. Laurence, Newlands; Rev. H. S. Lloyd, youngest s. of Francis Lloyd, Esq., and of Leaton Knolls, Salop, to Elizabeth, eldest d. of P. J. Miles, Esq., M.P., of Leigh Court, Somerset; Rev. R. D. Cartwright, A.M., Chaplain to the Lord Bishop of Quebec, to Harriet, second d. of C. E. Dobbs, Esq., Summer-hill, Dublin; Rev. R. Elridge, of Fairford, Gloucestershire, to Jane, eldest d. of the late Mr. F. Pettis, Newport, Isle of Wight.

## EVENTS OF THE MONTH.

## BERKSHIRE.

On Sunday, the 4th Dec., the Rev. W. Powley took leave of his congregation at St. Mary's chapel, Speenhamland, on his removal from Speen to the perpetual curacy of Starcross, near Dawlish, Devonshire. The chapel, on this occasion, was crowded to excess, and the feeling excited in both preacher and auditors was reciprocal. As a testimonial of their affection, the parishioners raised a subscription amounting to about 80*l.*, which was presented to the Rev. gentleman, accompanied with a suitable address, to which all the subscribers' names are appended.

*Grove Church, with Parsonage and Endowment.*—The hamlet of Grove, in the parish of Wantage, containing a population of 326, had formerly a small chapel attached to the Church of England; but this chapel having been long in a state unfit for divine service, Grove remained for many years destitute of a place of worship according to the Established Church.

In the summer of last year, a plan was entered into for building a new church, and supplying a residence and endowment for a minister. The church is built, and was consecrated on the 14th of August last, by the Bishop of Salisbury. The Parsonage House is nearly completed, and the minister is already resident. The old chapel has been put into a state of repair, and assigned for the use of a parish school. A very promising plan is in progress for the endowment of the church. A small piece of land has been assigned by the parish for the endowment of the Clerk's office. A very great portion, therefore, of this important work has been, by the divine blessing, accomplished, and, with the addition of about 250*l.*, it is hoped that the full completion of it may be effected.

Subscriptions received at the bank of Messrs. Walker and Lock, Oxford; and by Messrs. Stephen, Harris, and Stephens, and Messrs. Simonds, Reading.

The Dean and Chapter of Windsor, the patrons of the vicarage of Wantage, have granted 20*l.* per annum in aid of the endowment. The Vicar of Wantage has given 10*l.* per annum for the same purpose. And the Rev. G. Lillingston, of Worcester College, 50*l.* per annum for three years.

## CAMBRIDGESHIRE.

There now are in Emmanuel College, Cambridge, two very remarkable and rather voluminous MSS., which formerly constituted portions of the late Dr. Parr's amazing library. The first is a MS. of St. Chrysostom in four folio volumes. They have "never yet been used by any edi-

tor;" and in a note of Dr. Parr it is further remarked, "That this noble book belonged to the late learned Dr. Adam Askew, and was given to Dr. Parr by Adam Askew, Esq., the much-esteemed pupil of Dr. Parr, and the eldest son of Dr. Askew." The other MS. is "Upon the Immortality of the Soul." It occupies two volumes. In a note by the Doctor it is stated, "This is the work of the immortal Sir M. Hale, and was never published. It was given to Dr. Parr by his sagacious and most highly-respected friend, Francis Hargrave, Esq." Dr. Parr directed that these MSS. should be sent to Emmanuel College.—*Morning Paper.*

## CORNWALL.

Extract from the *Cornwall Gazette*:—"Manors of Penrose, Helston, Helston Tony, Helston in Kinier, Carmimow and Winnianton, and the estates of the Rev. Canon Rogers, in the parishes of Gwen- nap, Ludgvan, and the adjoining parishes. Notice is hereby given,—That, in consequence of the increased habits of drinking occasioned by the great increase of beer-houses, and the want and misery arising therefrom, no renewals, either for lives or for years, will be granted to any leaseholder or tenant on the said manors and estates, who, at the time of making an application for such renewal, shall keep a beer-house under the provisions of Act 1st, William IV., chap. 64.

"JAMES PLOMER, Steward.

"Helston, Oct. 31, 1822."

## DEVONSHIRE.

*The Allotment System.*—The benefits of the allotment system are not confined to the estates of Mr. Throckmorton, in the parish of Moland, only; they prevail also in the parish of Martinhoe, in this county, and in Sampford Brett, in the county of Somersetshire, in each of which parishes he is the proprietor of by far the greatest part of the lands. In the last-mentioned parish, where there is not any common or waste, a field of excellent land is allotted by him in small parcels, to the agricultural labourers and mechanics, at the rate of 40s. an acre. Travellers along the turnpike-road by the side of it may, almost any season of the year, form some estimate of the comfort thus afforded, by the luxuriant crops produced. But the admirable cultivation of the land, and the punctuality and gratitude with which the small rents are paid, afford the most satisfactory conviction of the benefits of the system, the desire to further and promote which occasions this supplement to the just notice taken in your last number, of the benevolence of this excellent landlord.—*Exeter and Plymouth Gazette.*



*Plymouth.*—The election for the vicarage of Charles, vacant by the death of the late Dr. Carne, took place at the Guildhall in this borough on the 5th December. The Mayor and Commonalty are the patrons, and it being understood that the election would be an open one, as many as sixteen candidates declared themselves competitors for the vacant benefice. More than half that number complied with the requisition of the parishioners in vestry, and preached probationary sermons in the parish church, but eight only sent in the testimonials demanded by the Corporation, (the rest having previously retired from the contest,) and of these, five proceeded to the poll: the Rev. S. Courtney, minister of Charles chapel; the Rev. W. J. Birdwood, of Marylebone, London; the Rev. F. Pym, late curate of St. Just, Cornwall; the Rev. S. Rowe, minister of St. Paul's, Stonehouse; and the Rev. R. Luney, late curate of Bickleigh. The first of these gentlemen was the successful candidate, and the Mayor immediately on the close of the poll having declared Mr. Courtney duly elected as Vicar of Charles, affixed the common seal to the deed of presentation accordingly. So great was the interest manifested, that electors were brought down from the metropolis to vote on the occasion. The new vicar was formerly curate of the parish during the incumbency of the Rev. Dr. Hawker.

*Plymouth and Stonehouse Trinitarian Bible Association.*—This association has been dissolved, as a local body, but many of its members have transferred their subscriptions to the parent society.

#### DORSETSHIRE.

The church at Kingston, in the Isle of Purbeck, requiring extensive repairs, has, with its tower, been entirely pulled down, and is now being rebuilt in a most substantial manner, and in a beautiful style of Gothic architecture, at the sole expense of the Earl of Eldon.

Thursday, Dec. 6th, was observed in all the towns in the county of Dorset, in compliance with the wish expressed by Dr. England, archdeacon of Dorset, as a day of praise and thanksgiving to Almighty God, for his merciful bounty in dispensing an abundant harvest, and in assuaging in this part of the kingdom the direful pestilence which has elsewhere raged. In Dorchester and other places, all business was suspended, the churches were opened, and every thing bore the hallowed appearance of a peaceful sabbath. The attendance on divine worship was unprecedentedly numerous, and the excellent and appropriate sermons delivered were attentively listened to by devout congregations, offering up to the throne of Eternal Grace the heart-felt tribute of praise, that He who is over all forgets us not in the hour of national or individual calamity.—*Exeter Gazette.*

#### GLOUCESTERSHIRE.

*Gloucester Auxiliary Temperance Society.*—The first annual meeting of this Society was held on Friday the 7th Dec. The Bishop of Gloucester presided, and in opening the business of the meeting, his Lordship delivered an address, in which the moral and physical evils of intemperance, the aptitude of the Society's principles and practice to prevent a succession of those evils, and the duty of Christians to co-operate in promoting the interests of the Society, were clearly and strikingly exhibited. His Lordship admired the practice of entire abstinence from ardent spirits, except for medicinal purposes; he not only thought it salutary, but he was of opinion that it presented an easy and efficient means of exterminating one of the most fertile causes of drunkenness; and in confirmation of this opinion, his Lordship alluded to an extract from the writings of a great moralist, which may be found in Paley's Moral Philosophy, viz.: "That the easiest, as well as the most excellent way of being virtuous, was to be entirely so." At the conclusion of the meeting, his Lordship also announced that he had become the patron of the Society, and that he would cheerfully and zealously promote its interest by all the means in his power. There was also a meeting of the Society in the evening, and both were most respectably attended. The following medical testimony, which was signed by almost all the medical gentlemen of the city, was read at both meetings:—"We, the undersigned, do hereby declare, that in our opinion ardent spirits cannot be regarded as a necessary, suitable, or nourishing article of diet; that they have not the property of preventing the accession of any complaints; but may be considered as the fruitful source of numerous and formidable diseases, and the principal cause of the poverty, crime, and misery, which abound in this country; and that the entire disuse of them, except under medical direction, would materially tend to improve the health, amend the morals, and augment the comfort of the community."

#### HAMPSHIRE.

At St. Paul's vestry room, Southsea, by aid of subscription (to-day being the Saturday before Christmas day), 130 of the poor of the district were supplied with clothing, each person paying a small portion of the value of the article received.—*Hampshire Telegraph.*

#### HEREFORDSHIRE.

*London Hibernian Society.*—A meeting was held on behalf of this society, on Friday the 14th Dec., in the chancel of St. Peter's Church, in Hereford. In the absence of the Vicar the chair was taken by the Rev. W. A. Evanson, Vicar of Blewbury, Berks, who, with Captain Banks, R.N., secretary of the society, detailed its object and operation. Sermons were also preached by

Mr. Evanson on Sunday, in the morning, at Leominster church, and in the evening at St. Peter's, Hereford. The collections at the several places were as follow, viz.: Collected at the meeting, 8*l.* 12*s.* 1*½d.*; at Leominster church, 7*l.* 15*s.*; and at St. Peter's church, 11*l.* 11*s.* 6*d.*: total, 27*l.* 18*s.* 7*½d.* The society had last year 1,569 schools in various parts of Ireland, containing 90,058 pupils, of whom a large proportion are Roman Catholics. Scripture reading is the predominant and almost sole object of instruction in those schools.

The ample and annual donations of food and clothing, given by John Higford, Esq. to the cottagers on his extensive property at Abbey Dore, was distributed on the 24th Dec. to the great comfort of the objects of his beneficence.

The Rev. Benjamin Lawrence, of Gloucester Place, New Road, Marylebone, a native of the county of Brecon, has presented the handsome donation of 50*l.* to the building committee of the infirmary now erecting at Brecknock.

The prisoners in our county gaol return their humble and grateful thanks to the Rev. Edmund Eckley, of Tillington Court, for his kind annual donation of beef for their Christmas dinner. And also beg to return their sincere thanks to the Lord Bishop of Hereford for his Lordship's donation of two guineas.—*Hereford Journal.*

#### HERTS.

*St. Alban's Abbey.*—Since we formerly called attention to the dilapidated state of St. Alban's Abbey, some temporary repairs have been effected, which remove all immediate cause of apprehension of the security of that portion of the building which had been in the most ruinous condition. The portion alluded to formed a part of the nave of the church, which fell down in February last, and excited fears, which have happily turned out to be unfounded, for the stability of the whole edifice. Subsequently to this fall, it was ascertained that the roof of the nave, west of the part where the accident happened, was in a very dangerous state. The repairs of the part which had actually fallen were accomplished at an expense under 350*l.* The estimate for the repairs of so much of the roof of the nave as is in a dangerous state, is under 750*l.*; and this estimate having been approved of at a meeting of the subscribers, the repairs are now in progress.

It is gratifying to learn that the restoration of this ancient and superb temple—associated as it is with the earliest and most spirit-stirring recollections of our history—is not only practicable, but determined upon. At the public meeting held in London last summer, it was stated that such restoration could not be effected at a sum less than 15,000*l.* Since then, a minute survey, at the request of the subscribers, has been made by Mr. Cottingham, the

learned and able restorer of Rochester cathedral, and St. Magdalen's chapel, Oxford. He reported, on the 1st of Nov., that the foundation walls and main arches of the church were in such a substantial state as to last for centuries, with a very trifling repair; but that the roofs of the north and south transepts, and the east end of the nave, were extremely insecure, the ends of many of the main timbers being so rotten as to lose their geometrical bond and dependence on the walls; the great window of the south transept, and several of the minor windows, were also reported to be in a ruinous state. He estimated the expense of putting the whole fabric into a complete substantial state of repair at 5,700*l.*, or scarcely more than one-third of the sum at which it was previously estimated.

About 2,000*l.* of this sum has been subscribed, still leaving 3,700*l.* to be collected. A meeting was announced to be held at the Thatched House, with the view of giving information on the actual state of this interesting and hallowed edifice, and of soliciting the public support in completing the sum necessary for its restoration; but it has been postponed in consequence of the dissolution of Parliament and the elections, which has occasioned the departure from town of many persons of rank and influence who take a deep interest in the measures in progress for the preservation of this august and magnificent pile of our ancient sacred architecture.

It may be stated, as an interesting fact, that Mr. Cottingham, in making the repairs of the nave, opened twenty windows in that part of the building, which had been rudely closed with common brickwork, probably since the days of Cromwell. The flood of light thrown into the church by this restoration has an effect indescribably beautiful.—*Old England.*

#### KENT.

*Goudhurst Blanket Club.*—A very useful, though unpretending Society exists at Goudhurst under this name, which has been the means of doing much good. The terms of admittance consist in the payment of a subscription of 1*d.* per week, which entitles any poor person to become a member, and also a penny a year towards the expense of management. At the end of the year the members receive either a blanket or some flannel, some calico or stockings, according to the amount of the subscription, to which as much is added from the general stock of the Society as the state of the funds will allow. This club has been in existence 7 years, during the last 4 of which there have been 230 subscribers. The whole number of blankets distributed is upwards of twelve hundred, together with a great quantity of flannel, calico, and stockings. The funds of the Society are aided by donations, and there



is not a respectable person in the parish whose workmen, dependents, or connexions, have not been materially benefited by it. A plan of this description is well worthy the attention of those whose means of doing good are not equal to their wishes.

Since 1822 the dean and canons of Canterbury have expended upwards of 29,000*l.* on the repairs and decorations of the cathedral. That sum is exclusive of the expense of rebuilding the Arundel Tower, which has already cost 22,000*l.* and will cost 5,000*l.* more.

The following reply was lately returned by his Grace the Archbishop of Canterbury to an address of the Clergy:—

“*Mr. Archdeacon and Gentlemen of the Clergy.*—I have derived the highest satisfaction from receiving your address, to which, as speaking the sense of a numerous and most respectable body of the clergy, on matters of vital concern to the church, I attach a more than ordinary importance.

“Your expressions of respect and kindness towards me demand my grateful acknowledgments; and I accept, with peculiar pleasure, your assurances of confidence in my judgment, recollecting how short a time has elapsed since you heard from myself a public declaration of my sentiments in regard to the principal objects which engage our attention at the present crisis. But, far beyond the gratification of any personal feeling, is the satisfaction I derive from your disposition to confide in the heads of the church, and to co-operate with them in any practicable measures of improvement which may be suggested by the results of inquiry, and which, on due consideration, shall appear to be safe and effectual.

“That this determination on your part will be met by a corresponding disposition on ours to consult the wishes of the parochial clergy, and defer to their practical experience, you cannot doubt. To cordial union, and concurrent exertion, in humble reliance on the divine blessing, we must look for the means of averting the evils which threaten the church.

“Distrust, dissensions, and jealousies will impair our power of defence, and may eventually cause our ruin. It is only by divesting our minds of passion and prejudice, and directing all our endeavours, without regard to popular clamour on the one hand, or private interests on the other, to the common good, that we can hope to succeed in repairing the decays, removing the blemishes, and increasing the efficiency of our venerable establishment, without endangering its stability. These objects have been constantly in my view since the affairs of the church were placed under my more immediate charge, by my advancement to the metropolitan see. Inexcusable, indeed, should I be, were I now to shrink from my duty, more especially

when the course which I have taken is sanctioned by your approbation; when I am encouraged to proceed by your expressions of sympathy, and offers of assistance; and when I am assured of the benefit of your prayers.”

#### LINCOLNSHIRE.

The Hon. Mrs. O'Brien, of Blatherwycke, has adopted a plan with reference to the poor of that parish, by which each person is encouraged to deposit a certain sum weekly with her, or her agent, which remains so deposited for a given time,—say six, nine, or twelve months; at the expiration of which time, the sum accumulated is made double its amount, by the liberality of Mrs. O'Brien. An order is then given to each subscriber to repair to a suitable shop in the neighbourhood for clothing at the exact cost price, the regular profits of the articles (in addition to the above) being charged to the account of Mrs. O'Brien.—*Lincoln Mercury.*

*Stamford.*—We regret to state that that beautiful relic of ancient grandeur, St. Leonard's Priory, fell down on Wednesday the 5th instant. This has long been considered as one of the finest specimens extant in the kingdom of Saxon architecture.

One of the most valuable pieces of preferment in England, connected with public education, is now in the gift of the Mayor of Stamford. By the death of the Rev. R. Atlay, who had been for more than half-a-century the Head-Master of the Grammar-School of the town, that important office is vacant; the income of the master (from real estates) has for some time exceeded 600*l.* a-year, and will be further considerably increased as leases expire. The town, and the whole country, have an incalculable interest in the exercise of this high patronage; and it is a matter of great gratification to all who know the present independent and honourable Mayor, that the vacancy should have occurred when it is in his power to appoint a proper successor to the office. The school was founded by Alderman Radcliffe, who in 1430 gave lands and tenements in Stamford for its perpetual maintenance; and it is the subject of an Act of Parliament, Edward VI. (1543).—*Stamford Mercury.*

#### MIDDLESEX.

*Juvenile Crime.*—On Thursday the 29th Nov., at a meeting of the Magistrates, for the county of Middlesex, the Grand Jury made their presentment for the present session. The following are the topics to which they more especially direct the attention of the Legislature:—“1. The insignificant character of the crime committed. 2. The very juvenile age of the culprit. 3. The carelessness with which tradesmen expose their goods. 4. The recklessness with which indictments are preferred and followed up by both rich and poor. With reference to the second,

consideration, which was the most important of all, is the extreme youth of the culprits, most of whom are reported to us to be about 14 years of age, many as young as 12, and some few not more than 10. Whatever may be the cause of such youthful depravity, and whether susceptible of remedy or not, of this the Jury feel agreed, that the baneful effect of commitment may be diminished, whereby the innocent are to be saved from guilt, and the guilty from becoming worse, which is not the case at present, seeing that the accused, whether innocent or guilty, are immediately so placed that they must become bad, whether from being made to herd together free from restraint, or from the contamination resulting from the company of their seniors both in age and crime. Nor is this the whole evil, for monstrous as it is, both in theory and practice, the innocent are, by the present system, treated for a time precisely as criminals, an outrage wholly at variance with the principles of our free Constitution, as well as repugnant to the spirit of the English law. And the Jury are strongly impressed with the belief, nay conviction, that for all juvenile delinquencies, except those of a very atrocious character, a common prison and the bar of the Old Bailey are the worst possible remedies—the former as affording no good example whatever, and the latter that terrible example only, which kills while it professes to cure; for it is but too well known, that he who has once made his appearance at that tribunal, be he old or young, must afterwards be considered as a lost man."

The Agricultural Employment Institution is daily receiving renewed support. The patronage of the Dukes of Cumberland, Sussex, and Gloucester, with the powerful assistance of the noble Vice-President, leaves no doubt of its entire success. The Lords Grosvenor, Dover, Salisbury, and other noble and influential persons, have recently connected themselves with the government of the society.

Sunday morning, Nov. 25, the Bishop of London preached to a numerous and respectable congregation, at the parish church of St. Sepulchre's, Snow-hill, on behalf of the Boys' Parochial School, in which 51 poor boys are instructed and clothed. The Right Rev. Prelate took his text from Isaiah, chap. liv. v. 13; and enforced, with much earnestness, the importance and necessity of educating the children of the poor in the principles of the Christian religion. He said that no less than 900,000 children were educated in the National Schools, at a very small expense, in addition to those who received an education and were clothed in the Parochial Schools, which he hoped to see incorporated with the National Schools. Much, however, remained to be done, for there were not less than 100,000 children, between the

ages of six and sixteen years, in that great metropolis alone, without the means of education. Of these, 2000 were let out to beggars, for the purpose of imposing on the benevolent. He hoped the time was not far distant when there would be a National School in every parish, for the education of the children of the poor, founded on the Gospels. He regretted that many of the higher and middle classes did not give their sons and daughters a religious education. An education not founded on the Holy Scriptures and on the divine truths of the Christian religion was of little use. He made an earnest appeal on behalf of the charity, and trusted the merchants and traders of London would zealously cooperate in diffusing religious education among the lower classes. A liberal collection was made after the sermon.

A meeting of the Association for the Relief of the Poor of the City of London and parts adjacent, was held on Wednesday evening, Dec. 5, at the London Coffee-House, Ludgate-Hill. The Rev. Isaac Sanders, A.M., the Vice-President, having taken the chair, Mr. Phipps read the report, which stated, that since the commencement of the association, the objects of its regard, to receive coals and potatoes at a reduced price, had progressively increased, and their applications had been more numerous and urgent. From the 12th of December last to the end of March upwards of 6000 families, consisting of between 30,000 and 40,000 individuals, had benefited by the association. But for the timely assistance which this association had afforded to the labouring population (the report continued), thousands must have perished who were unable from want of employment to provide themselves with fuel and food.

The first English charity school was opened in Westminster, in 1698, as an antidote to the Jesuits' "Charity Grammar Schools" in the Savoy. Two other Schools, St. Botolph's, Aldgate, and Norton Falgate, were established at about the same time.

*St. Paul's School.*—On Tuesday, Dec. 18, the young gentlemen educating at the above school gave their winter course of public orations in the presence of several distinguished members of the church, and numerous eminent gentlemen connected with the learned institutions of the metropolis. Amongst those present we observed the Rev. Mr. Tate, of Richmond; Rev. Mr. Peacock, of Trinity College, Cambridge; Mr. Mirabone (a Danish gentleman, sent by the King of Denmark, for the purpose of enquiring into the nature of the scholastic institutions and system of education in this country); Mr. Pettigrew; Mr. Ellis, of the Merchant Tailors' School; Mr. Carlisle, of the Antiquarian Society; Mr. Kempe, &c. The visitors were received by the Head Master and Junior



Masters; and about half-past one o'clock the declamations commenced, and were delivered in the following order by the young gentlemen whose names are prefixed, viz. :—

Master Ebsworth	{ Abdicatē Dictatoris Augusti Caesar	Abdit Privatus ut altam.
.. Knox ...	{ Dormiat Augustus Caesar.	
.. Tatlow ..	{ Olynth II.....	Demosthenes.
.. Kempe ..	{ Michael.....	
.. Roberts ..	{ Adam.....	Milton.
.. Jowett ..	{ Eve.....	
.. Brodrick	{ Titus Manlius.....	Livy.
.. Windle ..	{ Vulcanus.....	Æschylus.
.. Ebsworth	{ Robur.....	Virgil
.. Day.....	{ Mater Euryals.....	Æschylus.
.. Coke.....	{ Prometheus.....	Juvenal.
.. Pollock ..	{ Sat. X.....	Milton's Comus.
.. Eddis ..	{ Attendant Spirit.....	Lucian.
.. Hawkins	{ Menippus.....	
.. Finch ..	{ Philonides.....	

Each young gentleman acquitted himself in a style of excellence as regarded correctness of diction, freeness of delivery, and propriety of action, which does great credit to their able preceptors, and their own industry and talents. It would be almost invidious to mention by name those whom we considered to be most proficient, where all were so good, but we cannot refrain from saying that the declamation of Masters Ebsworth, Roberts, and Eddis (the latter quite young), met with deserved marks of approbation from their friends and the numerous visitors. The whole terminated before three o'clock.—*Morning Paper.*

The East India Company has given 500*l.* towards the erection of a church at the Cape of Good Hope.

The following is a general bill of the Christenings and Burials within the City of London and Bills of Mortality, from Dec. 11, 1831, to Dec. 11, 1832.

	Christened.	Buried.
In the 97 parishes within the walls ... ..	926	1,293
In the 17 parishes without the walls ... ..	4,492	5,441
In the 24 out-parishes in Middlesex and Surrey, and at the additional churches belonging to the same ...	17,724	17,310
In the 10 parishes in the city and liberties of Westminster... ..	3,832	4,562
Of the number buried were—		
Stillborn ... ..	912	
Under 2 years ... ..	5,443	
2 and under 5 years	2,678	
5 ... ..	1,270	
10 ... ..	1,113	
20 ... ..	2,215	
30 ... ..	2,749	
40 ... ..	3,086	
50 ... ..	3,041	
60 ... ..	2,949	
70 ... ..	2,194	
80 ... ..	848	
90 ... ..	105	
100 ... ..	1	
103 ... ..	1	
108 ... ..	1	
Increase in the burials reported this year, 3,269.		

## NORFOLK.

*Savings Bank.*—The annual meeting for auditing the accounts of the Lynn Savings Bank was held on Monday, 3rd Dec. From the general statement it appears, that the number of accounts is 927, the sums deposited amounting to 26,820*l.* 3*s.* 11*d.* Interest added to the several accounts, 841*l.* 17*s.* 7*d.*; making a total due to depositors on the 20th Nov. last, of 27,662*l.* 1*s.* 7*d.* Upwards of 500 of these accounts are under 20*l.*, and 249 of them under 50*l.* The advantages derived from these establishments are evinced by the formation and encouragement of habits of sobriety, industry, and economy.

## NORTHAMPTONSHIRE.

On Sunday, Dec. 8th, the sum of 2*l.* 18*s.* 6*d.* was collected in the parish of Charlwelton (after a sermon preached in pursuance of the King's letter), for the benefit of the National School Society.

On Monday, Dec. 3rd, the Rev. W. Wales was elected by a large majority to the Vicarage of All Saints, Northampton. There were fifteen other candidates.

## OXFORDSHIRE.

*Oxford.*—A Committee has been formed in this University for the purpose of co-operating with the London Meeting, for the expression of respect to the memory of Sir Walter Scott, and for perpetuating in the line of the Baronet's descendants the mansion of Abbotsford, its library, and rare antiquarian collections.

## SURREY.

The rector of Sutton last year let to 20 labourers one quarter of an acre of good land, at the rent of 10*s.*, free of all charges, requiring exact payment of 2*s.* 6*d.* quarterly. The average produce of this first year, as returned to him by each occupier, is 3*l.* 11*s.* 5*d.*, so that in addition to the great comfort of having gardens to go to for vegetables for their families, they have no inconsiderable profit to enable them to obtain other little comforts, with the prospect of deriving still greater advantage in future by the improved cultivation of their land.

## SUSSEX.

It is said that a new church is about to be erected without the North-gate, in the parish of Subdeanry, Chichester, it being by far the largest parish in that city, and at present without a church. It is supposed that the building will be commenced in March next. Subscriptions to a considerable amount have been already collected.

*Agricultural Labourers.*—Mr. Baron Gurney, in charging the grand jury at Lewes, on the 24th Dec., observed that the increase of crime was alarming, and he thought it was owing to the ignorance of the people and want of employment. Youth ought to be instructed; but education, and even

religious instruction, would be found comparatively useless, if they were afterwards left in a state of idleness—unless employment were found, and a fair remuneration for labour given to them. He meant by this a sufficient reward to the labourer without taking his wages out of the poor rates: not by giving large sums to a man because he had a large family, whilst small wages were given to a single man. The latter ought to be fairly remunerated, that he might lay something by against the time when he should marry, to enable him to furnish his cottage comfortably, and to bring up his family decently, without becoming a pauper. If the farmers and others did not enable him to do this, he became of course a pauper. He believed that by the illegal custom of paying labourers partly by wages and partly by poor rates, the farmer was, even in a pecuniary point of view, a loser; but what was much more to be lamented, this practice destroyed all sympathy between the labourers and their employers. He earnestly recommended to the nobility, gentry, magistrates, and farmers, to endeavour to arouse in the breasts of the labourers a spirit of independence. Let those who possess property and influence assist; let the well-disposed of all classes endeavour to support the laws, suppress wickedness and crime, find employment for the industrious, and this country would again become happy and prosperous.

[It is much to be lamented that persons of high station and character should mention evils without suggesting any practical remedy; and they lead the poor to think that the magistrates can do what is far beyond their power.]

#### WARWICKSHIRE.

*Education and Reform of Juvenile Offenders.*—The fourteenth Report of the Warwick County Asylum, for the above benevolent object, states that 80 youths, some stained with crimes of the deepest die, and on whom sentence of death had been passed at the bar, have, by the Divine blessing on this institution, been reclaimed from their downhill path of guilt, and are now living in confidential situations, and discharging important duties in society; and be it recorded to their credit, that many of them occasionally visit the Asylum to express their gratitude, in having been rescued from the perils of their friendless and exposed condition, and trained up, not only in habits of industry, but to know their God, their Saviour, and their duties to man.

#### YORKSHIRE.

At the twenty-ninth half-yearly meeting of the Trustees and Directors of the Leeds Savings' Bank, held on the 19th Dec., it was ascertained by the accounts produced by the Secretary, that, since the commencement of that valuable institution, 8175 persons have paid into the bank the sum of 339,559*l.* 11*s.* 11*d.*, and have, as

their occasions required, withdrawn the sum of 23,238*l.* 10*s.* 1*d.* The interest money withdrawn bears a very small proportion to the interest accumulated; and, including such accumulation, there remains the sum of 145,602*l.* 12*s.* 11*d.* at the disposal of the present depositors, being an increase of 1260*l.* 0*s.* 11*d.* since May.—*Leeds Intelligencer.*

*The Rev. Matthew Johnson, of Leeds.*—A correspondent at Keighley informs us, that when this Rev. Divine lately made his appearance to preach at that place, his congregation nearly deserted him for his conduct at the Leeds Workhouse Board, on the subject of the Anatomy Bill; the Keighley people thinking his preaching and his practice did not harmonize together.—*Leeds Patriot.*

*General Thanksgiving Day.*—In compliance with the recommendation of the Board of Health, and the injunction of the Mayor, Wednesday, Dec. 5, was observed in Leeds as a day of solemn Thanksgiving to Almighty God for his merciful interposition in checking the ravages of the fatal disease by which this town has lately been visited. Nearly all the shops and mills in the town were closed, and divine service was performed in most of the churches and chapels.

*Church of England Missionary Association.*—An Association has been formed in the parish of Rawmarsh, near Rotherham, Yorkshire; called the Rawmarsh Church of England Missionary Association, as an Auxiliary to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, and to the Church Missionary Society for Africa and the East. Meetings for its formation were held in the school-room of the parish on Tuesday, 11th Dec., when the chair was taken by the rector, the Rev. John James. In the morning, letters were read informing the meeting, that Lord Viscount Milton, Lord Viscount Galway, and William Wilberforce, Esq., had consented to become Patrons of the Association. The Rector of the Parish was appointed President, and the following clergymen and other gentlemen were appointed Vice-Presidents:—viz., Rev. J. Lowe, Prebendary of York; Rev. Dr. Milner; R. Hodgson, Esq.; H. Walker, Esq.; Rev. J. Blackburn; Rev. R. Wilberforce; H. J. Firth, Esq.; Rev. G. Rolleston; C. D. Faber, Esq.; Rev. J. A. Stephenson; Rev. E. S. Townsend; W. Newman, Esq.; T. Walker, Esq.

The Rev. W. Ellis accepted the office of Treasurer, and Rev. George Greaves, Curate of the parish, that of Secretary.

The meetings were numerous attended by the parishioners, and the collections amounted to 11*l.* 10*s.* 3*d.*

Thursday, Dec. 6, was very generally observed at High and Low Harrogate with great solemnity, as a day of Thanksgiving to Almighty God for our entire preservation from the cholera.—*Leeds Intell.*



## WALES.

Sunday evening, 2nd inst., Chepstow Church was, for the first time, lighted with gas.

Monday, the 26th inst., the foundation stone of a new building for a parish school at St. David's, Brecon, was laid by Lloyd Vaughan Watkins, Esq., of Pemoyre, who delivered an excellent address on the occasion. A school has been for some time held in the church, and many of the respectable inhabitants have kindly rendered their assistance as teachers.

Dec. 24.—In consequence of the defalcations of the late clerk to the Carmarthen Savings' Bank, Lord Dynevor, with a munificence worthy of record, has paid in full all deficiencies of those depositors of their hard earnings under 10*l*.

## SCOTLAND.

*Presbytery of Ayr.*—It was proposed, seconded, and unanimously agreed to by the Presbytery of Ayr, that the last Sabbath of the year be observed in all the parish churches within the bounds of the Presbytery, as a day of thanksgiving to Almighty God for his goodness in blessing us with an abundant harvest, and in removing from this district of the country the pestilence with which it has lately been visited; and that intimation of this be given from the respective pulpits on the Sabbath immediately preceding.—*Scottish Guardian.*

*Glasgow Bible Society.*—The Anniversary Meeting of this Society took place on the 16th Dec., Mr. Henry Paul was called to preside, and the proceedings were opened with prayer by the Rev. Dr. Symington, of Paisley. After a few words from the chairman, the Rev. Dr. Willis read the report, which stated the issue of Bibles at 3,275, and of Testaments 2,725, for the past year among the poor; but laments the deficiency in the funds.

*Edinburgh University.*—We are glad to find that this winter the students attending the University are likely to be more numerous than for many years preceding. During the few days that the album of the College has been open for the insertion of names, upwards of 500 students have entered, and most of the classes seem crowded with auditors. We have heard that an absurd report has gained ground in the South, and been industriously circulated in London, that, in consequence of the prevalence of cholera, the Edinburgh University would not be opened this Session. The fact is, that no town or hamlet in Great Britain is less to be feared on account of this disease than Edinburgh. In proportion to its great population, it has suffered less than almost any other place; and from the nature of the city, divided so completely into an old and new town, the different classes of society can be more completely kept apart from each other than is at all practicable in more mixed cities. Happily, too, even solitary cases of cholera

seem now to be on the rapid decrease.—*Caledonian Mercury.*

## IRELAND.

*Libel on the Church.*—In the Irish Court of King's Bench, on Friday, 7th Dec., Messrs. Brown and Sheehan, publishers of the *Comet* newspaper, were found guilty of "contriving to bring into public scandal, infamy, and contempt, the ministers in Ireland of the United Church of England and Ireland, and to excite in the minds of his Majesty's subjects in Ireland feelings of hostility towards and against such ministers, and to expose such ministers to personal violence and outrage, and to cause it to be believed that such ministers were guilty of oppression, cruelty, hypocrisy, and extortion, and had instigated and promoted the shedding of human blood." The libel was published on the 28th of April last.

*Destruction of Loughrea Church by Lightning.*—During the violent thunder storm with which the above town was visited on Sunday morning, the entire of the new and handsome church was completely demolished, about the hour of ten o'clock, a.m. The lightning first struck upon the spire, which it instantly destroyed, and in its fall upon the roof of the edifice, reduced the entire building to the ground. Had this awful event occurred a few hours later, during the performance of Divine worship, we should have a still more melancholy duty to discharge.—*Galway Paper.*

The census of the members of the Established Church resident in Belfast, is nearly complete. The number ascertained amounts to nearly 14,000, exclusive of Ballymacarnett, which is now part of this borough.

*Murder of a Protestant Clergyman.*—The Rev. Charles Ferguson, rector of Timoleague, was assassinated on the road between that place and Bandow, on Saturday morning, Dec. 15. He had been driving in a gig with Mr. Swete (who escaped to tell the melancholy story), when he observed a crowd of people approaching. He fled, and took refuge in a house, where the atrocious deed was effected.

*Attack on a Protestant Clergyman.*—Sunday evening, as the Rev. Charles Caulfield was on his return from Kilcooly Church, he was met by five ruffians close to the demesne of Woodsgift, the seat of his father-in-law, Sir R. St. George, Bart., one of whom knocked Mr. Caulfield off his horse by the blow of a stone, or some other missile. While down the ruffians searched all his pockets, in the expectation of finding fire-arms; but not procuring any they went away. Mr. Caulfield is suffering considerably from the effects of the savage treatment which he received. The only thing remarkable is, that these monsters did not deprive this unoffending gentleman of life, as it is now so much the course to butcher the Clergy of the Established Church.—*Kilkenny Moderator.*

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Highest.....	85	83½	91½	Shut.	102½
Lowest.....	82½	82	89½		90½
	Long Anns.	Bank Stock.	India Stock.	Exchequer Bills.	India Bonds.
Highest.....	16½	189	Shut.	31 pm.	22 pm.
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Leeds and Liverpool do.....	455	20	Atlas Assurance do.....	10.10	10
Regent's do. ....	16.10	13.6	British Commercial ditto .....	5.12.6	5.6
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Liverpool and Manch. Railway	181	8.10	King's College, London .....	80	

**LONDON MARKETS.**

CORN EXCHANGE.—Monday, December 24.

	s.	s.		s.	s.
Old red Wheat, generally.....	39	to 43	Potatoe Oats .....	20	to 25
Superior ditto .....	50	.. 54	Indian Corn .....	28	.. 32
New ditto .....	40	.. 44	Large Old Beans .....	28	.. 37
Old white ditto, generally .....	43	.. 53	New ditto .....	26	.. 34
Superior ditto .....	54	.. 58	Old small ditto .....	38	.. 44
New ditto .....	41	.. 59	New ditto .....	36	.. 40
Making Barley .....	26	.. 36	Old Tick ditto .....	36	.. 42
Grinding ditto .....	22	.. 25	New ditto .....	33	.. 38
Brank .....	28	.. 30	Grey Peas.....	35	.. 38
Rye .....	30	.. 34	Hog ditto .....	33	.. 35
Malt .....	42	.. 62	Maple ditto .....	36	.. 33
Feed Oats .....	15	.. 20	White Boiling ditto .....	38	.. 45
Poland Oats .....	17	.. 22	White non-boiling ditto .....	34	.. 36

BOROUGH HOP MARKET.—Monday, December 24.

	1880.		1881.		1882.	
East Kent - - - in pockets	5l 5	to 6l 5	7l 7	to 8l 10	8l 8	to 10l 10
Ditto - - - in bags -	4 10	.. 5 5	5 15	.. 6 15	7 10	.. 9 0
Mid Kent - - - in pockets	4 15	.. 6 0	6 6	.. 7 10	7 10	.. 9 0
Ditto - - - in bags -	3 15	.. 5 0	5 5	.. 6 0	6 10	.. 8 0
Sussex - - - in pockets	3 15	.. 5 0	5 5	.. 6 10	6 6	.. 7 7
Ditto - - - in bags -	3 10	.. 4 4	4 0	.. 5 0	5 10	.. 6 6
Essex - - - in pockets	0 0	.. 0 0	0 0	.. 0 0	0 0	.. 0 0
Ditto - - - in bags -	0 0	.. 0 0	0 0	.. 0 0	0 0	.. 0 0
Farnham - - - in pockets	0 0	.. 0 0	0 0	.. 0 0	12 0	.. 14 0
Ditto - - - in bags -	0 0	.. 0 0	0 0	.. 0 0	10 0	.. 12 0

SMITHFIELD.—Dec. 24.

To sink the offal per stone of 8lb.

	s.	d.	s.	d.		s.	d.	s.	d.
Prime Oxen.....	3 10	a 4 4	4		Inferior Sheep.....	2 2	a 2 6	4	
Inferior .....	2 2	a 2 4	4		Calves .....	3 0	a 4 8	4	
Prime Sheep .....	4 0	a 4 8	8		Pigs .....	3 4	a 5 0	0	

LIVE CATTLE AT MARKET.

Beasts, 1,023 | Sheep, 7,580 | Calves, 36 | Pigs, 130.

## NOTICES TO CORRESPONDENTS.

*Exact Copy of a Letter received Dec. 6th.*

"Of course poor Archdeacon Hodson (see page 403) must be disparaged; reputed to be an Evangelical, I wish our Church had MANY such laborious clergymen. And then in the same page we have Hook of Coventry—a dry Vol. with a shew of learning, the stile most laboured, affected, and complex; but *he is not* an Evangelical. Can any one doubt which Vol. is calculated, under the Divine blessing, to be the most useful? Prejudice is a sad thing! But this sort of thing runs through the British Magazine."

The Editor has to apologize to Archdeacon Hodson for the annoyance which he fears will be caused to him by such a letter as this, not merely so discreditably to the writer in style, but so unlike, in spirit and temper, what Archdeacon H. would approve. But it is mentioned because two or three attacks of the same kind have been made on the Editor, with exactly the same injustice. Instead of any attempt to disparage Archdeacon H., much, though not too much, praise is bestowed on his work. No allusion whatever is made to *any doctrine* in the Sermons; but it is merely observed that in one sermon a particular doctrine is not explained at all, though the sermon is called an explanation of it. In another case, the Editor was accused of shameful party feelings simply because it was observed that Mr. Bulteel (a person disclaimed, as at least the Editor believes, by every party) was almost forgotten. What can possibly be done with persons who indulge such feelings as these? The Editor stated, *with the greatest sincerity*, in his opening address, that he earnestly wished to avoid every topic which could excite disunion, and he puts it to the candid of all parties to say whether this pledge has not been redeemed. He can most seriously and earnestly repeat it, and say that he has nothing more at heart than, as far as his little powers extend, to promote union between those who differ. To the candid of all parties, who may see any use in this Magazine, the Editor makes his appeal again for protection against such a spirit as this. To Mr. Hook no apology is necessary. No man can be annoyed, far less injured, by the criticism of such a person as the letter-writer. Indeed the Editor rejoices to have this opportunity of expressing his increased value for Mr. Hook's work in proportion as he has become better acquainted with its ability, learning, and piety.

Will "Clericus" ascertain the facts about the tracts mentioned in the *Evangelical Magazine*? The Editor has had no time. Indeed the great use of this Magazine would be that individuals should themselves *obtain* and communicate information through it. For one person cannot, however anxious, attend to all the circumstances of daily interest.

"C. J." is informed that affixing the prices would make each article liable to stamp duty.

An "Unbeneficed Clergyman" is requested to examine the Clergy Assurance Society, and see whether it would not answer his purpose. If not, his letter shall be printed.

"Rusticus" is begged to send some papers on Church Rates, which will gladly be inserted.

The Editor begs to recommend to his readers an article on Church Reform in the new Number of the *Quarterly*. It is a source of sincere pleasure to him to find the same views which this Magazine has advocated, advocated with so much power and earnestness in a publication of such immense circulation and high character as the *Quarterly*.

This month contains an account of a plan for Tithe Commutation in the parish of Stoke-upon-Trent. The Editor saw the other day in a new topographical work a statement that the late Rector of that parish, the Dean of Lichfield, had given £3000 to build a church there. On inquiry, it appears that this is a very small part of his great munificence to the parish. Could any one from Stoke supply the exact particulars?

The Editor begs to observe that, as the type is enlarged in the *Correspondence*, this of course cuts short the quantity which *can* be given, a circumstance which he views with regret. All that can be given, *shall*. He would only request correspondents to be as brief as they can, not indeed suppressing either facts or arguments, but just taking the trouble to go over their MS. once, and strike out superfluous words and phrases which only repeat what has been said before. It may be mentioned here that of course the letters of persons giving their names always have precedence over others.

"A Country Rector" will find that every one of his suggestions have been anticipated by at least five or six Church Reformers.—"A Middlesex Vicar's" plan of Reform is deferred unavoidably till the next number.—"A Member of the Church of England's" letter about Latin and Greek shall be attended to in future numbers.—"Canonicus" is thanked for his very sensible letter, and reference to the 72nd canon respecting private appointments of fests, &c.—"W. D. V's" paper is received.

The Editor will be very thankful indeed to T. S. of Coventry, for communications like that which he has now made. Of course unpublished matter is most desirable.

The gentleman who sends an article desiring that it may be read and returned if not used, in a few days, is informed that this is not just to himself or the Editor. More time must really be allowed in such cases.

Has not the Editor once had the advantage of a letter from "L. M.," without any *English* name or initials at all?

"T. U., Jun.," "H.," "A Country Inquirer," and "C. J.," are actually in type, but deferred for want of room.—"A Churchman," "H. X.," "A Village Curate," in the next.



THE  
BRITISH MAGAZINE.

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FEBRUARY 1, 1833.

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ORIGINAL PAPERS.

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THE  
CHURCH ORIGINALLY FOUNDED AND ENDOWED IN ENGLAND  
PROTESTANT AND NOT POPISH.

WHEN it is claimed in behalf of the church, that her property should be respected out of regard to the pious persons from whom it came, and that no alteration in the administration of it should be made contrary to their wishes and intentions, an attempt is usually made to set that claim aside by saying, that, whatever weight it might have had before the Reformation, was then done away; for that the change which took place then, when the Popish Church of England became Protestant, and the ecclesiastical property was transferred from the adherents of the former faith to the professors of the latter, was in itself contrary to the intentions of the founders of the churches; that, consequently, as it is only by violation of these intentions that the present occupiers have become possessed of it, a regard to the will of the founders would tell against rather than for them; and that as they, by holding the property, admit the right of the state to set aside the founders' intentions in one instance, they cannot deny the same right in another.\*

The whole weight of the objection depends upon the nature of the church originally founded and endowed in this kingdom. If the doctrines of that church were less in accordance with those of Rome than with those which England now holds, the objection, of course, falls to the ground; and our claim, from regard to the wills of the founders, remains unimpaired. If, on the contrary, they savoured more of popery than of protestantism, the force of the objection would be established, and whatever claims we

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\* It is sometimes more specifically stated, that the property was given or bequeathed for the sake of procuring masses for the souls of the donors. This is a mistake. The lands left for that purpose were the chantry lands, none of which are now in the hands of the church: one of the first Acts of Edward the Sixth's reign was to appropriate them all to the crown.

might put forth upon other grounds,\* that on account of the intentions of the founders would be almost wholly† removed.

The parochial churches in England were endowed with tithes, and the bishoprics enriched with estates, prior to the year 800. The inquiry will be made into the doctrines of the English church about, and previous to that time. The writers which best serve to illustrate them are Bede and Alcuin, Alcuin's two illustrious pupils, Charlemagne and Raban Maurus, Archbishop of Mentz, and the famous John Scot, surnamed Erigena. We know the creeds she used, the Scriptures she received, the councils she acknowledged.‡

Of all the points in dispute between the Roman and English churches, on which the latter has ventured to *censure* (she has done no more) those who differ from her, there is only one which touches the Anglo-Saxons. They prayed in the congregation, and administered the sacrament, in a language unknown to the people; and, although they took special pains to teach them the Lord's-Prayer and the Belief in their own tongue, yet it is not to be denied, that the services themselves were in Latin. Against such a practice, the church of England has recorded her sentiments, that it is "plainly repugnant to the word of God."§ This is the only point; for, although some of the Anglo-Saxon writers, even of that day, have given some countenance to the doctrine of purgatory, which the English church condemns nearly in the same language, yet they speak but doubtfully of it,—Bede saying, that "perhaps the opinion is true,"|| and "not altogether incredible;" at all events, it was no doctrine of the church, contained in no creed, enforced by no authority.

In one thing, then, and that a point of practice and not of faith, the Anglo-Saxon church stands censured by the church of England. "The very head and front of *'their dispute,'* hath this extent—no more." Of the points on which the Roman church has recorded, not her censure, but her anathema against all who differ from her, in how many of these does the Anglo-Saxon church stand anathematized by the Roman? In *all* of them. For the use of a language not understood by the people

\* The church would still have the same ground to demand the undisturbed possession of her own, as any layman, whose title deeds are more recent than the Reformation. And the same justice which would alter the conditions of her tenure, would alter that of Blenheim.

† I should have said wholly, but that the Popish prelates who were dispossessed by Queen Elizabeth for refusing to take the oath of supremacy, *left no successors*. Consequently, the established church is the *only representative* of the original Anglo-Saxon one.

‡ Any one acquainted with Mr. Soames' Bampton Lectures, will perceive how largely I have made use of them on this occasion. Those who have not yet seen it, will do well to study that valuable and interesting volume.

§ Art. 24.

|| Bed. Opp. v. 288—291.



in the services, is not a matter which the church of Rome has enforced by decree or anathema, however pertinaciously she may adhere to it; it being directly opposed to the tenth canon of the fourth council of Lateran, which she pretends to venerate as general or œcumenical.

To all the anathemas which she has put forth in her dispute with *us*, the Anglo-Saxons are liable.

Let us prove this assertion, first in detail, and then collectively.

1. A belief in Transubstantiation was never deemed necessary to salvation, even by the church of Rome, till the year 1215,\* up to which time, as Tonsal, Bishop of Durham,† acknowledges, it was free for a man to believe as he pleased, concerning the manner of Christ's presence in the sacrament. The Anglo-Saxon church, then, did not conceive a belief in Transubstantiation necessary to salvation. This were enough to condemn her in the judgment of Rome, who holds that no Christian can be saved who does not anathematize all who deny this doctrine.‡ But more than this—no writers have furnished stronger testimony against this baneful error than those of the Anglo-Saxon church, both before and after it had been broached by Paschase Radbert, 853; as may be seen in the writings of Bede, who styles the Sacrament, “the *figure* of our Lord's body and blood.”§ And the homilies of Elfric, which were in general use throughout England, are so full to the purpose, that Mr. Johnson, the learned editor of the Anglo-Saxon Canons, does not hesitate to say, “I am fully persuaded that the homilies of Elfric are more positive against the doctrine of transubstantiation, than the homilies of the church of England.” It is moreover remarkable, as bearing upon the present inquiry, that when Paschase broached his error, two of the most strenuous opposers of it were Raban Maurus, the renowned Archbishop of Mentz, a pupil of the illustrious English Alcuin,|| and the famous John Scot, styled Erigena,¶ a native of the British Isles.

2. The half-communion, or denial of the cup to the laity, will not cause much inquiry. For not only do the Romish writers admit that it was “the ancient custom of the church,”\*\* “for above a thousand years,”†† for all men to communicate in the blood as well as the body, but even the fearful council of Constance,‡‡ which

\* Fourth Council of Lateran.

† De Eucharistia, i. p. 46.

‡ Creed of Pope Pius, and Conc. Trident, Sep. 13, c. 1 and 2.

§ Bed. Comm. Ps. iii.

|| He styles it an unsound novelty, “nuper non rite sentientes.” Pœnit. Rhab. Archiep. Mogunt.

¶ His work against Transubstantiation, which was condemned by the Synod of Vercelli, 1050, has not been preserved.

\*\* Aquinas Comm. in vi. Joh. lect. 7.

†† Cassander, sec. 22.

‡‡ Sessio, 13.

pronounced sentence of excommunication against every priest who should give the cup to the laity, acknowledged both that "Christ had so instituted it," and "the primitive church so practised it." It is in the teeth of this admission, by what the Romanists call a general council, that the council of Trent decreed anathema against any man who should affirm that, according to God's command, all faithful people ought to receive both kinds.

3. All are incapable of salvation, according to the Church of Rome,\* who do not believe that the saints are to be invoked. But of this practice no trace is to be found among the Anglo-Saxons of the time under consideration. They made frequent mention of the saints in their addresses to the Almighty—they believed that they prayed for them, and they besought God to hear their prayers; but of invocations or addresses to the saints themselves, no trace is to be found at this date. It was not till about a hundred-and-fifty years afterwards that the corrupt practice crept in. Here then, again, the Anglo-Saxons stand accursed by the church of Rome.

4. No person can be saved, according to the church of Rome, who does not constantly hold that there is a purgatory.† But it is evident that Bede and other writers, who speak of it as "not altogether incredible," did themselves *hesitate* to receive the doctrine. They cannot, therefore, be saved, according to the church of Rome.

5. No person can be saved, according to the church of Rome, who does not acknowledge the Roman church to be the mother and mistress of all churches.‡ But the Anglo-Saxons received and revered the decrees of the Fathers of the second general council at Constantinople; and the language of those Fathers expressly ascribed that title to the church of Jerusalem.§

6, 7, 8. No person can be saved, according to the church of Rome, who does not promise and swear true obedience to the Bishop of Rome;|| who does not receive the idolatrous decrees of the Deutero-Nicene council respecting image worship,¶ in which "worship" and "adoration"\*\*\* were decreed to the images of Christ, of the Virgin, and other saints; or who does not "most firmly assert that due honour and veneration is to be paid to them.†† On each of these three grounds the Anglo-Saxons are excluded from salvation by the modern church of Rome. When the second Nicene council,‡‡ convened under the auspices of the

\* Creed of Pius IV.

† Ibid.

‡ Ibid.

§ "Ecclesie Hierosolymitanæ, quæ est aliarum omnium mater."

|| Creed of Pius IV.

¶ Creed of Pope Pius. Conc. Trid. Sessio 25.

\*\*\* See the Acts of that Council.

†† Creed of Pius IV.

‡‡ A. D. 787.



wicked Irene, had put forth its idolatrous decrees, and those decrees had been ratified by the Bishop of Rome,\* what was the conduct of the Anglo-Saxon church? Did they, like true sons of Rome, bow to the authority of the Bishop of Rome, and declare black white, because it pleased him to countenance such an assertion?—No. The Emperor Charlemagne convened at Francfort a council, A.D. 794, of three hundred bishops from England, Germany, and France; and the bishops there assembled did unanimously set at nought the authority of the Roman Pontiff, by “despising” and “condemning” the decrees in question. The part which the Anglo-Saxons took is remarkable; because, not only were their bishops assembled at that council, but it was at the instigation of the English Alcuin that the council was assembled; and its reprobation of image worship was echoed by the English writers, who, speaking of that worship, say that it was “executed by the whole church.”†

Thus much, perhaps, will suffice for particulars. Let us now proceed to generals. The doctrines of a church are to be authoritatively ascertained by the creeds she uses, the scriptures she receives, the councils she acknowledges. In all these points, the Anglo-Saxon church is opposed to, and anathematized by, the modern Church of Rome.

First, of the Councils. Up to the time proposed for our inquiry, there had been, according to the Romish church, *seven* general councils;‡—according to the Anglo-Saxons, *six*. The decrees of these six councils they received, and to those of the *four* first they paid the utmost deference, as the church of England does to this day.§ As to the second Nicene council, called the “Seventh General” by the Romanists, the Anglo-Saxons did not merely not acknowledge it at the council of Francfort, as we have seen, they *solemnly condemned it*. No branch of the Catholic church, but that of Rome, has continued to acknowledge that council. It was condemned in the East at Constantinople, A.D. 814; and in the West, not only at Francfort, but again at Paris, A.D. 825.

Next, of the Canon of Scripture. Respecting the New Testament all are agreed, Roman, English, and Anglo-Saxon; but, with regard to the Old, the Romish church is at variance both with the English and the Anglo-Saxon. The Canon of the Old Testament which the whole Catholic church, not excepting the Roman, at that time received, was the same which had been set forth by the council of Laodicea,|| tacitly acknowledged by the

\* Pope Adrian.

† Simon Dunelm., Roger Hoveden, &c.

‡ Nice, Constantinople, Ephesus, Chalcedon, Constantinople, Ibid, Nice 2nd.

§ See Act 1 Eliz., in which the decrees of the four first Councils are made the rule, together with Scripture, to determine heresies.

|| Canon ix.

fourth general council at Chalcedon,\* enumerated by St. Jerome,† “who,” as Ælfric observed, “translated our (the Anglo-Saxon) bible.”‡ To this Canon the church of England adheres; but the church of Rome, seeking novelties, as in other matters so in this, has put forth in the Tridentine council, *a new Canon of Scripture*;§ in which, besides the books already received, several others are added, which her own popes and writers, as well as the rest of Christendom, had heretofore condemned as apocryphal.|| The church of Rome has confirmed her sectarian decree by her usual anathema against all who do not agree to it. Here then, again, the Anglo-Saxon church is anathematized by her.

Lastly, of the Creeds in use. Those which the Anglo-Saxons, in common with the church of England, had, were the Apostles', Nicene, and Athanasian; in which they agreed also with the whole Catholic church. For, to adopt the words of the learned Hickes,¶ “the whole Catholic church professed the same pure faith and religion which we now profess, without foreign mixtures or additions, to the second council of Nice, 787; and the church of England professed the same pure and entire to the end of the eighth century.” But the church of Rome, which must have a New Canon of Scripture, must needs have also a new creed to match it. She first added to the Catholic faith at the deuteroc Nicene Council, which she only, of all Christian churches, receives; and again at the Council of Lateran, when a belief that the manner of Christ's presence in the Sacrament was by Transubstantiation was made necessary to salvation; which her own writers acknowledge was before left free to every man's conjecture. But her chief additions were in the Creed of Pope Pius IV., which followed upon the Tridentine council, and a subscription to which is made *sine quâ non* in admitting converts to reconciliation.\*\* In that creed, there are added to the Nicene or Constantinopolitan Creed twelve new articles. Twelve, did I say? Indeed, it so appears at first sight; but, if the matter be inquired into, they will seem to be almost innumerable. For one of them consists of an unhesitating reception of all the decrees of all the councils, which the Romish church styles Œcumenical (amounting in number to twenty or twenty-one, for the Romanists are not themselves agreed upon that point), and an unhesitating anathematizing of all the things anathematized by all these councils. Thus every decree of every general council is made indirectly an article of positive, and every anathema an article of negative faith,—of faith without which no man can be saved. It

\* Canon lix. † In Lib. Reg. Præfatio. ‡ Ælfric in the N. T.

§ Conc. Trid. Sessio iv. ¶ Jerome, as above; Gregory, in Job xix. 13.

¶ Hickes's letters to a Popish Priest, p. 64.

\*\* See Forma reconciliandi Conversum in the “Ordo administrandi Sacramenta,” p. 64.



would not be worth the while to ascertain the exact number of articles of faith thus imposed upon the poor slaves of Rome, but some faint idea of the number may be formed, when it is known that the anathemas in the council of Trent alone amount to upwards of six-score! In respect to every one of these, the Anglo-Saxons are excluded from salvation by the schismatical church of Rome.

I need say no more. Every impartial person who reads this statement, must acknowledge that the Anglo-Saxon church, as compared with the church of Rome at the time of the Reformation, was, like her representative at the present day, *Protestant* and not *Popish*; that the change which took place at the Reformation was a return to the pure faith and worship of our forefathers, to whom the titles and estates of the church were originally granted; and that, consequently, our claim to have her property respected out of regard to the wills of those from whom it came, remains unimpaired.

A. P. P.

*E. H., Dec. 15th, 1832.*

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## HISTORY OF THE SCOTTISH EPISCOPAL CHURCH.

### No. III.

IN 1808, the Episcopal College was deprived of one of its members, Bishop Watson, of Dunkeld, who died at Laurencekirk that year, in the 47th year of his age. "His classical and theological acquirements," says one who is well qualified to judge, "did honour to his master, (the Rev. John Skinner, of Longside,) and shewed that he himself was a most diligent and successful student. Though raised to the episcopate in earlier life than usual, this excellent man's deportment was marked by something so decorous in society, and by a mien, a voice, and manner so attractive in the immediate discharge of his sacred office, as to command the respect of all who knew him, or who witnessed the performance of his official duties; and, as he lived universally esteemed, he died universally regretted."\*

Bishop Watson was succeeded in the diocese of Dunkeld by the Right Reverend Patrick Torry, D.D., of Peterhead, in the county of Aberdeen, the present Bishop; who was consecrated at Aberdeen by Bishops Skinner, of Aberdeen, Macfarlane, of Ross, and Jolly, of Moray. During this year also the present distin-

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\* The Rev. John Skinner, M.A., of Forfar, in his *Annals of Scottish Episcopacy*, pp. 468, 469.

guished and venerable Primate of the Scottish Episcopal Church, the Most Reverend Dr. George Gleig, was elected to the bishopric of Brechin, Bishop Strachan having resigned on account of old age and infirmity. Of the talents, learning, and theological eminence of Bishop Gleig, it would be unnecessary to speak—that prelate being so well known to many members of the Church of England.\* Bishop Gleig has, since 1808, governed the diocese of Brechin with zealous ability, adding dignity to the church, and extending her reputation by many works of sound learning and research. It may be proper to mention in this sketch, that the consecration sermon at Bishop Gleig's elevation was preached by the Rev. Heneage Horsley, M.A., Prebendary of St. Asaph, &c., and now one of the ministers of St. Paul's Chapel, Dundee, who "sought" to use his own words in a letter to the Bishop elect of Brechin, "this happy opportunity of delivering the sentiments of Bishop Horsley [by the mouth of his son] regarding the nature of the Episcopal functions, and of the conduct of those clergy who, though Episcopally ordained, choose to officiate in contempt of the Episcopal authority."

In 1809, died Bishop Abernethy Drummond, of Edinburgh, and in 1810, Bishop Strachan of Brechin, full of years and honours, endeared by their private worth and their public characters. As both these prelates had resigned their dioceses, the Episcopal College remained the same, Dr. Sandford being Bishop of Edinburgh, and Dr. Gleig, Bishop of Brechin. In the former year, we find the Scottish Bishops and clergy approaching the throne with a loyal address to his late Majesty George III. on occasion of his Majesty having attained the 50th year of his reign.

It was on this occasion that the first orders in council were issued, which have ever since been done on public and important occasions, and which distinguish the clergy of the Scottish Episcopal Church from Dissenters from the Presbyterian Establishment. These orders require that every minister and preacher, "as well of the Established Church, in that part of the United Kingdom called Scotland, as that of the Episcopal Communion, protected and allowed by an Act passed in the 10th year of her late Majesty Queen Anne, cap. 7, entitled 'An Act to prevent the disturbing of those of the Episcopal Communion, &c. &c.,' do, at some time during the exercise of divine service in such respective church, congregation, or assembly, on the Sunday next ensuing, [mention the particular date,] put up their prayers

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\* His distinguished abilities are inherited by his son, the Rev. G. R. Gleig, M.A., the author of the "Subaltern," and other celebrated works, who, though as distinguished a clergyman of the Church of England as he is a distinguished ornament of literature, her humbler sister in Scotland, claims as her own.



and thanksgivings, &c.," as the occasion or the exigency may require. It is needless to add, that the Episcopal Church in Scotland always adopts the forms of prayers drawn up on these occasions by the Lord Archbishop of Canterbury.

Situated as the church now was, a happy and prosperous union having been formed, with only one or two exceptions, between all the clergy of English and Scottish ordination, it became necessary that some proceedings should take place respecting a review of the canons for enforcing Episcopal order and jurisdiction. In the days of their depression, the Scottish prelates, as Bishop Skinner observed in a letter on this subject to Bishop Sandford, "had enough to do in keeping up a pure Episcopal succession, till it should be seen what, in the course of Providence, might be farther effected towards the preservation, though not of an established, yet of a purely primitive church in this part of the United Kingdom." It appears that the members of the Episcopal College, in 1743, prepared and sanctioned some canons, which then indeed answered the purposes for which they were intended, as connected with the peculiar circumstances of the church at that period. But now that these circumstances had been changed, it was necessary that a more complete code of ecclesiastical discipline should be exhibited than that of 1743, which was probably merely temporary, and consequently defective. The Church of England has a code of canons, but many of them are connected with that Church as the Established National Church by law, and cannot therefore have any application to a communion so situated as is that in Scotland. Of this Bishop Skinner was well aware. "The English canons," says the Bishop in the letter above quoted, "are in general inapplicable to our situation; and of the whole (141 in number), there are not above four or five that could, even with some alterations, be adopted and enforced among us." These cogent reasons were therefore assigned by the Bishop as arguments that "we should turn our attention to the means which Providence has put in our power of making the best use of our situation, and rendering it as conducive as we possibly can to the great and good design for which our Church has been so happily preserved, so signally supported—even the glory of its Almighty Protector, and the comfort and edification of his faithful people."

Bishop Skinner having obtained the cordial assent of the Episcopal College, he, as Primus, summoned, by a circular addressed to the dean of his own diocese, which was also done by the other Bishops to the deans of their respective dioceses, a general ecclesiastical synod, to be held at Aberdeen on the 19th of June, 1811. This synod was composed of the College of Bishops, the deans of the several dioceses, and a clergyman from each of these dioceses, elected by his brethren as their delegate or representative

in the synod. On that day the synod assembled, and was regularly constituted by Bishop Skinner as Primus. Its business occupied two complete days, and after having framed "the code of canons for the Episcopal Church in Scotland," it was dissolved.

It would occupy too much space to give an abstract of these canons, which are now binding on all the clergy of the Scottish Episcopal Church. They are of course chiefly illustrative of the discipline and government of the church, and are framed solely to preserve order and regularity in a communion which, though once the national establishment, is now merely tolerated by law. As a proof of the strict adherence which is maintained towards the doctrines and services of the Church of England, it may be mentioned, that, by the 16th canon, all alterations and insertions in the morning and evening service of the church are prohibited, and in no case is a deviation from the *ipsissima verba* of the English Liturgy allowed. The 15th canon, however, which, as the Rev. Mr. Skinner observes, was framed by the Rev. Archibald Alison, Prebendary of Sarum, who was the delegate for the diocese of Edinburgh, and the Rev. Heneage Horsley, Prebendary of St. Asaph, the delegate for Brechin, sets forth that, although permission is granted "to retain the use of the English Communion Office in all congregations where the said office had been previously in use, the Scottish office is considered as the authorised service of the Episcopal Church in the administration of the sacrament of the Lord's Supper," and "to be used in all consecrations of Bishops;" every Bishop, when consecrated, "giving his full assent to it, as being sound in itself, and of primary authority in Scotland; and binding himself "not to permit its being laid aside, where now used, but by authority of the College of Bishops." It may be necessary to remind the reader that the communion office here mentioned is that of the Scottish Liturgy of the reign of Charles I., drawn up by the Scottish prelates of that period, and revised and approved of by Archbishop Laud, and Dr. Wren, Bishop of Norwich, the latter having been selected for that purpose by the Archbishop on account of his great learning in the ancient liturgies. The other services of the Scottish Liturgy are for the most part the same as that of the Church of England. What may be the comparative merits of the Scottish Communion Office and that of England, I shall not attempt to decide. It has occasioned some little controversy even among the Scottish Episcopal clergy, a few of whom retain it, especially in some congregations north of the Tay; but in the opinion of one well competent to judge, the late Bishop Horsley, it is decidedly superior to the English, and that learned prelate declared, that if he had the power to choose, he would certainly adopt the Scottish office rather than the English, admirable



though the latter confessedly is. Those who wish to ascertain all minute particulars in which the Scottish Liturgy differs from that of the Church of England, will find them pointed out in Hammond L'Estrange's "Alliance of Divine Offices," London, folio, 1669; as also in the second vol. of the "Life and Times of Archbishop Laud," London, 8vo, 1824.

After the business of the synod had been completed, a circular was addressed by Bishop Skinner to all the Archbishops and Bishops of the United Church of England and Ireland, inclosing a printed copy of the canons. Most of these prelates acknowledged the Bishop's circular in the most paternal manner, especially the Bishops of Salisbury, Peterborough, Carlisle, Sodor and Man, Cork and Ross, Leighlin and Ferns, and Cloyne. The sentiments of the then excellent Bishop of Cloyne (Dr. Bennet) ought not to be omitted on this occasion. After thanking Bishop Skinner and the Right Reverend Bishops in Scotland for the copy of the canons transmitted to him, his Lordship adds, "I have always highly esteemed the Christian piety and honourable independence of the Episcopal Church in Scotland, and earnestly pray, that, under the guidance of her excellent prelates, she may continue that purity of doctrine for which she has been so long and deservedly celebrated."

From this period to the year 1816, the year in which the Scottish Episcopal Church was deprived, by death, of her active and zealous governor and premier, Bishop Skinner, of Aberdeen, no event of any consequence occurred in her history.

But although nothing of public importance occurred in the history of the Scottish Episcopal Church from the year of the Synod of Aberdeen (1811) to the year 1816, the bishops and clergy were not inactive, nor the laity less attached to the principles of apostolical truth. On the contrary, the church continued extending her borders on every side. Some new congregations were formed where previously none had existed, and we may particularly mention that of Kirkcaldy, Fifeshire, which was formed chiefly by the exertions of the present Bishop of Edinburgh, the Right Reverend Dr. Walker. Many persons, too, who had formerly been Presbyterians and Independents, became members of the church; while in some places, new and even handsome chapels were erected by the exertions of the laity, assisted by subscriptions and donations from many distinguished and benevolent friends of the church in England. These new chapels formed a striking contrast to the obscure and uncomfortable places in which many of the country congregations had assembled since the violence and persecution of 1745. On reviewing all these circumstances, we cannot fail to perceive the hand of God visibly protecting his own institutions, supporting, strengthening, and comforting his servants in the discharge of

their sacred duties. Laws and enactments may deprive the church of many important political privileges ; but these can never affect that glorious building, of which its divine Protector and Saviour is "the foundation and chief-corner stone."

( *To be continued.* )

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PARISH CHURCHES.—No. X.

BISHOPSBOURNE CHURCH.

[ *With an Engraving.* ]

How like those sudden and incoherent transitions through which the agitated and confused dreamer is whirled, are the awful changes of public opinion within the last two or three years. Before that time the church was the theme of admiration at home and abroad,—her institutions were revered,—her moderation extolled,—her blessings acknowledged.

The fame of Hooker was built upon the services he had performed in her defence ; and even yet, as in the days of Walton, "his books, and the innocency and sanctity of his life, were so remarkable, that many turned out of the road, and others (scholars especially) went purposely to see (the dwelling and the church of) the man whose life and learning were so much admired."\* But now, so strange a revolution of sentiment has taken place, that this very ministry and church establishment, of which he so ably vindicated the apostolical and sound foundation, as well as its practical and rational polity, seems to be considered as one universal blot,—as a very pest-house, "full of wounds and bruises and putrifying sores." To maintain its excellence is peremptorily set down as a mark of ignorance, narrow-mindedness, and bigotry. My very confidence is shaken in the attraction which the view of Bishopsbourne Church and Parsonage will present to my readers, when I am compelled to state that its architecture is not remarkable ; and that its principal, if not only, claim to interest them is its having been the scene of the last ministrations,—of the last moments of the "JUDICIOUS" Hooker. Evil surely are the days in which these remarks are extensively applicable among members of the established church. May they not be ominous of times and troubles like those which followed in a few years after this good man had been taken from such calamitous trials, and which, with almost prophetic spirit, he seems to have contemplated in his last moments. I cannot resist laying before my readers,—and I wish I could im-

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\* Walton's Life of Hooker.





Printed by C. Millard del.

BISHOPSDYNE CHURCH & VICINITY.  
The King of the Celestated Hoovers second; Sir F. Mallosters Park.





press upon the hearts of many hasty accusers, and many officious remodellers of our church,—that lesson of wisdom, so adapted to the present times, which issued from the dying lips of this learned, judicious, and pious divine. Doctor Saravia, his intimate friend, had, as Walton relates, administered to him “the blessed Sacrament of the body and blood of our Lord Jesus; which being performed, the Doctor thought he saw a reverend gaiety and joy in his face; but it lasted not long; for his bodily infirmities did return suddenly, and became more visible, inso-much, that the Doctor apprehended death ready to seize him; yet, after some amendment, left him at night, with a promise to return early the day following, which he did, and there found him better in appearance, deep in contemplation, and not inclinable to discourse; which gave the Doctor occasion to inquire his present thoughts. To which he replied, ‘That he was meditating the number and nature of angels, and their blessed OBEEDIENCE and ORDER, *without which peace could not be in heaven; and, Oh! that it might be so on earth!*’”

May this nation not draw down, by its crimes, or its madness, a judicial blindness to these great and important truths; and may it never find (as those did for whose safety anxious forebodings troubled the dying meditations of the “judicious Hooker”) that in the pursuit of visionary perfection, they have sacrificed practical usefulness, and opened the door to anarchy and confusion!

But I have been drawn far from my immediate subject by the interesting nature of those circumstances to which my observations relate. I must turn to the less animating task of describing the church represented in the sketch at the head of this number. Though the Parsonage is commodious, it contains nothing worthy of description, nor any known memorial of the venerated divine whose residence in it constitutes its only claim to public notice. The garden, indeed, is bounded on the south and east sides by a remarkably thick and flourishing yew hedge, about nine feet high, which may be considered as at least coeval with the time of Hooker. But there is no tradition which attributes to it the honour of being planted by his hand; and, in truth, there is nothing either in his habits, or in his character, which can lead us even to the fond imagination that he troubled himself about the improvements of his habitation, or took any interest in horticultural or other country pursuits. In fact, the reverse is the case. And however happy I should be if I could honestly minister to the enthusiasm of any admirer of the excellent and able scholar, I must not deviate from historical truth. Instead of having it in my power to point to this or that feature of either house or garden, and to say, “I conjecture this to have been planned or planted by Hooker,” I must own that I cannot, even in imagination, dissociate him from his studies, his parochial duties, or from

his devotions, unless I fancy him absently rocking the cradle, or otherwise reluctantly employed by the imperious and violent wife to whom his meek and quiet spirit was ill united through his own extreme bashfulness and ignorance of the world.

The parsonage is within a very short distance from the church, which is situated in a pleasing valley about four miles to the south-east of Canterbury. It is dedicated to the Virgin Mary.\*

There are no brasses or ancient monuments in the church; but this deficiency is amply compensated, at least in my estimation,—and I would fain hope (notwithstanding the gloomy aspect of the times) in the estimation of many of my readers,—by that which has been erected to the memory of *Hooker*. It is attached to the wall on the north side of the chancel, near the pulpit, where, whether so intended or not, it stands as a goodly memento for those who are engaged in exhorting and instructing the flock of Christ there assembled. I do not give my readers a representation of it, as it is shewn in a very good engraving in the title-page of the folio edition of *Hooker's works*.† Sir W. Cooper, the person at whose charge it was put up, speaks with pious affection of *Hooker*, as “his spiritual father.”

Walton, in the Appendix to his *Life of Hooker*, takes notice of an error in the inscription upon this monument, and also another in Camden, relative to the date of *Hooker's* death:—“And for the year of his death, Mr. Camden, who, in his *Annals of Queen Elizabeth*, 1589, mentions him with a high commendation of his life and learning, declares him to die in the year 1599; and yet in that inscription of his monument set up at the

\* It consists of a body and side aisles, and, according to *Hasted*, contained three chancels. Of these, two are used as the pew for Bourne House, and for the vestry. The tower is plain, square, and low, containing four small bells. The chancel is a continuation of the nave. The appearance of the interior is light, and has been greatly improved by the removal of a wooden screen, by which, through a lofty pointed arch, the space of the lower part of the tower has been added to the nave. Another well judged improvement, which we recommend to imitation, is the scraping off the whitewash, with which churchwardens, with more zeal than taste, are so fond of shrouding the architecture of our churches, and the stone work of their arches and pillars.

The large pew on the south side, belonging to Bourne House, contains a neat perpendicular window, filled with stained glass, representing various scripture subjects, and several coats of arms. It is of Dutch manufacture, the colours in perfect preservation, and some of the subjects portrayed with great spirit. Some bear the date 1615, others 1550. On the former is the name of the artist “*Eælkens*.”

Over the space between the last arch of the south aisle, and that opening to this pew, is a small arched opening, in which *Hasted* says “stood once the image of the Virgin Mary, (the patron saint of this church,) to which *William Hante, Esq.*, by his will, anno 1462, amongst the rest of his relics, gave a piece of the stone on which the archangel *Gabriel* descended, when he saluted her, for this image to rest its feet upon.” (*Hasted*, vol. iii. p. 747, note, fol. edit.)

† I observe, however, an error in the inscription, which states the monument to have been erected 1535; but 1533 is the date on the monument itself.



charge of Sir William Cooper, in Bourne church, where Mr. Hooker was buried, his death is said to be anno 1603; but, doubtless, both mistaken."

Both the mistakes, that of Camden and of Sir William Cooper, seem to me unaccountable; and the trouble which Walton took in consulting and bringing forward the testimony of his will, appears superfluous, when the point might so easily be settled by a reference to the register of Bishopsbourne, which is still in existence, and of which I give a copy:—

"An. Do. 1600.

"Mr. Richarde Hooker late parson of Bishopsbourne buried the 4 of Novemb<sup>r</sup>."

This register is also in every page,\* during Hooker's incumbency, signed by him. I give a fac-simile of his autograph:

i. e. Richard Hooker, parson.

John Herring ✕ churchwarden, his marke.

It is not unworthy of remark, that to this signature the title of "*parson*" is uniformly annexed, being in those days considered a name of honour—not the taunting epithet employed to gratify scoffing malevolence, or to excite the deluded poor against their best, I may almost say, their only effective friends.

In transcribing this, also, I have detected the remarkable fact, that the word "*parson*" is invariably added in a different hand-writing, probably by the faithful and attached clerk, of whom Walton makes the honourable mention to which I shall presently advert. Hooker's well-known excessive modesty† seems to have made him affix simply his signature, without his title. Possibly his worthy parish clerk might consider this as a derogation of his master's dignity. It evidently is not written by Hooker himself, as the ink is of a different colour, and the hand-writing heavier. Neither could the churchwarden have supplied

\* I must except one, in which some collector of autographs, or admirer of Hooker, has cut out the signature.

† Walton observes, "he was of so mild and humble a nature, that his poor parish clerk and he did never talk but with both their hats on, and both off, at the same time."

the omission, as he regularly proclaims his insufficient progress in the "march of intellect," by affixing his *mark*.

There is another circumstance connected with this signature, with which, at first, I was rather puzzled. The first signature of Hooker, as parson, and duly attested by the churchwarden, appears at the bottom of the page containing its latest register for the year 1566, and on every subsequent page the same signature is found.

But Walton says he was not presented to the living of Bishopsbourne till the 7th of July, 1595. However, I soon found the clue to this difficulty; and it is a proof of Hooker's fondness for order and regularity, and of his desire to discharge his duty in the most minute particulars. I soon observed that the entries were all made in one hand, viz. that in which the churchwarden's attestation was written, and that it purported to be an entry of all the baptisms, &c. from the first year of Elizabeth, of which period about six years are mentioned as having no entries. It appears that Hooker, on coming to the living, found the registers written in various books, or in a decayed book, and therefore caused them to be copied on parchment, affixing his own signature and that of the churchwarden to every page. This he continued during the whole of his incumbency; but his successor seems to have omitted the practice.

I trust that Walton's account of the death of Hooker's grateful parish clerk, and the trait therein given of his attachment to the memory of his excellent master, and to the church, will not be unacceptable to my readers, especially as my searches in the registers have enabled me both to furnish some corroboration of this affecting incident, and also to preserve the name of the worthy old man.\*

\* "This parish clerk lived till the third or fourth year of the late long Parliament, betwixt which time and Mr. Hooker's death there had come many to see the place of his burial, and the monument dedicated to his memory by Sir William Cooper, (who still lives,) and the poor clerk had many rewards for shewing Mr. Hooker's grave place, and his said monument, and did always hear Mr. Hooker mentioned with commendations and reverence; to all which he added his own knowledge and observations of his humility and holiness: in all which discourses the poor man was still more confirmed in his opinion of Mr. Hooker's virtues and learning; but it so fell out, that about the said third or fourth year of the long Parliament, the present parson of Borne was sequestered, (you may guess why,) and a Genevan minister put into his good living. This and other like sequestrations made the clerk express himself in a wonder and say, "They had sequestered so many good men, that he doubted if his good master, Mr. Hooker, had lived till now, they would have sequestered him too. It was not long before this intruding minister had made a party in and about the said parish, that were desirous to receive the Sacrament as in Geneva; to which end, the day was appointed for a select company, and forms and stools set about the altar or communion-table for them to sit, and eat and drink; but when they went about this work, there was a want of some joint stools, which the minister sent the clerk to fetch, and then to fetch cushions. When the clerk saw them begin to sit down, he began to wonder; but the minister bade



With the date assigned by Walton to the transaction with which his account concludes, and also with the state of the old man's feelings as described, the register of his burial exhibits a remarkable coincidence. I give a correct copy of the entry. It is at once a curious and an interesting document :

“ 1648.

“ Sampson Horton was buried the 9th of May 1648 who had bin Clarke to this Church by his own relation threescore years.”

This entry clearly shews that Sampson Horton had been clerk in Hooker's time, and that he died at the time assigned by Walton. The *manner* in which he is mentioned, too, is in full accordance both with that neglect and contempt with which the *Genevan* minister and his myrmidons may be supposed to have held one so attached to their giant opponent Hooker, and also with the garrulous and melancholy feelings of pride and sorrow with which the poor old man remembered his former master and his own respectability ; and contrasted them with his present overbearing and upstart ruler, and his fallen state. “ An aged man who had bin clarke of this parish *by his own relation* threescore years.” This is the doubtful and contemptuous language of strangers and enemies. It is not the way in which he would be mentioned by friends, or by those who themselves and whose fathers had long known and regarded him. And the very terms “ *by his own relation* ” indicate that it had been the subject of his last thoughts and conversation,—that he wished it recorded that he had long held his situation, and, to the last, cherished with pride the memory of his having been *Hooker's* clerk. Connecting this entry with Walton's account, there is to me something of deep interest in it.

I do not find by the register that the old man had any children : his wife, too, with whom he had been united forty-four years, had died 1631. The old man was left alone, and, even in his very birth-place—the scene of all his importance and attachments—seemed to be left as a stranger and in a strange land. His last and only object of attachment was the church and its institutions. This was now harshly invaded, and, in his judgment, desecrated by an harsh and innovating intruder, one spawned of the monster which this afflicted country had embraced under the mask of *church reform* ; one who treated him, and that master whose memory he revered, with studied contempt. The poor old man could not bear the blow ; yielded up his keys ; and went home

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him cease wondering, and lock the church door. To whom he replied, ‘ Pray take you the keys, and lock me out. I will never come more into this church ; for all men will say my Master Hooker was a good man, and a good scholar, and I am sure it was not used to be thus in his days.’ And report says, the old man went presently home and died ; I do not say died immediately, but within a few days after.” (Walton's *Life of Hooker.*)

and died. The name of the minister, as appears by a signature in the register, was William Francis. He died in 1567.

But I have, I fear, extended this article to a length which the limits of this miscellany will perhaps render hardly allowable, in justice to more important communications.\*

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THE SPEECHES.

As the spirit of man when dwelling in the power of religion and morality is in its highest condition, so likewise does the human countenance, from such influences, display its most perfect aspects of beauty. There is a sharpness, disquietude, and violence annexed to vice, destroying all this happy, delicate, and refined expression, while the pious and thoughtful tenderness, the heavenly tranquillity in Raffaele's and other pictures of the Virgin will ever stand as the perfection of female beauty; distinct indeed from the elevating sacredness of their persons and character, they are supported by an appeal to the most pure and powerful of natural affections, the deep and quiescent feelings of maternal love,—so warm, yet so complacent, manifesting such a fulness of happiness in their exercise, that the artist and the moralist, who would observe the human countenance under an influence the most pure and most profound, will cherish every incident in which they are brought to his notice and his admiration.

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\* I will, therefore, merely transcribe a few quaint extracts from the Register, which appear in the page (and only in the page) before that in which the clerk's death is recorded; these, as being peculiar, both in their style and hand-writing, as evincing familiar acquaintance and knowledge of the parties, and also as occurring in those troublous times preceding the long parliament, I am somewhat disposed to ascribe to the simplicity and fulness of heart of our honest and affectionate friend, Sampson Horton, thus recording the burials of his contemporaries, associates, and well-known neighbours:—

- “ 1636—Old Father Boverne buried Oct<sup>r</sup> 25<sup>th</sup>.
- “ 1637—Old John Mums bur. Jan<sup>r</sup> 20.
- “ ————Old Mother Preston buried Aug. 7<sup>th</sup>.
- “ 1738—Good-wife Pierce buried Sep<sup>r</sup> 11<sup>th</sup>.
- “ ————Good-man Mihill bur. Dec<sup>r</sup> 24.”

These are quaint entries; but, I think, expressed in terms which indicate the writer's general acquaintance with the parish, and familiarity with the parties. They are the language of a simple, good-hearted parish-clerk, whose age and long residence gave him an interest and acquaintance with all the inhabitants of a small parish. The population now amounts to only 358. The present rector is the Bishop of Rochester; the curate is the Rev. C. Oxendon, to whose kindness and assistance in my search, I am greatly indebted for the facts which I think will be found most interesting in this sketch, and to whom I shall take this opportunity of mentioning, that, not only Bishopsbourne is indebted for his useful and benevolent ministrations, but the public also, for a very elaborate and valuable synopsis, exhibiting a comparative statement of the management and expenses of all the county hospitals in the kingdom.



I was invited to hear the Speeches at St. Paul's School—the foundation of Dean Colet, the friend of Erasmus. He was both a reviver of elegant learning and a munificent preserver of it.

The School-room on each side was graced with female beauty. In the centre were many clergy of rank and other distinguished men who had been invited to attend the school festival. In mixed company I trust myself to Lavater for an introduction ; and, having glanced over groupes of every-day faces, my attention was invited to a lady on the opposite side of the school-room. She was about forty years of age, of a most interesting appearance ; her dress was elegant, yet preserving completely a sober matronal costume. Seated by her side was a beautiful little girl, about eight years old, who, having hold of her arm, was gently pulling it, and looking up to her face with anxious inquiry. There was an expression of a rather melancholy thought in the lady's countenance and manner which replied to the little questionist with kindness, though with reserve—a sort of answer that implied “ to be patient.” While my imagination was busy with this interesting mother and her child, we were relieved from the monotony of a long Latin oration, and called upon to attend to the next speaker. He was a lad of about seventeen, of very pleasing appearance, and with a countenance and voice harmonizing with every feeling of goodness, gentleness, and diffidence. Struck with his engaging manner, that came directly to the heart, I instantly turned to the lady, feeling something more than a hope that her sentiments of the new candidate would concur with mine. Her pensive countenance I now found considerably altered, and a more earnest, yet a still and thoughtful animation was visible in every feature. As the boy proceeded, he obtained the applause of the visitors. The speech was of

————— “ That great day  
When virtue, long abandoned and forlorn,  
Shall raise her pensive head.”

His cadence was pathetic and holy, and his innocent countenance shewed his painful abhorrence of the vices he detailed, while his benevolent smile claimed kindred with the virtues. The plaudits were unusually long, and the quiet earnestness of the lady more visible. A tremulous expression as of sorrow at length spread itself over the countenance ; she reclined her head on her lap, and burst forth into a flood of tears. It was her son.

This little anecdote may shew the strength and refinement of domestic happiness. Even to those who never felt it, the feelings of the parent at this moment were perhaps more elevated and pure than any earthly gratification ; and let the sensualist, who would affect to deny or undervalue them, be answered in the words of Lady Constance,

“ He talks to me who never had a son.”

The youthful heart too must feel from this instance how true are the words of Solomon, "that a wise son maketh a glad father, and that a foolish one is the heaviness of his mother."

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THOMAS A BECKET.

*Continued from Vol. III. p. 38.*

STATE OF PARTIES IN THE TIME OF HENRY II.

IN what precedes, it has been my object to throw a doubt over the notions commonly received concerning Becket's character, and to show that the charges commonly insisted on to his disadvantage are either groundless or, at least, reconcileable with the hypothesis of his sincerity.

I was prompted to this investigation partly because it seemed in itself curious, and partly because the story in which Becket plays so conspicuous a part is in itself too fascinating and romantic to let one willingly acquiesce in the disgrace of its hero. And if my object has been in any degree attained, I hope that some of the details of this story may not prove unacceptable to my readers. However, I have still some perplexities to disentangle before I can take up the thread of my narrative with advantage; and this I purpose to do, though, as I fear in a somewhat rambling manner, in the present article.

The points to which I shall now direct my attention are the following:—(1.) The state of parties in Church and State at the opening of the contest between Becket and the King. (2.) The kind of warfare by which this contest was maintained. (3.) The causes which more immediately occasioned its outbreak. And in this inquiry I shall not indulge any subtle speculation of my own, or attempt, at a distance of seven centuries, generalisations for which contemporaries can hardly be trusted.

I shall take for the basis of my remarks a letter written to Becket at the end of 1165, by Arnulph, Bishop of Lisieux. Arnulph was one of the most celebrated and accomplished men of his times, and, when he wrote the letter in question, had access to the best information respecting what passed in England: for though he kept up a correspondence with Becket's party, still, this was done with such guarded secrecy, that it excited no suspicions in the mind of the King. He had lately received two of Becket's emissaries, Herbert and Nicholas of Rouen, while in retirement at his manor of Nonant, and from thence had sent a trusty messenger to England to collect information.

"He likewise sends into England," says Nicholas, "R. of Arderva, a most intimate friend of his, through whom he will make diligent inquiries about whatever is passing at Court, and let you know, by letter, all he hears from thence."\*

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\* "Item mittit in Angliam familiarissimum sibi R. de Ardervā, per quem omnibus indagatis quæ in Curia deliberantur, quicquid inde cognoverit, vobis per litteras significabit."



And shortly after he wrote to Becket as follows. After speaking of the King's resentment, and his power to make it felt, he proceeds—

“Considering they, whose advice and suffrages you ought to have been supported by [your *suffragans*], which indeed have, in a body, seceded from you \* \* \* \* \* In these men, therefore, I think you can place but a vain confidence; because they do not give a faithful heed to a reconciliation who gave cause for a separation. But all others, who stand in inferior places, embrace your person with the arms of sincere charity, imploring, with deep but silent sighs, that the spouse of the Church may second your wishes, to the glory of His name, with a happy issue. \* \* \* \* \* Indeed their compassion ought to be most grateful to us—because, although the wishes of inferiors do not move the minds of their superiors, they gain over the indignation of the Divine Majesty, since He becomes the more prone to indulgence the more humble is the suppliant \* \* \* \* \* Their devotion may therefore avail you with God; but with the King, as they have no confidence to obtain, so have they not the boldness to entreat. Besides, if you think the desires of the noble ought to be inquired into, it is certain that they have formed a league, as it were, against the Church, ever to impede its advantages, and incessantly oppose its dignities; because they think, that whatever they see added to its honour, or revenues, is all lost to them. They, therefore, urge the more actively because the occasion appears favourable. For the king's power supports them, and to his majesty they repeat that they are taking the greatest care in these matters to preserve the state of his kingdom.\* They say, that his (the king's) predecessors had neither so great strength, nor such extent of power as he has, and that he ought not to reign more unworthily than they—that one ought to stand more for dignity than utility \* \* \* \* \* they therefore attribute to dignity whatever it is evident was formerly taken away from power.

“But he embraces more greedily than is expedient the blandishing speeches of these flatterers, which he will find, by their latest effect, are nothing but a trick of malignity; for, should any one of them utter his wishes too loud, he will understand, that for themselves they are aiming at his favour, and for him, matter for future difficulty and detriment. For this point they pant with full desire, and try every art, (so that their own intention does not become known,) viz. that his power may one time or other be repressed.

“If you should think this ought to be shewn, let the writer's name be suppressed, for your experience must know of how much importance it is to me that it should not come to the King's knowledge.”†

\* This translation is entirely conjectural, as indeed must frequently be the case with such barbarous Latin. Two or three other translations will suggest themselves at once.—ED.

† “Quod sanè contemplati quorum muniri consilio et suffragio debuistis, (Suffraganei vestri) a vobis facto agnoscere decesserunt \* \* \* \* \* In his igitur quantum mihi videtur non nisi inanem vobis potestis collocare fiduciam; quia fidelem reconciliationi operam non impendent, qui causam dissidio præstiterunt.

Such was the opinion of Arnulph, who was more frequently a deceiver than deceived. He observed that the Government party was made up of two elements,—the higher order of the Clergy, who joined the King out of cowardice, having more at stake than they could make up their minds to lose, and the higher order of the Laity, who in this instance sided with the King against the Church, that when they had removed this obstacle, they might afterwards fight him single handed. While, on the other hand, the lower orders were all in their hearts attached to the cause of the Church; and though they were not strong enough to make head at any given point, still, collectively, afforded to it a broad base of passive support.

This rough sketch of a contemporary I shall endeavour to fill up with such details as have come under my notice: and first, as to the support derived by the Church from the affection of the lower orders.

With our notions, it will doubtless be surprising to find the party who, in the 12th century, advocated what are now called high church principles, maintaining their ground on the affections of the common people, against a united aristocracy. The alliance, which has happily so long subsisted, between Church and State, is now regarded as indispensable, at least to the well being of the former; and the political relations which have grown up under this state of things are now so intricate, as almost to disable us from even conceiving the two societies as independent of one another. A modern high churchman has been taught from his youth to identify the Church and the Establishment,—to suppose that the respectability of the Clergy is the result of their connexion and intercourse with the

“Reliqui vero omnes inferioribus gradibus constituti Personam vestram sinceræ caritatis brachiis amplexantur, altis, sed in silentio, suspiriis implorantes ut Sponsus Ecclesiæ ad gloriam sui nominis felici vota vestra secundet eventum. \* \* \* \* \*

Profecto gratissima nobis eorum debet esse compassio—quia licet animos sublimium vota minorum non moveant, indignationem Divinæ Majestatis expugnant, ut tanto fiat ad indulgentiam pronior quantum ab humiliore fuerit supplicatum. \* \* \* \* \*

Eorum igitur apud Deum vobis poterit prodesse devotio; sed apud Regem sicut nullam impetrandi fiduciam habent, sic nullam audaciam supplicandi.

“Ad hæc si studia Procerum ducitis inquirenda, certum est eos adversus Ecclesiam quasi fœdus invicem contraxisse, ut utilitates ejus semper impediunt, et dignitatibus incessanter obsistant. Quia totum sibi reputant deperire, quicquid ejus vel honori vel preventibus viderint accessisse. Instant alacrius eò quod grata de temporis opportunitate refulget occasio. Quia vires eis Regiæ suffragantur, quibus prædicant se in his ad statum Regni conservandum fidelem diligentiam adhibere. Aiunt Prædecessores ejus nec tantas vires nec tantam Potestatis amplitudinem habuisse, nec oportere eum indigniùs regnare, dignitati magis quam utilitatibus nitendum \* \* \* \* \* attribuunt ergo dignitati quicquid olim de potestate constat esse præsumptum \* \* \* \* \*

“Ille vero avidius quam expediret, blandos adulantium sermones amplectitur, quos nihil aliud quam dolum malignitatis esse, novissimo deprehendit effectum. Si quis enim eorum altius vota discutiatur, intelliget quia callidè sibi gratiam ejus, et ipsi laboris et detrimenti materiam præparant in futurum. Ad hoc totis anhelant desideris, totis artibus elaborant, dummodo eorum non innotescat intentio, ut scilicet ejus quandoque potentia reprimi possit. \* \* \* \* \*

“Si hæc alicui duxeritis ostendenda, nomen supprimatur Auctoris: Quia quantum meâ intersit hæc ad Regis notitiam non venire, vestra experientia non ignorat.”



higher classes,—and that in the event of any change which should render the clerical profession distasteful to the wealthy and well connected, the Church must necessarily sink into insignificance.

Such, however, was certainly not the case in the times I speak of. The high church party of the 12th century endeavoured as much as possible to make common cause with the poor and the defenceless. Becket always speaks of the poor as “*Pauperes Christi*”: and the condescension which his party practised towards them, both before and after his times, appears to us almost incredible. One of Becket’s practices, which is now most insisted on as a proof of his ostentatious sanctity, viz., that he was accustomed daily to wash the feet of “*thirteen pauperes*,” seems to have been nothing more than was then expected from persons in his station; indeed, so little was it noticed among his contemporaries, that it did not exempt him from the imputation of over attachment to worldly splendour. The same thing may be said of his extensive charities, which attracted so little notice at the time, that we might infer, even from this circumstance alone, what we have abundant evidence of from other sources, viz., the commonness of such munificence among those by whom the claims of the Church were most sternly upheld.

A further instance of the patronage which the Church afforded to the common people, is distinctly pointed at in the 16th article of the Council of Clarendon:—

“The sons of peasants ought not to be ordained without the consent of the lord of whose land they are acknowledged to be born (the serfs).”\*

It is clear from hence that the privileges of the Church, which made ordination equivalent to emancipation, were exerted for the benefit of the lower orders; who thus were enabled to emerge from hereditary vassalage, and sometimes even to attain an elevation equal to that of the highest lay nobility. How extensively this system was acted on, and consequently how great the interest which the lower orders had in the welfare of the Church, may be inferred from a saying of Henry, quoted by Gervase. [*Script. Hist. Ang. a Twysden, p. 1595.*] Henry is there represented as speaking with great bitterness of the monastic orders for introducing low people into the Church:—

“These also admit all such as brothers (monks), such as Tanners (?—*pelliparios*) and Shoemakers, of whom not one ought, even on a pressing necessity, to be promoted to a Bishoprick, or an Abbacy, our conscience saving.”†

The claim which the Church put forward to exclusive jurisdiction in the causes of widows and orphans was part of the same system, and a part which was regarded with especial jealousy. That this

\* “*Filii Rusticorum non debent Ordinari absque assensu Domini de cujus Terrâ nati esse dignoscuntur.*”

† “*Hi quoque omnes tales sibi fratres associant, pelliparios scilicet et sutores, quorum nec unus deberet instante necessitate in Episcopum vel Abbatem salvâ nostrâ conscientâ promoveri.*”

claim was advanced by the Church, and that Henry selected it as one of the first points of attack, is evident, from a letter written to Becket, by John, Bishop of Poitiers, in the year 1163, (Ep. D. Thomæ, l. 1.) His letter relates the arrival of John de Luscy, and Simon Lord Constable of Toüars, with orders from the King respecting the regulation of church government.

“They forbade me under a distinct threat from usurping any thing pertaining to the dignity of the King; to which mandate, when I replied that I would willingly obey, they descended to particulars, forbidding me from presuming to interfere with the quarrels of widows or orphans, or any of the Clergy of my Diocese.”\*

The same system which allied the lower orders† to the Church, would tend likewise to alienate the nobility from it. These might naturally enough feel indignant at a power which intruded itself between themselves and their vassals, and, in an age when hereditary distinction was especially valued, took upon itself to dispense with the privileges of birth, often authorising the peasant to exercise spiritual authority over his lord.

But, in addition to this, another cause was in operation during a great part of the 12th century, which often gave a personal character to the animosity with which the high Laity regarded the Church. The first article of the Council of Clarendon is this:—

“Concerning the advowson or presentation of churches. If a dispute should arise among the Laity, or among the Clergy and Laity, or among the Clergy, it should be deferred and settled in the Court of our Lord the King.”‡

\* “Inhibuerunt mihi sub distinctâ interminatione ne aliquid ad Dignitatem Regis pertinens mihi usurparem: cui Mandato cum me libenter pariturum respondissem ad specialia tandem descenderunt, prohibentes ne ad querelas Viduarum vel Orphanorum vel Clericorum aliquem Parochianorum meorum intrahere præsumerem.”

† The support which Becket derived from the lower orders, has been accounted for by a French writer (M. Thierry) on a novel and ingenious manner. He asserts that Becket was a Saxon, the first who since the Conquest had attained a high station in the Church, and that, for this reason, his cause was naturally taken up by the rest of his race, who were still a degraded cast in England. And certainly if Becket was a Saxon, this circumstance may have contributed to his popularity in the way supposed by M. Thierry.

But has this fact been clearly made out? The following passage in Fitz-Stephen's Life of Becket seems to cast a doubt over it:—

“Becket,” says Fitz-Stephen, “obtained an early introduction to Theobald through his father, who was an old neighbour and even relative of the Archbishop—‘ut ille natu Normannus et circa Tierci villam de equestri ordine natu vicinus.’”

Besides, the name Becket, or, as it is sometimes spelt, Bequet, is, as M. Thierry himself observes, a Norman diminutive of a Norman root—Beeque; and hence, as a term of endearment, Becquet. In Saxon, it would have been Beckie.

His Mother was certainly a Saracen. At all events, supposing him to have been a Saxon, this circumstance could have added but little to the popularity of a cause in which, for other reasons, the common people were so much interested.

‡ “De Advocatione (the advowson) et Præsentatione Ecclesiarum. Si controversia emerit inter Laicos, vel inter Clericos et Laicos, vel inter Clericos, in Curia Domini Regis tractetur et terminetur.”



And the history of the hundred years which succeeded the Pontificate of Hildebrand is a continued comment upon this article. The length and virulence of the struggle in which the Church and State contended for the right of investitures is well known, and, as far as it affects the higher offices of the Church, need not be dwelt upon here. But it may not perhaps be equally understood, in what way this controversy affected the presentations to smaller benefices. My belief is that the claims of the Church extended in *principle* to all Church preferment whatever, but that in *practice* these claims were never put forward, except where there was a fair chance of carrying them through with success;—hence that the higher patronage, bishopricks, rich abbeys, &c., fell from time to time either into the hands of the King or the legitimate clerical electors, according as the condition of either party was flourishing or the reverse; and that other benefices—Parish Churches, for instance—were disposed of sometimes by the bishop of the diocese, sometimes by the lord of the soil,—more by the rule of might than any acknowledged arrangement. Thus, that in some places the permanent greatness of the resident noble family may have secured a succession of undisputed Presentations which at length almost amounted to a prescriptive right, while in others the caprice of fortune placed the same benefice sometimes at the disposal of the bishop, sometimes of a lay patron, and not unfrequently so balanced the power of each party, as to excite the hopes of both, thus giving occasion to severe disputes. An instance of the last sort is mentioned by Fitz-Stephen at the opening of the dispute between Becket and Henry:—

“In the same manner the Archbishop had given the Church of Eynesford to one Lawrent, a clergyman—as it was his privilege to give the churches that were vacant in *Vills*, as well of his Barons as of the Monks of Canterbury. Willelmus, the lord of the *Vill*, claiming a right to Eynesford, expelled Lawrent’s men. The Archbishop excommunicated him. The King immediately wrote to the Archbishop to absolve him. The Archbishop replied, that it did not belong to the King to command any one to be absolved, no more than to be excommunicated. The King contended that it belonged to his regal dignity, because any one who held of him in chief, could not, without his being consulted, be excommunicated. At last, to soothe the King, who was already growing angry with him, and spoke to him only by messengers, the Archbishop absolved Willelmus.”\*

Here we have a church falling vacant within the domains of one of

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\* “Item Ecclesiam de Eynesfordiâ cuidam Clerico Laurentio Archiepiscopus donaverat. Ejus siquidem est tam Baronum suorum quam Monachorum Cantuariensium vacantes in villis donare Ecclesias. Dominus villæ Willelmus de Eynesfordiâ reclamans, homines Laurentii expulit; Archiepiscopus eum excommunicavit. Rex statim Archiepiscopus scripsit ut eum absolveret. Respondit Archiepiscopus, non esse Regis præcipere quemquam absolvi, sicut nec excommunicari. Rex contendit de Regali suâ esse Dignitate, quod non excommunicatur qui de eo in capite teneat, ipso inconsulto. Tandem ad Regem mitigandum, qui jam in eum exandescerat, non nisi per nuntios ei loquebatur, Archiepiscopus Willelmum absolvit.”

the king's tenants in chief; the Archbishop claiming the right of presentation *by virtue of his office*; a conflict ensuing between the parties, begun with violence on the part of the laymen, and met with spiritual censure by the Archbishop: the whole terminated by the interference of the king, to the prejudice of the church. And this seems only to be a specimen of what was frequently happening. Indeed, so general and so irritating were the disputes which arose out of this subject, that a party among the higher clergy would gladly have relinquished these claims, had not the court of Rome persisted in enforcing them. Roger, Archbishop of York, among others, made overtures to this effect, about the time of the council of Clarendon, and sent a proposal to the Pope, asking permission to compromise the point in question, by buying off lay claimants to Church patronage—"quod liceat redimere a laicis advocaciones ecclesiarum;" but the request was not granted. Becket's correspondent proceeds, "Which he could not yet obtain"—"Quod necdum potuit obtinere." (Ep. D. Thomæ, I. 3.)

That the claims of the church, which gave rise to the above-mentioned disputes, were not confined to particular benefices, but extended generally to all, is made clear by a letter of Becket's, written at the conclusion of 1169, to Henry, Bishop of Winchester. At the time this letter was written, Becket began to feel his strength, and having prevailed on the Pope to lay aside his timid policy, was empowered to use his own discretion in bringing his enemies to terms. In consequence, he wrote to the Bishop of Winchester, who was now beginning openly to espouse his cause, and after giving him directions how to proceed against the king, adds—"Under the same interdiction we order that you may cause it to be publicly announced, that those are excommunicated who, contrary to the institutions of the sacred canons, have received churches, or ecclesiastical offices and benefices, from the hands of the laity."\*

This order is not confined to particular benefices or particular offices, but extends generally to all such as are received from lay patrons. Many other orders might be cited to the same effect, but this is perhaps sufficient.†

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\* "Sub eadem quoque interminatione præcipimus quatenus eos excommunicatos esse publicè denunciari faciatis qui ecclesias aut ecclesiastica officia et beneficia, contra sacrorum canonum institutionem de manu laicorum acceperunt."

† The state of things which has been here described, seems to suggest an explanation of the obscurity which lays over the origin of private patronage in this country. (1) It prepares us to believe that the origin of such patronage, as it now exists among us, is not to be looked for earlier than the thirteenth century, for before that time almost every presentation was a subject of contest. (2) That, whatever may be the time from which any given benefice resided in lay hands, we are not to look for a formal account how it passed into them at first, for this has probably resulted, in the first instance, from successful encroachment on the rights of the bishop, who claimed to present *jure divino*, and afterwards from a cessation of the claim when it could no longer be enforced; or from an understanding between the bishop and lay patron, which time at length ratified. (3) That whatever may have been the manner in which the transfer was effected, it is not likely to have been accompanied with any regular grant of titles from the lay patron to the church; for that, anterior to the transfer in question, the church, by claiming the right of presentation, must have claimed the titles to which it presented; and could afterwards accept of no grant without owning its past exaction to have been unjust.



Thus the opposition of the church to lay patronage, causing, as it did, frequent and irritating struggles between individuals among the laity and clergy, gave a personal character to the animosity with which the nobles regarded Becket, and induced them to join a king whom they feared and hated, to effect the overthrow of a party which, though they feared it less, they hated more.

Such, then, was the general disposition of the laity at the opening of this very singular contest. I shall now say something about the clergy.

Among these, the government party was composed principally either of cautious or worldly men, who seem to have anticipated greater evils from a collision with Henry and the nobility, than from entire submission to their demands. These persons were of opinion that even after all controverted points had been conceded, still so much of what was valuable would remain, that no wise man would hazard this, on the chance of preserving more. They could not, as they said, take upon themselves the responsibility of unsettling the whole state of things with the hope of carrying a few points, which, after all, were only of secondary importance; and for this reason they took an early opportunity of disengaging themselves from the Archbishop, who was supposed to carry his principles (in themselves good) to extravagant lengths. This party consisted principally of the richer clergy, and especially those in responsible situations—the abbots and bishops.

In addition to these, there were others who adopted apparently the same line of conduct, but for very different reasons.

For some time previous to the reign of Henry II., it had been a fashion among the nobility to encourage a party in the church that affected extraordinary sanctity. The strictest of all the monastic orders, the Cistercian, had been introduced into England by Walter Espec, in 1132; and between that time and the death of Stephen—a period by no means remarkable for its munificence—there had been founded no less than forty-three Cistercian monasteries, each of which are rated in the king's books at a value above 100*l.* per annum. These monasteries were, moreover, regarded by the crown with especial favour: no pecuniary exaction was ever levied upon them till Hubert, Archbishop of Canterbury, obliged them to contribute towards the ransom of Richard I. Nor were they, on their part, insensible of the privileges they enjoyed. In the reign of Richard I., when the contest between the monastic and secular parties was at its height, we find all the abbots of the Cistercian order siding with the latter party and the court, against the former, though supported by the authority of Rome. And in the year 1166, the English Cistercian establishments exerted themselves to disengage from Becket's cause their brethren on the continent.

Whatever the feeling was which induced the English nobility to encourage these ascetic establishments, it affords a probable explanation of the good understanding which prevailed between them and Gilbert Foliot. Gilbert, as we have already seen, was a person of very austere habits; to such an extent, indeed, that on one occasion the Pope found it necessary to remonstrate with him for injuring his health. We have

also seen that the favour with which he was regarded by the nobility, was Henry's reason for translating him from Hereford to London: and he too, as well as the Cistercian abbots, repaid this courtesy by very active opposition to the Archbishop's party.

Further light is thrown upon this subject in John of Salisbury's curious work, "De Nugis Curialium et vestigiis Philosophorum," where we find that in his days there certainly existed a low church party, professing extraordinary strictness in their own conduct, yet allying themselves with men of the world, in opposition to the church authorities.—"Thence it is that they exhibit paleness in their countenances, that they heave deep sighs from habit, that they are suddenly suffused with artful and ready tears; with their head stiff, their eyes half shut, their hair short, their head close shaven, their voice low, their lips quick from prayer. \* \* \* *These are the men who, if any stain have been fixed on the church, whilst they are travelling abroad, discover it to the public eye, that they may themselves appear free from all stain. These are the men who persuade those in power that on account of the faults of individuals, the church should be deprived of her right.* They take tithes and first-fruits away from the churches, and they receive the churches themselves from the hands of the laity, without consulting the bishops. \* \* \* \* They implore the assistance of secular powers, and promise them divine favour. \* \* — They amplify the mercy of the Lord, who wishes that none should perish, which (mercy) they say, as it is open and extensive to the penitent, so it is shut against those only who despair. \* \* \* \* They are, therefore, consenting to wicked morals, and courting popular affection; by their assent they shut up the ears of men, lest they should hear the chiding of the prelates."\*

It is probably to this party that Herbert de Boscham alludes, when he speaks of the "too just and indiscreetly religious"—*nimis justi et indiscreti religiosi*,—who took offence at what they thought laxity in Becket's character.

Such, then, were the elements of the clerical faction who joined the king and nobles in attempting the overthrow of the high church party. But Becket and his *pauperes Christi* were too strong for them.

It will naturally be inquired how any thing like a contest could be maintained between parties so composed; where, according to our

\* "Inde est quod facie pallorem ostendant, profunda ab usu trahunt suspiria, artificiose et obsequentibus lacrymis subito inundantur, obstipio capite, luminibus interclusis, comâ brevi, capite fere raso, voce demissâ, labiis ab oratione mobilibus, \* \* \* *Hi sunt qui si quid maculæ inhæsit ecclesiæ, dum peregrinantur, publicis aspectibus detegunt, ut ipsi ab omni maculâ videantur immunes. Hi sunt qui potestatibus persuadent quòd propter vitia personarum, jure suo priventur ecclesiæ.* Decimationes et primitias ecclesiis subtrahunt, et ecclesias ipsas accipiunt de manu laicorum, episcopis inconsultis. \* \* \* \* Sæcularium potestatum implorant auxilium, et eis divinam gratiam pollicentur. \* \* \* \* Amplificanc misericordiam Domini qui neminem vult perire; quam, sicut apertam et patentem penitentibus, sic solis desperantibus præclusam esse pronuntiant. \* \* \* \* Consentiant ergo moribus iniquis, et popularem provocantes affectionem, assentationibus obturant aures hominum, ne increpationes audiant prælatorum." (De Nugis Curial. L. vij. c. 21.)



notions, all the power must have been on one side. It is difficult for us to conceive any system of warfare which could enable a set of defenceless churchmen, backed by the good wishes of a half-enslaved peasantry, to make head against the chivalry of England, and the ablest as well as most powerful of her kings. Nor is it likely that any one should divest his mind of this difficulty except by a careful examination of the events which seem at first so unintelligible.

Yet this examination may be, in some degree, facilitated by a few introductory remarks, tending, not indeed to remove the difficulty in question, but to point out where to look for its solution.

And, in the first place, I would observe, that in the time of Henry II. the catholic church was one compact machine, of which no individual part could move without giving an impulse to the rest. The churches of Italy, France, Germany, and England were cemented together by closer ties than now unite any two dioceses in this country. Men of letters, from all parts of civilized Europe, talked a common language; intermingled with one another in the course of their education; expended large sums of money in keeping up their correspondence; frequently met one another at the great centre of ecclesiastical intelligence, the court of Rome; were, in many instances, promoted from one country to another; and now and then were concentrated at once by the calling of a general council.

A large number of persons, so united, could not fail to act, in some degree, as a body; especially as there was recognized throughout the whole mass, a strict system of subordination, which secured a union of action even where there did not exist a union of opinion. Inferiors were subjected to superiors by well defined laws, through which they seldom dared to break, however audacious might be their attempts at evasion. In the case of Becket, for instance, his suffragans professed, in all stages of their disobedience, to be acting in accordance with law; and the necessity which obliged them to this, very materially interfered with the efficiency of their opposition. If he gave an order which they were determined to resist, their first endeavour was to prevent its delivery; and for this they had recourse to the most violent measures: the ports were blockaded along the coasts of England and Normandy; the persons of all who embarked or debarked were carefully searched; and the most savage penalties were inflicted on any who were found with letters either from the Pope or the Archbishop. If by any chance the messenger escaped their vigilance, and duly delivered his orders in the presence of witnesses, an appeal to the court of Rome was their next resource; and that not with any prospect of obtaining a favourable sentence, but because, by so appealing, they procured (1) a respite from the obligation to immediate obedience, for, by the ecclesiastical law, any time short of a year from the delivery of sentence was allowed to the appellant for collecting his evidence; and (2) a chance of intercepting the second messenger who, after the term of the appeal had elapsed, would have to convey the repetition of the order. If both attempts failed, an embassy was sent to Rome from Henry; and this last expedient succeeded on more than one occasion. But whatever were the partial successes of Becket's

opponents, the complicated process by which they were obtained sufficiently attests the difficulty of obtaining them, and the magnitude of those impediments which the church system opposed to independent action on the part of its inferior officers.

Again, the machinery of this system was so arranged as to afford especial facilities for what in these days we call "agitation." The punishments with which the church visited individual offenders indirectly affected large masses of people—each sentence caused a general commotion. The obedient were made the instruments of punishing the disobedient, and thus two purposes were at once answered; the faithful were themselves more closely united by acting together against the aliens.

To go into particulars,—the process of excommunication, or, as it was then styled, of drawing the sword of St. Peter, was so contrived, as to cause the greatest possible sensation within the circle where the offender was known. The sentence itself was pronounced by torch-light; at its conclusion the torches were extinguished, and the bells tolled: a messenger was then forwarded to all the clergy within the jurisdiction of the dignitary who pronounced it: it was repeated within all the churches, and posted on all the church doors. And all those to whose knowledge it came were forbidden, on pain of a similar punishment, to hold any communion, *i. e.* friendly intercourse, with the excommunicated person. Thus it was at any time in Becket's power to create a sensation through the whole province of Canterbury, and, if the Pope echoed his sentence, throughout civilized Europe.

But the sentence of excommunication was resorted to very sparingly. It was kept in reserve against great occasions, or as a last resource, when milder methods had proved ineffectual. If a noble committed any offence against the church, his first warning was conveyed in a studiously temperate remonstrance: if this failed, it was intimated to him in a courteous, but very serious tone, that in case he persisted, it would be necessary to proceed farther. The next step was a formal notice, that unless he repented before a certain day, his property would be put under an interdict—a threat which, according to circumstances, might be executed with various shades of severity. We have a specimen of one of its stricter forms in the order sent by Becket to Henry, Bishop of Winchester, at the end of 1169:—

"Thence it is that, by apostolic authority, and by our own, in commanding you, my brother, in virtue of your obedience, under an anathema, endangering your dignity and order, we bid you, unless our lord the king shall think proper, before the purification of the blessed Virgin, to restore to the church of God, and to us, what has been taken from us, and, by a due renewal of right, to recall the proscribed innocent, and (unless he) permits the sacred institutions of the church to be in force, and the clergy and people, as is just, to obey the holy Roman church, that from that time you prohibit, throughout your entire bishoprick, all divine offices from being celebrated in all the churches, except the baptism of infants, penance, and extreme unction, which the presbyters are permitted to perform, for the



necessity of salvation, *with closed doors, without the ringing of bells, or any solemnity of ecclesiastical rejoicing.*"

The letter proceeds—

"And if the before mentioned, our lord the king, shall not thus, in the scourge of the people, have corrected, with due satisfaction, the aforesaid excesses, you will take notice, and irrefragably declare to him, with the authority of the Lord, that we shall no longer spare his person, which we unwillingly say, as we have hitherto done to the danger of our salvation."\*

The particularity of the orders here given respecting those portions of the church service which were to be permitted, is a proof that the sentence of interdict did not necessarily imply certain conventional restrictions, but admitted of greater or less severity. In some cases only, the last part of the order may have been enforced. None of the services may have been altogether inhibited, and the interdict may have gone merely to the manner of performing them "with closed doors, without the ringing of bells, or any solemnity of ecclesiastical rejoicing."

But such a sentence in its mildest form could not fail to create a very strong impression. When we recollect the avidity with which our common people sometimes clamour for permission to ring the church bells, in a season of rejoicing, or the sensation which is often caused in a village by what is vulgarly called "a strike" in the parish quire, we may form some idea of the commotion that would be excited by the simultaneous silence of bells and music through a whole diocese, or even archdeaconry.

And if the sentences of the church were themselves calculated to create a sensation, there was something still more striking in the manner of delivering them to the offender.

The instructions given by Becket to Idonea, a nun, to whom, on a very critical occasion, he entrusted a sentence against the Archbishop of York, will speak more vividly than any description of ours:—

"Thomas, by the grace of God, Archbishop of Canterbury, and legate of the apostolic see, to his beloved daughter, Idonea, persevering strength in the virtue of obedience and zeal for righteousness.

\* "Inde est quod Fraternitati vestræ in virtute obedientiæ, sub Anathemate in periculo Dignitatis et Ordinis, Apostolicâ auctoritate et nostrâ præcipiendo mandamus, quatenus nisi infrâ Purificationem B. Mariæ Dominus Rex Ecclesiæ Dei et Nobis ablata restituere et proscriptos innocentes debitâ juris redintegratione revocare studuerit et sacras Ecclesiæ sanctiones vigere permiserit, et Clerum et Populum ut justum est Sanctæ Romanæ Ecclesiæ obedire; ex tunc per totum Episcopatum vestrum in omnibus Ecclesiis omnia Divina prohibeatis Officia celebrari, excepto Baptismate parvulorum, et Penitentiâ, et Viatico, quod Presbyteri, *clausis januis sine campanarum pulsatione et omni solemnitate jucunditatis Ecclesiastica, pro necessitate salutis conficere permittantur.*"

"Et si nec sic, in flagello Populi, præfatus Dominus noster Rex antedictos excessus debita satisfactione correxerit, noveritis, et ei irrefragabiliter denunciatis, quoniam Personæ ejus, quod inviti dicimus, cum periculo salutis nostræ ut hactenus fecimus, ulterius Auctore Domino non paremus."

“ God chooseth the weak things of the world, that he may throw down the strong. \* \* \* \*

“ The spirit of charity, which hath driven fear from thy heart, shall, through its grace, although those things which the necessity of the church has required to be done with constancy and expedition may appear difficult, cause them to be, not only possible, but also easy to you, having faith.

“ With this hope, therefore, conceived from the fervour which you have in the Lord, we order thee; and for remission of (thy) sins, enjoin thee to deliver the letter of our lord the Pope, which we send to thee, to our venerable brother Roger, Archbishop of York, *in the presence (if possible) of our brethren the bishops*; or, if you shall not be able to have them present, to do the same in the presence of those who shall happen to be there; *and lest the original writing should, by some tergiversation, be suppressed, to give a transcript of it to the by-standers*, and as the messenger shall instruct thee more fully in these matters, to unfold the meaning of the letter. A great reward, my daughter, is proposed for thy trouble, \* \* \* \*. The mistress of mercy shall be with thee, to beg her Son, whom she brought forth for the salvation of the world, to be the guide, the companion, and the patron of thy journey.

“ Farewell, spouse of Christ, and mayst thou ever think Him present.”\*

Nor was the danger slight which Idonea was thus summoned to incur—if, at least, we may judge from what happened on another occasion of much less importance. In the summer of 1166, search was made in the neighbourhood of Touque, in Normandy, for messengers of the Pope and Becket, who had delivered to some of the courtiers certain letters, at which the king took offence.

“ There a messenger of our lord the Pope was taken,” says one of Becket’s correspondents, “ who is still kept in chains and prison. There God snatched from the hands of those who were seeking him Heribert, who, doubtless, for so trifling an affair, ought not to have undergone so great a danger. For it is foolish to be bold, where the

\* “ Thomas, Dei gratia Cantuar. Archiepiscopus, et Sedis Apostolicæ Legatus, dilectæ filiæ suæ Idonæ, perseverantem in virtute obedientiæ et Justiciæ zelo vigorem.

“ Infirma mundi elegit Deus ut fortia debellet \* \*.

“ Spiritus charitatis quia corde tuo timorem expulit per gratiam suam faciet ut tibi, licet ardua videantur quæ necessitas Ecclesiæ fieri constantius et instantius exegit, non modo possibilia sed et facilia sint credenti.

“ Hæc ergo spe, de fervore quem habes in Domino conceptâ, tibi mandamus et in remissione peccatorum injungimus, quatenus Litteras Domini Papæ quas tibi mittimus, Venerabili Fratri nostro Rogerio Eboracensi Archiepiscopo tradas, *si fieri potest præsentibus fratribus Coepiscopis nostris*, aut si eos præsentés habere nequiveris, hoc ipsum facias in præsentia eorum quos adesse contigerit, *et ne originale Scriptum possit aliquâ tergiversatione supprimi, transcriptum ejus legendum circumstantibus tradas*, et eis prout plenius te nuntius instruet, mentem aperias litterarum.

“ Labori tua, Filia, præmium grande proponitur \* \*. Aderit tibi Magistra misericordiæ, Filium quem pro Mundi salute edidit, Deum et Hominem, rogatura ut sit dux, comes, et patronus itineris.

“ Valè, Sponsa Christi, et cum cogites semper esse præsentem.”



effect of one's labour is attended with neither the glory of great praise, nor the advantage of much emolument."\*

This is explained farther in the next letter written to Becket from Nicholas of Rouen:—

"We suppose you are fully informed, that the servant who delivered a letter to the king was put in confinement, *with his fingers placed so as to tear out his eyes till the blood flowed, and hot water poured down his throat*, until he should confess that he had received a letter from Heribert; but he is not yet released from prison, although the king has received a mandate from his mother, to permit him to depart."†

The extent of the machinery here described, and the severity with which those were visited who dared to set it in motion, prepare us to believe that its effects could not have been regarded with indifference; But we shall understand more feelingly the terror which it inspired on perusing a letter sent to Henry from Rome, at a time when the Pope had threatened to place the kingdom under an interdict.

Henry's emissaries, who had hoped on this, as on former occasions, to satisfy the Court of Rome by the usual expedients, found to their dismay, that things now wore a more serious aspect. On their arrival at Grotta Ferrata they found one of their company, Richard Barre, who had been in advance of the rest,

"Sad and troubled because our lord the Pope had not received him, and others had not shewn themselves kind and courteous to him." "But," they proceed, "our lord the Pope would neither see us when we arrived, nor admit us to a kiss, nor to his foot. Scarcely any of the Cardinals deigned to give us a reception even in word. Anxiously continuing, therefore, a long time, in the bitterness of our spirits, we intreated, in every way, those who loved us more faithfully, that by their intervention our lord the Pope might indulge us any how with an audience.

"The lord Abbot of Wallatia and R. Archdeacon of Lisieux (?) who were considered less suspected, were admitted on our instance; but when they, as most devout sons of the Church of Rome, proposed your name in salutation from you, the whole Court exclaimed Hold! Hold! as if your name were abominable to our lord the Pope to hear \* \* \*

"However, the fifth festival before Easter approaching, on which, according to the practice of the Church of Rome, our lord the Pope is accustomed publicly to absolve or excommunicate, as we were

\* "Ibi Nuntius Domini Papæ captus est, qui adhuc tenetur in vinculis et carcere. Ibi M. Heribertum Deus eripuit de manibus quærentium eum. Qui certè pro negotio tam modico, tantum non debuerat subiisse periculum. Stultum est enim ibi esse audacem ubi effectum operis nec magnæ gloria laudis nec multi emolumenti gratia comitatur." [Ep. D. T., I. 44.]

† "Satis apud vos credimus esse cognitum, Puerum [the servant] qui Regi litteras tradidit in arcto fuisse positum, *digitis ad oculos eruendas apposisis usque ad effusionem sanguinis, et aquâ calidâ per os injectâ*, donec confiteretur se litteras a M. Heriberto accepisse, sed necdum a vinculis absolvitur, cum tamen Rex a Matrè mandatam accepit, ut abire permittatur."

sure, that if bent upon this, as they had very long treated about your grievance and that of your kingdom, we consulted those whom we knew to be more faithful to your Majesty, beseeching them most earnestly that they would open to us the Pope's mind, and what he proposed to settle about you. But as they brought back word to us nothing but what was ill boding and ignominious to your high rank; from their sorrowful speech we foresaw that our lord the Pope had immutably fixed on that day to pronounce the sentence of interdict on you expressly, and on your land both on this side and beyond the sea. Reduced, therefore, to the greatest straits, we tried with all our energy, by means of the Cardinals, and those of our companions who had access to him, and by their friends, that he might desist from such a purpose, or, at least, defer it.

"Which when it could by no means be done, we, as it became us, and, as we are your debtors, not being able to bear the disgrace to your person, and this grievance to all your land, having called together our companions before a few Cardinals, we found a way for safety by which we averted from you and your land the danger which threatened you, and exposed ourselves to all the danger, for, being terrified (to death), by the intercession of these same Cardinals, we signified to the Pope, that we had received an order from you to swear in his presence that you would abide by his mandate, and swear this in propria personâ."\*

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\* "Contristatum et confusum quia nec Dominus Papa eum receperat, nec alii benignos et humanos se illi exhibuerunt." "Nos autem," they proceed, "venientes, Dominus Papa nec videre, nec ad osculum nec ad pedem voluit recipere. Vix enim plerique Cardinalium dignati sunt nos recipere vel in verbo. Diu ergo in amaritudine spirituum nostrorum anxie continuati, his qui vos fidelius diligebant omnimodè supplicavimus ut eorum interventu Dominus Papa nobis quocunque modo audientiam indulgeret.

"Ad instantiam recepti sunt Dominus Abbas de Wallatia et R. Archidiaconus Lexoviensis, qui minus habebantur suspecti. Ipsi autem cum nomen vestrum tanquam devotissimi Filii Romanæ Ecclesiæ in salutatione ex vestrà parte proponerent, acclamavit tota Curia 'sustinete,' 'sustinete,' tanquam Domino Papæ abominabile esset audire nomen vestrum \* \* \*

"Instante vero quintâ feriâ ante Pascha, in quâ de consuetudine Romanæ Ecclesiæ solet Dominus Papa publicè absolvere vel excommunicare, cum certi essemus quod de vestro et Regni vestri gravamine, tanquam ad hoc proni, diutissimè tractassent; consulimus eos quos Majestati vestrà fideliores cognovimus, scilicet Dominum Portuensem &c. \_\_\_\_\_, cum omni studio et instantiâ exorantes ut nobis animum Domini Papæ, et quod circâ vos statuere proponeret, aperirent.

"Ipsis vero nihil nisi sinistrum, et vestræ celsitudini ignominiosum reportantibus, ex singultuosâ eorum relatione præsensimus quod eâ die immutabiliter disposuerat Dominus Papa in vos nominatim et in totam terram vestram Cismarinam et Transmarinam Interdicti ferre sententiam. Positi ergo in arcissimo, omni studio attentavimus per Cardinales et per illos de sociis nostris qui ad illum habebant accessum, et per familiares suos, ut cessaret ab hoc proposito, vel saltem differret.

"Quod eum nullo modo fieri posset, nos, sicut decet, et sicut debitores vobis sumus, Personæ vestræ dedecus et totius Terræ vestræ gravamen sustinere non valentes, tandem convocatis sociis nostris coram quibusdam Cardinalibus, viam invenimus salutis, pro quâ a vobis et a Terrâ vestrà periculum quod imminere avertimus, et nos ipsos toti periculo exposuimus. Timore namque perterriti eisdem Cardinalibus intercedentibus, significavimus Domino Papæ nos accepisse in Mandatis a vobis quod juraremus in presentia ejus quod vos stabitis in Mandato suo, et hoc jurabitis in Personâ propriâ."



The rest of the letter is in the same strain, and marks evidently the terror with which the impending sentence was regarded.

It was to obtain this sentence that Becket had laboured continually during the six years of his exile; but the Pope had never ventured to pronounce it. A cautious policy induced him to wait till the public mind had been sufficiently excited. For a long time he maintained a neutral position, watching his opportunity; and it was not till Becket's death had roused all France and England to rally round the Church, that he dared to take the course which so effectually alarmed Henry's emissaries.

But all this will appear more fully in the sequel; what has been already mentioned may, perhaps, be sufficient to shew the kind of warfare in which an unarmed Church, assisted by the good wishes of the peasantry, withstood the united efforts of a powerful King and an incensed nobility.

Lastly, there is one point more which it may be worth considering, before we enter into the details of this extraordinary contest.

Since the Reformation a notion has prevailed among protestants that the concessions which Henry required from Becket, and which, on his endeavouring to extort them, were the occasion and ostensible cause of the whole dispute, ought, on all principles of law and reason, to have been granted unhesitatingly.

1. It has been generally assumed, that when the Church claimed exemption from secular jurisdiction in all cases which concerned its own privileges; it was guilty of one of those preposterous usurpations which in after times were so frequent in the Church of Rome.

This point, however, is set at rest by Mr. Turner, who shews that the claims of the Church were, in this instance, founded not merely in prescriptive usage, but on a formal grant of William the Conqueror. [Wilkins Concil. I. 363.]

2. The cases in which Becket insisted on this exemption, and which brought the dispute to a crisis, have usually been so stated as to create an unfair impression to his disadvantage.

Protestant historians seem to have written under a feeling that Becket could have been influenced by no motive but a wish to secure impunity to offending Clergymen; and while they have dwelt upon the crimes which the civil Magistrates was not allowed to punish, they seem never to have inquired how the criminals fared in the hands of the Church. We have been told over and over again of the Clergyman who had seduced a Yeoman's daughter and murdered the Father. But it is not so generally understood, that "The Chief Priest (Archipræsul), however, being consulted, ordered, that, being deprived of all ecclesiastical benefice, he should be discharged, and that he should be perpetually confined in a Monastery to perform the perpetual penance of a solitary life."<sup>\*</sup>

And yet the authority of Herbert de Boscham, who informs us of the sentence, is as good as that of Fitz-Stephen, who details the crime;

\* "Archipræsul verò consultus mandavit ut omni privatus Ecclesiastico Beneficio exactoraretur, et in Monasterio ad agendam perpetuam vita districtissimæ penitentiam perpetuò recluderetur."

and as neither writer interferes with the statement of the other, we may believe both conjointly.

However, it is far from my intention to assert that the church, in the reign of Henry II. was free from gross abuses. Nicholas of Rouen was conscious of their existence, and regretted that Becket's cause was unfairly mixed up with them. In a letter which I have often quoted, he wrote to Becket as follows:—

“ Know that the empress is engaged in the defence of her son, excusing him as well for his zeal for justice, as for the malice of the bishops, and that she is reasonable and discreet in discovering the origin of that ecclesiastical disturbance. *For she says some things in which we admire her sense, and in which we delight.* The bishops indiscreetly ordain clergy who have no title to orders from nominations to any churches; from whence it happens, that a multitude of those who have been ordained, from poverty and idleness fall into disgraceful actions: for he does not fear to destroy the church, who has no title from any church. He fears no punishment, because the church will defend him. He does not fear the bishop's prison, who would rather pass him over unpunished, when turned over to him (?) than have the trouble of feeding and keeping him in prison. Concerning the ordination of him who has no title to a church, that it is void, to the injury of him who ordained him, is proved by the synod of Chalcedon, one of the four which Gregory embraced with the like devotion as the four books of the Evangelists.

“ In the same manner, four or seven churches or prebends are given to one clergyman, although the sacred canons everywhere plainly forbid a clergyman from being appointed to two churches. From the occasion of this bad custom, again, pay attention to how many controversies arise about the gift and presentation of churches. The empress spoke of this circumstance on the occasion of Richard of Ilchester. But the bishops who do this for their relations, and the laity who do this for their dependants, should hold their peace.

“ Likewise, that the bishops receive great sums of money for the sins of those who excuse themselves to them, does not well agree with the canon.

“ Since, therefore, from these and similar circumstances, there arise ecclesiastical disturbance, it is to be wondered that the axe of Episcopal judgment is not applied to the tree, but to the little branches. Since it is effected by divine dispensation, that from such a root there should publicly spring the fruit of bitterness.

“ Wherefore, (if) you love the liberty of the church, for the sake of God, shew by your words and actions that the before-mentioned things displease you; and, if you should send a letter to the empress, signify the same in some part. We tell you, on the word of truth, that for the love of rectitude and the safety of our soul, we have written what has been just said. If any thing has been said foolishly, grant us your pardon.”\*

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\* “ Scitote quod Domina Imperatrix in defensione Filii sui versata est, eum excusans tum per zelum justicie, tum per malitiam Episcoporum; tum in deprehendenda origine conturbationis ecclesiastice rationabilis et discreta.



To these observations of Nicholas I shall add nothing of my own. In a future number I shall proceed with the narrative, and leave facts to speak for themselves.

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## NOTICES OF THE OLDEN TIME.

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*To the Editor of the British Magazine.*

SIR,—I have prepared for you copious extracts from my early "Churchwarden's accounts," a portion of which I have now the pleasure of sending, as they are by far too numerous to be obtruded on one number of your excellent miscellany, and would occupy space that might be devoted to much more valuable matter.

I think them interesting as throwing light on the manners of our ancestors, occasionally on their language, and shewing the comparative value of money and labour in the "olden time." Should you differ from me in any instance, you have my free permission to expunge any passage that you may consider irrelevant or devoid of interest. I have, here and there, subjoined a word or two in explanation; and this also I leave to your judgment.

"In the 7th year of Henry 7th.

"R<sup>d</sup> the iij<sup>d</sup> Day of Juyn in money gaded of the Shotyng on all

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*"Dicit enim quædam in quibus ejus sensum et laudavimus et adjuvimus. Episcopi clericos indiscretè ordinant, qui nullis Ecclesiis Titulantur. Ex quo fit ut ordinatorum multitudo paupertate et otio ad turpia facta prolabatur. Non enim timet perdere ecclesiam qui nulli Titulatus est. Non timet pœnam quia illum ecclesia defensabit. Non timet episcopi carcerem qui mavult impunitum transire conversum, quam pascendi vel custodiendi sollicitudinem adhibere. De ordinatione illius qui ecclesiæ non Titulatur quod irrita sit ad injuriam illius qui eam fecit, testatur synodus Chalcedonensis, una de quatuor quas Gregorius sicut quatuor Evangelii Libros totâ devotione amplectitur. Hoc et alii plures canones.*

*"Item uni clericulo quatuor aut septem ecclesiæ tribuuntur, aut præbendæ, cum sacri canones ubique manifestè prohibeant ne clericus in duobus ecclesiis connumeretur. Hujus iterum prævæ consuetudinis occasione, quantæ de dationibus et præsentationibus ecclesiarum controversiæ nascuntur, attendite. Super hæc re locuta est Domina Imperatrix occasione Ricardi de Ivelchester. Verum taceant episcopi qui hoc faciunt suis parentibus, laici qui sibi servantibus.*

*"Item quod multas pecunias suscipiunt episcopi propter peccata apud eos excusatorum, satis canonibus non consentit.*

*"Quia igitur ex his et similibus nascitur ecclesiastica perturbatio, mirandum valdè est cur securis episcopalis judicii non ad radicem arboris sed ad ramusculos adhibetur. Divinâ siquidem dispensatione actum est ut ex tali radice fructus amaritudinis publicè nasceretur.*

*"Quapropter [si]\* libertatem ecclesiæ propter Deum diligitis, quod prædicta nobis displiceant, verbis et factis ostendite. Et si litteras ad Dominam Imperatricem miseritis, id ipsum ex aliquâ parte significate. In verbo veritatis vobis dicimus quod amore rectitudinis et salutis animæ nostræ quæ prædicta sunt scripsimus: Si quæ insipienter dicta sunt date veniam."*

\* [Si] is an insertion of my own; something was necessary to complete the sentence; and I have selected [si] as most unfavourable to Becket. Yet the word [si], if I am right in inserting it, cannot be supposed to imply a doubt in the mind of Nicholas, who was one of Becket's most devoted friends.

charges ij<sup>d</sup> j<sup>d</sup>." *Fancy Fairs and Ladies' Bazaars* "as then were not." Instead of these, a merry meeting, such as a *shooting-match* or *church-all* (see a subsequent extract under 1498 and 1503) was no unusual method of "raising the wind."

"Itm p<sup>d</sup> for brede at drynkyng whan the wifs had gadered money xij<sup>d</sup>." The collection was made on Good Friday; the drinking took place in the Easter holidays.

"Itm p<sup>d</sup> for flesshe and chese at the same drynkyng ij<sup>s</sup>."

"Itm p<sup>d</sup> to the harper the same tyme iiij<sup>d</sup>."

"Itm p<sup>d</sup> for xvij<sup>b</sup> of candills xv<sup>d</sup>." These were *tallow*; the price of *wax* candles was "vij<sup>d</sup>."

1498—99. "Itm rec<sup>d</sup> at the Buryng of Thoms Mans for brekyng of the grounde in the Chyrche a kynderkyn of ale."

"Itm for a lb of percherse on xpsmnesseday j<sup>d</sup>."

"Payd Barth Spotte ffor the Sylv<sup>r</sup> pax and the Crosse of Sylv<sup>r</sup> that he had to plege xxv<sup>s</sup>."

"Payd ffor the tredell x<sup>s</sup>." Query, what was this?

1503—1505. "Itm R<sup>d</sup> for a kyltherkyn of good Ale weche was drunkyn in the yrymongars hall all charg<sup>s</sup> born xij<sup>s</sup>. ij<sup>d</sup>."

1506. "Itm to the Juner [joiner] in Eyrnest to make an Image of all hallowen iiij<sup>s</sup>."

1507. "Itm Ressd of hokkmonday in gaderyng mony of y<sup>e</sup> wyffes in y<sup>e</sup> hy strete xxj<sup>d</sup>."

"Itm paide for the halyloffo for A man y<sup>e</sup> wente Awaye ij<sup>d</sup>."

1520. "Paid for j pynt of Muskadyll j<sup>d</sup>. q.

1521. "Itm p<sup>d</sup> for a Image of y<sup>e</sup> resurreccion ix<sup>s</sup>. ij<sup>d</sup>."

1523. "Itm p<sup>d</sup> for the vyce Made for the Resurreccion xij<sup>d</sup>."

1525. "Paid to Thomas Crown shomaker for mendyng of owre organnes xxvij<sup>s</sup>. vij<sup>d</sup>."

1535—6. "Itm paid vnto the goodman Chese broyderer for makyng of a new mytter for the byshoppe ageynst saint Nycholas night ij<sup>s</sup>. vij<sup>d</sup>." i. e. the *boy-bishop*. See Brand. Pop. Antiq. i. 234, &c.

"Itm for the hyryng of A payer of wynges A here [wig] and A creste for an Angell on paulme sonday vij<sup>d</sup>."

1536. "Itm geven vnto the morrowynasse priste j<sup>d</sup>." Evidently "a God's penny," or earnest to engage his services.

1540. "Itm R<sup>d</sup> of Mr. parson toward the byble vij<sup>s</sup>. iiij<sup>d</sup>."

"Itm p<sup>d</sup> for A byble xj<sup>s</sup>. vij<sup>d</sup>."

"Itm for bynddng ther of and a chayne ij<sup>s</sup>. j<sup>d</sup>."

"Itm p<sup>d</sup> for the Dext<sup>e</sup> ij<sup>s</sup>. iiij<sup>d</sup>."

"Itm p<sup>d</sup> for a lok and ij keyse for the avmbre [cupboard] vndar the byble and ij henge xvj<sup>d</sup>."

This was Archbishop Cranmer's Great Bible, printed in 1539, which, as appears from the above extracts, was fastened by a chain to a desk, for the convenience of the reader, and then secured in a closet below. I can well recollect when a Bible was thus placed on the south-east pillar of the aisle of St. Magnus, London Bridge. We shall afterwards see Bishop Jewell's works similarly placed.

1541. "Itm for mendeng y<sup>e</sup> Ressurreccyon brest vij<sup>d</sup>."

"Itm to the ffoundar for ij grett Candelstykkes wayeng CCxj<sup>lb</sup>. att



ij<sup>d</sup>. ob a<sup>lb</sup>. xlvij<sup>a</sup>. xj<sup>d</sup>. ob Wherof he Rec<sup>d</sup> in owld Candesteks dd Cix<sup>lb</sup>. at j<sup>d</sup>. ob A pound so rest to y<sup>e</sup> ffoundar Sm xl<sup>a</sup>. x<sup>d</sup>.

1542. "Itm for the pasckale by ob a man or woman In the p saffe prentesys wyth in the parys do pay a ob to the pasckall a yere xvj<sup>a</sup>."

No other entries of any moment occur till 1548.

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SELECTIONS FROM EVELYN'S DIARY.

*Continued from Vol. III. p. 43.*

1666. 7 March.—Dr. Sanderost, since Abp. of Canterbury, preached before the King about the identity and immutability of God, on 102 Psalm, 27.

10.—Dr. Bathurst preached before the King from "I say unto you all, watch," a seasonable and most excellent discourse.

4 July.—The solemn Fast Day. Dr. Nigot preach'd an excellent discourse before the King, on the terrors of God's judgments.

29.—The pestilence now afresh increasing in our Parish, I forbore going to Church. In the afternoone, came tidings of our victorie over the Dutch, sinking some, and driving others aground and into their ports.

7 Sep.—Still the plague continuing in our parish; I could not, without danger, adventure to our Church.

16.—I went to Greenwich Church, where Mr. Plume preached very well from this text—"Seeing, therefore, all these things must be dissolved," &c., taking occasion from the late unparalleled conflagration to mind us how we ought to walke more holyly in all manner of conversation.

10 Oct.—This day was ordered a generall fast thro' the Nation, to humble us on the late dreadfull conflagration, added to the plague and warr, the most dismal judgments that could be inflicted, but which, indeede, we highly deserved for our prodigious ingratitude, burning lusts, dissolute Court, profane and abominable lives under such dispensations of God's continued favour, in restoring Church, Prince, and People, from our late intestine calamities, of which we were altogether unmindfull, even to astonishment. This made me resolve to go to our Parish assemblie, where our Doctor preached on the 19 Luke, 41, piously applying it to the occasion; after which was a collection for the distressed losers in the late fire.

1667. 8 Jan.—I saw deepe and prodigious gaming at the Groome Porters, vast heapes of Gold squandered away in a vaine and profuse manner. This I looked on as a horrid vice, and unsuitable in a Christian Court.

1668. 31 Dec.—I entertained my kind neighbours according to custome, giving Almighty God thanks for his gracious mercys to me the past yeare.

1669. 1 Jan.—Imploring His blessing for the yeare entring, I went to Church, where our Doctor preached on 65 Psalm, 12, apposite to the season and beginning a new yeare.

18 March.—I went with Lord Howard, of Norfolk, to visit S<sup>r</sup> W<sup>m</sup> Ducie, at Charlton, where we dined; the servants made our Coachmen so drunk that they both fell off their boxes on the Heath, where we were fain to leave them, and were driven to London by two servants of my Lord's. This barbarous custom of making the Masters welcome by intoxicating the servants had now the second time happen'd to my Coachman.

14 April.—I din'd with the Abp. of Canterbury, at Lambeth, and saw the Library, which was not very considerable.

11 July.—The Act Sermon (Oxford) was this forenoone preach'd by Dr. Hall, in St. Maries, in an honest, practical Sermon, against Atheisme. In the afternoone the Church was so crowded that, not coming early, I could not approach to heare.

26 Sept.—To Church to give God thanks for my recovery.

3 Oct.—I received the Blessed Eucharist to my unspeakable joy.

25 Nov.—I heard an excellent discourse by Dr. Patrick on the resurrection, and afterwards visited the Countesse of Kent, my kinswoman.

1670. 20 March.—A Stranger preached at the Savoy French Church: the Liturgie of the Ch. of England being now used altogether as translated into French by Dr. Durell.

Windsor, Aug. 28.—One of the Canons preach'd; then followed the offering of the Knights of the Order, according to custom; first the poor Knights in procession, then the Canons in their formalities, the Deane and Chancellor, then his Ma<sup>ty</sup> (the souveraine), then the Duke of York, Prince Rupert; lastly, the Earle of Oxford, being all the Knights that were then at Court.

1671. Oct.—On Sunday a young Cambridge Divine preached an excellent Sermon in the Chapell. The King and Duke of York being present.

1672. Feb. 20.—Dr. Parr, of Camberwell, preached a most pathetic funebral discourse and panegyric at the interment of our late Pastor, Dr. Breton, (who died on the 18th)—“Happy is that servant whom when his Lord cometh,” &c. This good man, among other expressions, professed that he had never ben so touched and concerned at any losse as at this, unless at that of The Charles', our Martyr, and Archbishop Usher, whose Chaplaine he had ben. Dr. Breton had preached on the 28 & 30 Jan. On the Friday, having fasted all day, making his provisionary Sermon for the Sunday following, he went well to bed, but was taken suddenly ill, & expired before help could come to him.

Never had a parish a greater losse, not only as he was an excellent preacher & fitted for our greate & vulgar auditory, but for his excellent life and charity,—his meeknesse & obliging nature, industrious, helpfull, & full of good workes. He left neare 400*l.* to the poor in his Will; & that what Children of his should die in their minority, their portion should be so employed. I lost in particular a special friend, and one that had an extraordinary love for me and mine.

15 Sept.—Dr. Duport, Greek professor of Cambridge, preached before the King, on 1 Timothy 6, 6. No greate preacher, but a very worthy & learned man.



## SACRED POETRY.

## SOME EXTRACTS FROM THE PAPERS OF A LATE POET.

## TO A YOUNG MOURNER SLEEPING.

OH, wake her not ! for she hath wept  
 Many a long and weary hour ;  
 And sleep at length hath softly crept  
 Over the fainting flower.

Now hush thy footsteps in the room,  
 And let thy voice be sweet and low ;  
 For o'er her pallid face the bloom  
 Of happier days doth glow.

Perchance her dreaming spirit, led  
 By her dear mother's hand, doth roam  
 Where no sad tear of grief is shed,  
 And every orphan finds a home !

Beautiful Mourner ! years should fall  
 Like summer flowers upon thy head ;  
 Oh, who could bear to hold thy pall ?  
 Oh, who could count thee with the dead ?

Sleep on ! sleep on ! and take thy rest,  
 For Hope and Peace are watching by ;  
 And who could pain that gentle breast,  
 Or bring one tear into that eye ?

## TWO INSCRIPTIONS FOR A COUNTRY CHURCH-YARD.

## ON A POOR ORPHAN.

O WEEP not that the broken-hearted  
 From her home of tears hath past,  
 And never, never to be parted,  
 Sleeps in her mother's arms at last !

For now her bitter tears are dry'd,  
 And the chains of grief are broken ;  
 She thinks not that she ever sigh'd,  
 Or unkind words were ever spoken.

## ON A CHILD AGED SIX YEARS.

THOU hast left us all alone  
 In the radiant summer-time ;  
 We miss thy waking gleesome tone,  
 Thy laughter's pleasant chime.

The fragrant fields, where thou didst play,  
 Are all untrodden now,—we look  
 For thee by every sylvan way,  
 And every leafy brook.

Thou comest not!—thy Book of Pray'r  
 Is lying on the window seat ;  
 The flowers that deck'd thy golden hair  
 Are still unwithered and sweet.

Thou sittest by some silver stream  
 That wandereth through Elysian bowers ;  
 And on thy peaceful face doth gleam  
 A fairer light than our's.

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TO A CHILD IN PRAYER.

PRAY on, sweet child, though gladness now  
 Doth shine upon thy open brow,  
 And in thy heart Hope's gentle voice  
 Is bidding thee rejoice,—  
 Yet on that brow the clouds may pass,  
 Like shadows on the flowery grass,  
 And in thy breast some dream of ill  
 Hope's quiet melody may kill.

Thy thoughtless eyes are clear and bright  
 In their purple April light ;  
 And each gleeful look doth speak  
 Of gentle thoughts, and feelings meek ;  
 And wanton Joy, that only sees  
 The golden blossoms on Life's trees,  
 Thinking upon the Dragon never  
 Which guardeth those glittering trees for ever.

Now thy feet are blithe and gay,  
 Dancing the sunny hours away,  
 Upon the thymy hill, or deep  
 In the woody glens, where creep  
 The birds the heather bloom among,  
 Cheering the silence with their song.  
 Alas! dear child, the music sweet  
 That dwelleth round thy feet,  
 May all be dead and past away  
 Ere dawn another summer-day,  
 And on thine eyes the dust may lay ;  
 Then watch and pray!

Thy heart is like a blessed shrine,  
 For offerings and pray'rs divine ;  
 While meek-eyed Purity doth wait  
 For ever at the gate,  
 Watching that no dream of sin  
 May creep that sacred place within.



Alas! alas! beloved child,  
 The charmer's voice hath oft beguil'd  
 A spirit beautiful as thee  
 With its enchanted harmony;  
 And the light of April years  
 Has faded in a night of tears.

I would not shade thine eyes with sorrow  
 By talking to thee of to-morrow;  
 But since the flower which bloometh sweetest  
 Ever does decay the fleetest,  
 And the gladdest songs, like roses,  
 Have their mournful closes,\*  
 Oh, therefore, through each summer day,  
 Send up to Heaven thy thankful lay;  
 Dear child—watch and pray!  
 B.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## THE MAGI FROM THE SUN-RISING.

SIR,—So many passages of gospel history have come down to us in the briefest and most unexplanatory form of narration, that, while superstitious communions supply the deficiency with old wives' tales and legends, the protestant church must come to the modest conclusion that historical elucidation formed little or no part of the commission given to the disciples and primitive fathers. That remark will apply to the extraordinary character, actions, and unfathomed motives of the unfaithful apostle Judas. It will apply to the life of the mother of the Lord from the hour of his crucifixion to her death, for as the Rhemish bible well observes (upon Acts i. 14), "it pleased not God that there should be any farther note of her life, doings, or death, in the Scriptures." But there is none to which it has a more striking application than to the history of the Magi.

No one knows who they were, whence they came, why they were invited to Bethlehem by a sign in the heavens, or can imagine what was the actual or purposed good of this insulated transaction. There is something so surprising in the summons given to a group of pagan fire-worshippers and worshippers of the sun to attend upon the nativity of the Messiah, that it has even deterred our translators from the right-forward discharge of their duty, and induced them to render Magi, by Wise Men; although you might

\* A word used by Herbert and some other poets of the seventeenth century.

exactly as well translate Druid, Dervish, or Mufti, as Magos, by these words. It is an improper deviation from the text, because it presumes to bestow praise, where the original neither commends nor blames.

Deep as is the silence of Matthew on all these points, the Rhemish commentator will find elsewhere some "farther note of their life, doings, and death;" as, indeed, he was likewise so lucky as to meet with some account of the resurrection and ascension of Mary, and of the fragrant odours which filled her vacant sepulchre. When they adored the infant, they "opened their treasures, and presented to him gifts, gold, and frankincense, and myrrh," which circumstance the father of Irish poets observes, with possibly something more solid than mere beauty of imagination,

" Aurea nascenti fuderant munera regi,  
Thura dedere Deo, myrrham tribuere sepulchro.\*

Their oblation was of three things; therefore the Magi were three in number. That conceit in process of time passed for an acknowledged fact. An inquiry was likewise instituted into their rank and quality. The church would not be contented with anything less than a king to minister unto its infant Lord. Accordingly the "Magi from the sun-rising," of whom St. Matthew spoke, were pronounced to be kings, and that doctrine was accepted by Tertullian, Cyprian, Basil the Great, Athanasius, Jerome, Augustin, Hilary, John Chrysostom, and Leo the Great. The quality, if not the number, of the Magi was partly determined in reference to this verse of Psalms, "the kings of Tarshish† and the isles shall bring presents; the kings of Sheba and Seba shall bring gifts;" than which it is not easy to conceive one more manifestly inapplicable in its context. Ps. lxxii. 10. The 72nd Psalm is in honour of the King's son, and, as David is the Psalmical King, that is Solomon. It predicts faithfully and with few *ambages*, the glorious and godly portion of his reign who built the temple.

He shall judge thy people with righteousness, and thy poor with judgment. The mountain shall bring peace to the people.....He shall judge the poor, he shall save the children of the needy.

Yea all kings shall fall down before him, all nations shall serve him.....He shall have dominion also from sea to sea, and from the river to the ends of the land.

The kings of Tarshish and the isles shall bring presents.

The kings of Tarshish and the isles.

He shall live, and to him shall be given of the gold of Sheba.

And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, all the days of Solomon.—1 Kings iv.

And Solomon reigned over all kingdoms, from the river unto the land of the Philistines and the border of Egypt.—*Ibid.*

They brought presents and served Solomon all the days of his life.—*Ibid.*

Thy name went far into the islands.—Eccles. xlvii. 16.

And she gave the king an hundred and twenty talents of gold.—2 Chron. ix.

There is no possibility of a dispute as to the person whose reign is foreshadowed in these "prayers of David, the son of Jesse." I know

\* Sedulius De Mirab. Divin. ii. 95.

† See Tert. adv. Marcion. 3. c. 13.



it may be said that Solomon, as well as David, is sometimes a figure or symbol of the Lord. But is it meet that one given book of Scripture (e.g. the Psalms) should have both David and Solomon, his son, for characteristics of Christ? David might as well be intruded into the Canticles. Suppose, however, that these words have a secondary application to Christ, the explanation of it must be sought in those prophecies which say, "that the nations shall go up from year to year to worship *the King*, the Lord of Hosts." Critics may settle those predictions as they like, with respect to the allegoric or the literal; but in any case, it is to them they must resort. For if human language ever made anything plain, this is plain,—that the Psalm describes an adult king, doing strict justice, intimidating all his foes, and *receiving tributary homage from those who felt his power*, and some of whom would fain have shaken it off; and not a new-born babe, addressed in faith and hope. "His enemies shall lick the dust. The kings of Tarshish &c., shall bring presents." But I totally disbelieve any secondary and typical meaning, and interpret "and men shall be blessed in him," or "through him," of the wisdom and piety which were sent by him into Ethiopia, through the medium of its sainted queen. But—to make short of the matter—we have been wasting all these words upon people who esteem that "the Magi *from the rising of the sun*" came from Tartessus, north-west, from Sheba, south-west, and from Arabia, nearly due south. If with certain data of a ship's dimensions, it is possible to discover the captain's name, it were indeed hard, if with all our data, scriptural and traditional, we could not learn the names of the three kings. They were Balthazar,\* king of Arabia, Melchior, king of Persia, and Gaspar, king of Saba; but others, being perhaps aware that the sun-rising was not in the direction of Arabia or Ethiopia,† said, that Balthazar and his two companions were sovereigns in Cathay and China. Sir John Mandeville learnt on his travels that they came "from a cytee in Inde which men clepen Cassak." But the same author perplexes our faith by informing us that the Greek names for the three kings were Galgalath, Malgalath, and Salaphil, and their Jewish names Appelius, Ammerius, and Damasus. Another *aliàs*, or two, may be found for these oriental monarchs; not to mention the theory of their being Melchisedech,‡ Enoch, and Elijah. William Postel, in his work *De Orbis Concoordiá*,§ asserts that "the region which was governed by the Magi used to select twelve men of superior wisdom, to administer its affairs. They again selected three from out of their number each year, to hold the reins of government, and to observe the aspect of the heavens, so that if any urgent matter was impending, they might immediately provide for it. The three who were elected the year in question were consummate philosophers, and true kings, most worthy of the title." Of their subsequent lives

\* Fray Luis de Urreta *Hist. de la Etiopia*, p. 170. p. 638.

† Genebrard. *Chronol.* fol. 1261. Navarro de *Oratione*, fol. 335.

‡ P. d'Auzolles cit. *Inchoffer Mag. Evang.* p. 146.

§ *L. 4.* p. 348.

there is little or no legend, except that they were baptized by St. Thomas, yet their lives were of a very respectable length, according to the Chronicle which is ascribed to Lucius Flavius Dexter. "In the year of Christ 70, in Arabia Felix, at Sessania, the city of the Adrumenti, the martyrdom of the Three Saints, the Magi kings, Gaspar, Balthazar, and Melchior."\* Their bodies were brought to Byzantium by the empress Helena, and removed in her life-time to Milan, according to that lover of sacred truths Jacobus de Voragine. William of Newbridge, a contemporary author, but one of indifferent credit, relates that the emperor Frederic Barbarossa, who entirely destroyed Milan in 1162, discovered in the ruined suburbs of that city the bodies of the three kings, excellently preserved, and compact as to the bones and nerves, with a dry and unputrefied skin, superinduced, as people think, by virtue of balsamum, with which their bodies had been imbued after the Gentile fashion. And a golden circle surrounded those three bodies, that they might adhere together. Together with their bodies, there were found—guess what, pious reader—"there were found manifest indications, by which it was shewn that those men, having honoured and adored the infant Saviour, had returned into their own country, and lived till after the triumph of His passion, and having received baptism from the preaching apostles, departed to him whom they had honoured in the cradle, to be by him honoured in their turn as he sits at the right hand of the Father." Frederic placed the venerable reliques at the disposal of his favourite minister, Rainald, bishop of Cologne, who translated them to that city, where they have reposed ever since. Thence, their vulgar appellation of the Three Kings of Cologne. It is difficult to believe in the historical part of this, because it is not likely that any three bodies of aged men should have been found at Milan, in such preservation as is described, and so totally unknown, as to admit of being converted into Royal Magi. On the other hand it is difficult to suppose that William could have entirely invented a narrative of public events, in his own time, though in a distant country; and it may be said, that Raynald may have played off some trick, by hiding three bodies, in order to find, and canonize them. Upon the whole I believe, that no transaction of the sort ever occurred. A poem written in praise of Milan about the year 930† enumerates the saints who were reputed to lie buried there and in the environs, but it says nothing of the Magi. Radulphus, who is expressly said to have been *auctor synchronus*, and who wrote an account of the siege and ruin of Milan, and Radevic of Frisingen, who was but a little subsequent, and details the same transaction in his first book, are entirely silent‡ upon the invention and translation of the kings. Burchard, abbot of Ursperg, (who died no later than 1225, and wrote this part of the Chronicles that usually bears the name of his successor Conrad,) recounts how Frederic, accompanied by Daniel, bishop of Prague, and *Reynald*,

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\* L. Fl. Dexter, p. 13. Saragossa, 1619.

† Apud Muratori ii. part 2. p. 989. ‡ See them both in Murat. tom. vi.



bishop of Cologne, besieged and demolished Milan. But not a word of the Magi, their sepulchre, or their translation. This passage of history is neither true, nor simply false, but it is allegorical, according to that conventional language of symbols and substituted ideas, of which Professor Rosetti has shewn that the Ghibellines made frequent if not continual use, in his work *Sul Spirito Antipapale, &c.*, the solid and convincing parts of which are unfortunately much weakened in their effect by attempting to carry his system into puerile and ridiculous minutiae.\* The Prophecies de Merlin (a virulent work of the same anti-papal and, for the most part, anti-christian faction) makes use of the three Magi as a symbol, the precise import of which I leave to those who have more accurately studied this malevolent gibberish. The three kings of Tarsus, Arabia, and Saba, will go to the Dragon of Babylon with gifts, the first with a knife, the second, an olive branch, and the third, a box of ashes. The Dragon will refuse the olive, as being a sign of peace with the believers in Fitz-Mary, which peace he would never make, and the ashes, as being the symbol of his own inevitable death, and will only accept the knife, in earnest that he would slay all who did not believe in him. Then he will bid the three kings return into their own country, but he will cause them to be conducted to the ministers of hell in the desert of Babylon, from whence they shall never return; and ten thousand knights who shall undertake the †quest of the three kings, shall perish in the undertaking. The quest of the Magi shall have more adventures than even that of the saint Gréal. The golden girdle which bound the three bodies into one faggot, is an indication of mysticism in the narrative made by William of Newbridge.

So much for the legends with which folly, imposture, and an unhallowed curiosity have filled the world. But we may, by a little reflection and sober reasoning, arrive at a moral certainty concerning the Magi. The mission of Christ was not an open and general one. It was addressed unto Israel first, that the chosen children of Abraham might receive it, and be the vehicle for imparting its blessings to the Gentiles, and be to the rest of the world what their own Levi had been to them, "a chosen generation, a royal priesthood, a holy nation, a peculiar people." For the Gospel, said Paul, was "the power of God unto salvation to every one that believeth, to the Jew first, ‡ and also to the Hellenist" or Pagan; and "it was necessary that the Word of God should first have been spoken to you, § but seeing ye put it from you . . . . Lo! we turn to the Gentiles." The necessity lay in the covenant with Abraham—"Ye are the children of the prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be

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\* For instance, when he insists that the word *tal* (i.e. *such*) wherever it occurs in Dante, or his school of writers, represents the three initials of Teutonico-Arrigo Lucemburgese! He might as well, or better, have said *Thronus Augusti Latinus*, but the best of all is to abstain entirely from such frivolities.

† Prophecies de Merlin, xlii. xliii.

‡ Rom. i. 16.

§ Acts xiii. 46.

blessed.\* *Unto you first*, God, having raised up (*i. e.* brought into existence) his son Jesus, sent him to bless you, &c." The Gospel of Jesus belonged of right to the children of the covenant, and it was only upon their waiver and refusal of it that the Gentiles became entitled to receive it through a different channel. These are known things, and uncontrovertible. But the covenant, and the law in furtherance and execution of the covenant, were given to the twelve sons of Jacob, and not to any in particular. The disputes which arose among their posterity in the reign of Rehoboam did not affect the question. Because the subjects of Jeroboam, like those of the house of David, were doomed only to a corrective punishment, and were or are reserved for the redeeming mercies of God, who had promised to take the stick of Joseph which is in the hand of Ephraim, and the stick of Judah, and make them one stick, and to be "gracious to the remnant of Joseph," and that he would teach Ephraim to say, "What have I to do any more with idols? I have heard him, and observed him. I am like a green fir tree. From me is thy fruit sound." These things, again, are known and uncontrovertible. But there can be scarcely any reasonable doubt, that the tribes of the kingdom of Samaria were not restored by Zerubbabel under Cyrus. The restoration promised to them is as distinctly national, tribule, and territorial, as that of the sister commonwealth; and the liberty which was then afforded to individuals of *going* (for *returning* it was not) and crowding into Jerusalem and its district, would not support the veracity of the Lord's very explicit promises on that head. I have formerly made the important remark, that the contrary was a matter of notoriety† among the Jews in Hadrian's time. Seeing, therefore, that Israel abode at a distance in the kingdoms of the East, and that Israel was as fully entitled to *the refusal* of Jesus, as the men of Judah to whom he was immediately sent, and that, before God could "turn to the Gentiles," it was "necessary that He should first have spoken to them," we are bound to suppose that He provided some adequate means of making to the banished seed of Abraham a legal tender of their covenanted rights. But we cannot collect that any offer of the Gospel revelation, previous to its publication to the Gentiles, was made to any people other than the Jews, except the Magi. The Israelites had been removed into "the cities of the Medes," and their situation was to the east of Palestine, which renders the words "from the sun-rising" as apt to them, as they are absurd when applied to Tartessus and Sheba.

The religion of the Magi, worshippers of Oromazdes, Mithras, and Arimanes, prevailed under various slight modifications from Cappadocia and the Mount Taurus, eastward, to Bactriana and the Indus. There is every probability that the tribes of Samaria, who "feared other gods, and walked in the statutes of the heathen," at the time of their captivity, and had then been more than seven hundred years in exile, had long since been Magians when our Lord was born. Pru-

\* Acts iii. ult.

† Brit. Mag. vol. ii. p. 150.



dentius does not hesitate to affirm that so it was in his days, and is an author who deserves the credit of not having spoken at random :

“Who doubts, who knows not, of old Jacob’s seed\*  
That some are exiles yet, captives decreed  
In Persia’s realms and fealty to remain,  
And now no more their country’s rites retain,  
But, leaving them, barbarian laws adopt,  
And have their father’s garb and language dropp’d,  
Their nurse, sweet Sion, banish from their thought,  
And, of their ancient home remembering nought,  
Its mystic canons break, and take in hand  
The abomination of a foreign land.”

There would be a most revolting incongruity in holding that some one nation, out of the herd of gentiles, was invited to a premature knowledge of truths, which were to be gradually, by apostolical preaching, diffused among the different peoples of the earth. But the supposition that men of authority were summoned from the tribes of Israel, to see the infant Messiah, and announce him to their people under the sanction of their miraculous voyage and return, and went home to their dwellings crying in the wilderness of the east, “prepare ye the way of the Lord,” is congruous and perfect in itself, while it makes perfect the inviolable word of Divine promise. They came not in the guise of Persians, Bactrians, or other heathens, asking, “Where is he that shall enlighten the nations,” or “save the world;” but with the purely national interrogation, “where is he that is born *King of the Jews?*” That attribute of the Messiah was not only the least interesting to the nations of all that could be ascribed to him; it even excited their jealousy, and does even to our days, in which all who regard it as more than a vague allegory, are looked upon with an unfavourable eye. But it was the very question of all others which the men of Israel, if invited at the end of the weeks to salute Messiah their Prince, would ask.

I suspect that some inkling of these truths has formerly existed, although the vestiges of it are (so far as I know) faint. The Prester John of Abyssinia (says Fray Luis†) never marries a wife who is not of the lineage of the three Magi Kings, because he esteems them alone to be *worthy of the line of David*. What? a Jew by descent (as he pretends) think a Gentile the only fit ancestor of his wife, and a Christian by faith think the same of a Pagan! No; this implies the reunion of Israelitish and Judaic blood. The following is from the Prophecies de Merlin‡—“a man of *the lineage of the Jews and Samaritans* shall be present at the birth of the dragon of Babylon, and he shall see an enemy like the form of a dragon, and act the part of the star which led three kings to Bethlehem.” I am mistaken if the Prester John (a being in some respects imaginary, and the anti-

\* Hamartigenia, 452 etc.

† L. de Urreta, p. 169, 70.

‡ Fol. lxxxvi, a.

Pope of the mystical\* anti-Christians) be not here signified, and if the daughters of the Magi, mentioned by Fray Luis, be not the Samaritan part of his lineage.

If the Magi were the messengers in the power of Elias, who were to prepare the tribes of Jeroboam for that which John had announced to those of Rehoboam, it follows of course that their mission was abortive, and bore no good fruit in the days of the preachers; for Israel has never known the Lord. But we have also reason to be convinced, that the party who were led to Bethlehem received into their hearts the seed of the gospel, and that it vegetated there, and afterwards increased unto their salvation. Because, it is an absurd and untenable doctrine, that God would ever elect unsuitable vessels for his own especial purposes, or send an unbeliever to implant faith in others. We may therefore be assured that the Fathers were rightly informed, or guessed aright, that they were in due season baptized by Thomas, or Bartholomew, or some apostle of the East. Nor is it improbable that the Romish legendaries also guessed aright, that they bore witness in death to the truths which they had announced to a hardened generation, upon whom there was blindness for a time.

H.

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 ON ST. LUKE, xxi. 32.

*To the Editor of the British Magazine.*

SIR,—A writer in your Magazine (p. 54), concerning the Prophecy of Jesus, has made some observations upon a passage in the Remarks on Genesis, vol. ii. p. 261. Although we totally differ on the interpretation of that prophecy, yet I am willing to derive information from any quarter. The question at issue is, whether γενεά, in St. Luke, xxi. 32, means, simply, that generation, or the Jewish nation. There are numerous and decided instances of its signifying a generation; are there any in which it as decidedly means a nation,—for instance, the Jewish nation, as distinguished from the Greek or Roman nation? As the Septuagint was translated by different hands, at different times, we cannot be surprised at occasionally finding a word used with various degrees of latitude, when it occupies only a subordinate place in a sentence; but when the word contains the leading idea, the translators were careful to use it with strict attention to its proper meaning. Thus, in the examples of γενεά brought from Schleusner, it does not mean the Jewish nation, λαός,† as distinguished from other nations, ἔθνη. The passages, Gen. xxxi. 3, Lev. xxv. 41, mean no more than returning to their friends; Lev. xx. 18, cut off from that generation;

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\* That is avowed by one of the most extraordinary of them, Wm. Postel.

† I committed an error in saying, "that writers on the millennium strive hard to give to γενεά, the sense of ἔθνος, nation;" I ought to have said λαός, people, for ἔθνος is applicable only to the Gentiles.



and Jer. xviii. 3, refers to the tribe of Judah. There is no expression in the Septuagint so common as  $\delta \lambda\alpha\delta\varsigma \omicron\upsilon\tau\omicron\varsigma$ , this people, the Jewish nation: "Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them." (Num. xiv. 13.) "What one nation in the earth is like thy people?" (2 Sam. vii. 23.) Where does  $\eta \gammaενε\alpha \alpha\upsilon\tau\eta$  occur in this sense? In the sense of the present existing generation, it may be found in Ex. i. 6, "And Joseph died, and all that generation;" in Num. xxxii. 13, and many other passages.

The writer seems alarmed at the idea of seeing the expression, "the Son of man coming in the clouds with power and glory," allegorized away, although he reduces it to a vision in Matt. xvi. 28; and probably he would not hesitate to allow the hard fate of its being allegorized to befall the immediately preceding expression, "the sun shall be darkened, and the stars shall fall from heaven." (Matt. xxiv. 29.) For my own part, I cannot but feel infinitely more alarm at the idea that St. Matthew said any thing "improperly" in his Gospel, or that he was liable, like uninspired men, to fall into mistakes from "inadvertency." Neither does it afford me any consolation to be assured that St. Mark or St. Luke wrote their Gospels afterwards, "in the earnest desire to rectify whatever was defective in that which went before;" for neither St. Mark nor St. Luke enjoyed the advantage of being an eye-witness, as St. Matthew did. Mahomet practised the very politic artifice of delivering his Koran piece-meal; and as his scheme gained strength and consistency, he dealt out its successive chapters to rectify, even to the plain contradiction of, the former ones. But the Author of our faith needed not to wait the gradual establishment of Christianity to correct and amend his gospel. St. John, indeed, records some discourses not mentioned by the other evangelists, but nowhere has he rectified the inadvertencies of his predecessors.

The writer says, there is another scripture often coupled with Luke, xxi. 32, "Verily there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." A nice distinction is then made between "till they see the Son of man coming," and "till he cometh." "The words, 'until they see,' are of a very different import (prophetic vision) as applied to those days of abundant inspiration. (If it was so abundant, how came St. Matthew not to be preserved from inadvertency?) John was not in his state of nature, but 'was in the spirit,' when God said to him, 'What thou seest, write in a book;' and 'he saw heaven opened, and beheld a white horse,' &c.; in like manner John did not taste of death before he had seen the kingdom of God." With this conclusion I agree, except its being in like manner. Jesus saith unto Peter, "If I will that he tarry until I come, (not till he see me coming,) what is that to thee?" (John xxi. 22.) I cannot suppose that prophetic vision was meant here any more than in Matthew xxiv. 30, "All the tribes of the earth shall see the Son of man coming." From the passages here quoted, the coming of the Son of man seems to intimate the conclusion of the Jewish polity.

I have always considered it an uncontroverted point in scriptural criticism, that when two or more inspired writers omit or vary ex-

pressions in the narration of the same event, they do not contradict or correct each other. This easy method of cutting the Gordian knot would have saved at once the labours of West on the Resurrection, and other authors who have endeavoured to reconcile apparent discrepancies; and I have yet to learn the proof of the charge here brought against St. Matthew. The writer must allow that himself "has written down his discourse without duly weighing the force and position" of the sentence he controverts; for he makes me say, "that γενεά, in scriptural Greek, has only these *two* meanings, viz. (1) an account, (2) tradition, (3) genealogy, (4) a generation of contemporary men, (5) the manner of life in that generation. Of these five meanings, γενεά can lay claim only to the last two; γένεσις appropriates to itself the first and largest share. Now, after this proof of inadvertency in himself, he cannot be offended if I should require stronger proof than his bare assertion, to credit the charge of inadvertency which he has brought against St. Matthew.

Bishop Newton, supported by some great names, faces the difficulties into which the writer fears that the literal translation, "this generation," would replunge the question. As Schleusner is the authority which he has brought against me, I cannot do better than conclude with the serious admonition of Bishop Jebb: "I would earnestly exhort those biblical students who may happen to use (as, with proper caution, all advanced students will find it their advantage to use) the Lexicons of Spohn and Schleusner for the New Testament, and those of Schleusner and Bretschneider for the Septuagint, to be particularly on their guard against alleged identity of meaning, in words whose ordinary acceptation is any thing but synonymous. I had selected many examples of erroneous, and, as I think, dangerous interpretation, from Schleusner and Bretschneider, &c. There is reason for serious apprehension, that, from those philological works which students are more and more taught to respect as guides to the critical knowledge of scripture, much confusion, much obscurity, repeated contradictions, and a fatal habit of explaining away the most pregnant truths of Christianity, may be superinduced upon, or rather substitu'd for, our manly, sound, and unsophisticated English theology."—*Sacr. Literature*, p. 51. 2nd edit.

W. B. WINNING.

*Keysoe Vicarage, Beds, Jan. 4th, 1833.*

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SOCINIAN TESTIMONY TO THE USEFULNESS OF AN  
ESTABLISHMENT.

*To the Editor of the British Magazine.*

SIR,—I have much pleasure in extracting the following passage from a sermon preached and published by Mr. Charles Berry, a Socinian, or Humanitarian teacher, at Leicester.

"It is often said, that, as a sect, we are dwindling away from the public observation, which is not true. We make progress in our own country, *though it is but slow*, because we have to contend against a



host of prejudices, and *the enormous influence of a wealthy and corrupt establishment*. But in the east, the cause is advancing; and in the United States, where there are no obstructions to the progress of knowledge and truth, the spread of liberal doctrines has exceeded our most sanguine expectations."—P. 7.

To the railing of my author I say nothing; for the *illiberal* epithet which he applies to the church, and his still more *illiberal* insinuations, I forgive him; for the fact he states, I thank him. The *fact* is, that, on the admission of our adversaries, the great impediment to the spread of the Socinian, or Humanitarian heresy, in this country is the ESTABLISHMENT. In America, where no establishment exists, this sect, which denies the Saviour who bought us, is found to flourish, though not to the extent our author would imply. If such be the case,—and such, I apprehend, it will be found to be,—I conceive that no honest Dissenter, who sincerely professes what he believes to be evangelical principles, will gainsay the assertion, that an Ecclesiastical establishment must be an useful institution, and that the peculiar claims of the Church of England to the gratitude of every one who bows the knee at the name of Jesus, are such as to merit the support of all, except those, who, in seceding from its pale, are actuated by motives purely factious.

I will only add to the statement of the preacher, that the progress of Socinianism in England is so *very* "slow" as to be quite imperceptible.

B.

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#### ON TEMPERANCE SOCIETIES.

*To the Editor of the British Magazine.*

DEAR SIR,—If any of your readers can, on scriptural grounds, prove me to be wrong in the view which I take of the Temperance Societies, I shall be much obliged to them; for, in these times of gloom and anxiety, one can ill afford to lose even the slightest glimmerings that might serve to encourage us. But if I am right, the consideration of it will not be unprofitable, however painful it may be.

It seems to me, that the Temperance Societies afford a great and fearful triumph to the enemy of mankind, assisting him to further that species of assault against religion, to which, as the most subtle of all, he has in these last times betaken himself, namely, that of endeavouring to persuade men that the world would be as well, or better than it is, without any aid from Christianity. In these societies he is able to shew, that men, out of a feeling of worldly honour, in adhering to their word towards one another, will do that which neither the fear of God, nor the hope of salvation, nor the love of Christ, nor a regard to the Holy Spirit, nor their solemn religious vows, could lead them to do,—will, from earthly feelings and regards, be at pains and self-denial in giving up their darling sins, which no Heaven-derived motives or teaching could influence them to. Thus is his purpose answered: he is wise in his generation, and will make a show of giving up a part, if he may thereby effectually secure the whole,—will

abandon his conquests by drunkenness, if, by so doing, he may aim a more artful stab at religion itself.

Instead, therefore, of hailing the establishment of these societies as a matter of triumph and satisfaction, the feelings with which I regard them are those of shame and fear;—of shame, at the thought to how low an ebb Christian faith is brought in a Christian land, when human pride can effect that upon thousands, which faith has failed to do with hundreds;—of fear, for the members of these societies, on account of the delusion they are labouring under, when they fancy that they are more acceptable to God, and nearer Heaven, by forsaking certain vices, which neither the fear nor love of Him have led them to forsake. I may add of awe, also, when I think of the Saviour's mournful, and reproachful question, "When the Son of man cometh, will he find faith on the earth?" and consider this avowed proof of the absence of faith from among the motives to good conduct, in the most Christian nation in the world, as an additional warning to prepare for the time of His coming. "Would you, then," it may be asked, "discourage the formation of these societies?" By no means. If Christianity is sunk so low, that those who profess it are dead to Christian motives, it is fair to act upon them by others; and, by low and inferior means, rather than by none at all, to diminish the amount of present human misery. Besides, I deny not, that there is hope, that, *indirectly*, even *Christian* good may result from them. When the world affixes, from whatever motives, its powerful stigma to any vice, the danger arising from it is materially lessened. Thus the rising generation, abundantly trained in the *knowledge* of the truth, will find the force of temptation weakened, to suit the weakened state of Christian faith, and a hope will be thus afforded, that more may be enabled to reach the end of their pilgrimage without being led aside from the right path.

I am, dear Sir,  
Very faithfully your's,

E. H., Dec. 29, 1832.

A. P. P.

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"DEFENSOR" AND LORD HENLEY.

*To the Editor of the British Magazine.*

MY DEAR SIR,—In your last number, DEFENSOR accuses me of *unfairness*, in applying the term "unqualified" to Lord Henley's praise of Mr. Riland's publication, as well as for styling Mr. R. his lordship's "guide and coadjutor."

The best reply that I can make is, to request you to insert Lord Henley's own words, that your readers may judge how far DEFENSOR is warranted in his accusation.

"I should not be doing justice to a most ingenious, learned, and pious work, if I did not acknowledge the very great obligations I have been under, particularly in the letter here prefixed, to the very valuable volume of the Rev. John Riland, A. M., Curate of Yoxall, on Church



Reform. It is written in a large and Catholic spirit, with great fervour, and great spirituality."\*—P. 84.

I certainly have formed an incorrect estimate of the force of the English language, if the "approbation" here expressed be other than "unqualified;" and if the passage does not contain a direct acknowledgment on Lord Henley's part, that he has been guided and assisted in the composition of his own work, by studying that of Mr. Riland.

I am, my dear Sir,

Very faithfully your's,

ARTHUR PERCEVAL.

East Horsley, Jan. 3, 1833.

### PLURALITIES AND CURATES.

*To the Editor of the British Magazine.*

MY DEAR SIR,—Allow me to attempt, in some degree, to remove from your mind, and those of your readers, an objection to the abolition of pluralities which has been put prominently forward in the *British Magazine*,† and which (p. 69, No. 12) you say no one has attempted to answer. I mean that arising from the difficulty in obtaining admission to orders, and "getting a succession," which you think there would be, if every benefice were supplied with a resident incumbent, the difficulty being caused by the diminution of the number of curates which you apprehend would be the result of such an arrangement.

I should be sorry to think that any thing which we all admit to be right in principle should by any means be unattainable in practice. It would imply that there was some evil in our system of greater importance, and more deeply seated, than any which the argus eyes of our enemies have yet been able to detect. In the present instance, I am so far from anticipating the result which you have contemplated, that I entertain a confident hope that the abolition of all pluralities (if in other respects attainable) would have a directly contrary effect; that the number of employed curates would be increased instead of diminished, and the access to the ministry be at once as easy and perhaps more satisfactory than at present.

When our blessed Lord sent forth the seventy, he sent them not

\* The Editor may take this opportunity of expressing his surprise how any one still calling himself a churchman can entertain or express any but one feeling at Mr. Riland's outrageous abuse of the church, (for milder terms do not describe his work,) or refrain from wonder that a person who entertains such opinions as are there expressed, should remain even an hour in an institution so injurious to Christianity as the church must be if it answered Mr. Riland's description. Surely it could be no penalty, nor even a source of regret to any man, to be restrained from officiating in a church which is in his judgment so full of abominations. The several clergy who have lately left the church have, in almost every instance, spoken of it less acrimoniously and more decently than Mr. Riland.

† Vol. i. p. 356, ii. p. 289.

singly, but *two and two*.\* This order the Apostles appear in general to have observed.† St. Paul was, for the most part, accompanied by Barnabas, or Silas, or Timotheus: it was only on pressing emergencies that we find him occasionally alone.‡ The forms of the oriental liturgies|| require the presence of more than one officiating minister. The subsedilia for the priest, deacon, and subdeacon, to be found in the remotest of our parish churches, shew that while we were in communion with Rome the same plan was pursued among us; while the rubrics of the English prayer-book, especially in the communion-service,§ shew that our reformers, treading in the ancient footsteps, did not intend that the services should be engaged in single-handed.

That the presence of more than one clergyman would be desirable, in a vast number of cases where it is not now to be met with, both for the more efficient discharge of the public duties, and still more for pastoral purposes, will, I suppose, be admitted by all. Indeed, it may be questioned how far any man, let his zeal and activity be never so great, can adequately discharge all that belongs to the clerical office, where the population exceeds a thousand souls. To speak of minor points, all who reside in the country must have experienced the extreme inconvenience arising from the paucity of clergymen. If one of the number be taken ill, or be called away by some urgent cause which will not admit of delay, how difficult, nay sometimes how impossible is it for him to procure assistance. Generally speaking, the matter can only be arranged by depriving two congregations of half their accustomed service.

If on all these different grounds the employment of *assistant curates* would be so desirable, why, it will naturally be asked, are they so seldom to be met with? This arises partly from the obstacles which some of the bishops unaccountably (if I may use the word without disrespect) throw in the way of their appointment, but chiefly from the amount of the salary which, I believe, is generally (but I think it will appear unreasonable) expected to be nearly equal to that which is given to one who has the *sole* charge of the parish. Remove these two causes of difficulty, and can any man doubt but that the number of assistant curates would be increased tenfold, and that as ample a means of entrance to the ministry as could be desired would be thus afforded? But now, if the other means of entrance were for the most part closed, the bishops, instead of discouraging would promote the appointment of assistant curates; and if this employment were looked upon, as it should be, in the light of an apprenticeship, (if the word is not unseemly,) the difficulty on the score of salary would likewise be removed. For as in our public offices the clerks receive no salary for the year in which they learn their business, and in all trades the friends of a young man are content to give a premium to him who receives him as an apprentice, the clerical neophyte could not com-

\* Luke x. 1.

† Acts viii. 14, xii. xiii. &c.

‡ Compare 1 Thess. iii. 1, and Acts xvii. 15.

|| See that of Chrysostom in King's Greek Church.

§ See that which directs the deacon to receive the alms of the faithful.



plain if the salary annexed to his office was not large, when, by means of it, he obtained an entrance to his profession, and an opportunity, by the aid of another's experience, of fitting himself for the more responsible office to which he looked forward; for I suppose I am safe in assuming, that the vast majority of those who take orders have a reasonable prospect of some permanent provision.

Not only would the access to the ministry be as easy as it is now; it would, I conceive, from the reason which follows, be likewise more satisfactory, and more according to rule. From "the office for ordering deacons" it is evident, that the fathers of our Church never contemplated a deacon having the sole or chief charge of a church; they considered him merely as *an assistant* to him who had the chief care, taking it for granted that he, whether incumbent or deputy, would be a priest. "It appertaineth to the office of a deacon in the church, where he shall be appointed to serve, *to assist the priest* in divine service; *in the absence of the priest* (occasional absence seems all that is contemplated) to baptize infants, to search for the sick, poor, and impotent people of the parish, *to intimate* their names, &c. *to the curate.*"

It is idle to say that the curate of a parish, where the incumbent is nonresident, is merely an assistant to the priest, and that therefore a deacon may be appointed to such an office consistently with the ordination office. A man so situated is the priest's representative and *locum tenens*, not his assistant; he is recognized as having the cure, and is supposed to have a deacon under him.

According to the present system, in nine cases out of ten it is impossible that a deacon should employ himself in that manner which our church rightly tells us appertaineth to the office of a deacon. Let it be considered, that it is by "exercising the office of a *deacon* well," not by prematurely intruding upon that of the priest, that the deacons are said to "purchase to themselves a good degree." And surely it is most unreasonable that this, the most important of all professions, should be the only one in which an apprenticeship is not only (in point of practice) not required, but in which it is next to impossible to find the opportunity of serving one; and that with very few exceptions indeed, if a man would undertake its awful duties at all, he must consent to do so without experience, and not without fear and doubt, to feel his way at every step. The words of the Italian poet

Vo solcando un mar crudele  
 Senza vele, e senza sarte,  
 \* \* \*  
 Cresce 'l vento, e manca l'arte.

may frequently occur to one so circumstanced. You seem to consider that all the benefits of experience will be attained by the curate's intercourse with his nonresident incumbent. In some favoured circumstances doubtless they may, to a certain degree; but unless the parishes are very near, it is manifestly impossible that it should be so adequately, for questions will be perpetually occurring to a young

man, which will not bear a delay of three or four days for an answer per post.

It is with deference to the opinions of my superiors that I venture to suggest, that a remedy for this inconvenience would be found in the adoption of two rules:—1. To consider no title sufficient for priest's orders, but the sole or chief charge of a church or chapel. 2. To admit no one to such a charge who was not in priest's orders. Those who are older in the ministry will be better able than I am to pass judgment on such a suggestion. But thus much cannot be denied, that by such an arrangement the *distinction of orders*, which has disappeared to the eyes of the congregation, would be made manifest, and the intention of the church, as it is to be gathered from her officers, be more strictly adhered to than on this point it is at present.\*

I am, my dear Sir,

Very faithfully yours,

ARTHUR PERCEVAL.

East Horsley, Jan. 14, 1833.

#### ON PAROCHIAL PSALMODY.

*To the Editor of the British Magazine.*

SIR,—I have read with considerable interest the plan which your correspondent T. O. proposes for the adoption of Parochial Psalmody, which, in my opinion, is well worthy the serious consideration of those individuals to whom his proposals are more particularly addressed; and I hope most sincerely that his plan will meet with that success to which its numerous advantages so justly entitle it. If, as T. O. affirms, it were not obvious to all who consider the subject, that parochial psalmody is a ready means of winning back many of the

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\* Nothing certainly would be more desirable than the 'apprenticeship' suggested by Mr. Perceval. A large parish, with a resident incumbent, is probably the best commencement of a clergyman's life, as he will gain experience without incurring painful or dangerous responsibility. But, as things are, there are probably *very few* cases indeed where there ought to be an assistant curate, and where the incumbent can *afford* to have one, and yet where there is not one. The number of such parishes would not be increased by doing away all pluralities. It is probable that the plan suggested by M. Perceval *must* be adopted if pluralities were done away; but then this plan would effectually prevent any person from going into the church who could not maintain himself comfortably for (probably) many years, and who had not a certainty of provision at the end of these years. It appears to the Editor that there is indeed, as Mr. Perceval suggests, a very deeply seated evil in our church system, and that is the inadequacy of the church revenues to provide *properly* even for an incumbent in every parish, and consequently its greater inadequacy to supply these incumbents with the assistants whom they ought to have, and whose appointment would be necessary to secure a succession, if pluralities were forbidden. The whole difficulty lies in the want of money. Were it not for this, the plans noticed by the Editor—(one, as prevalent in some parts of the Roman Catholic Church, viz. the appointment of curates by bishops where they saw a want of them; the other, the requiring every clergyman having a population above a certain number, to employ a curate)—would obviate the difficulty. Mr. Perceval's plan would perhaps obviate it in another way; but surely it would not be desirable that *none* but persons of independent (though small) fortunes, and certain expectations, should enter the church.



lower class of society, I might add my own experience, which would afford ample proof in confirmation thereof. For the parish church to which I belong has been both much better and more regularly attended since the erection of an organ in it, and the introduction of that sublime and truly devotional part of our excellent church service, chanting.\* But yet the combination of these powerful attractions would not excite more curiosity, probably, in a small market town than the introduction of psalmody would in a country village. The example of our Saviour, however, at the feast of the Passover will doubtless supersede this and all the other advantages which usually accompany the introduction of psalmody into churches. That spirit of opposition which so frequently prevails against clergymen who *injudiciously* exercise their undoubted prerogative of superintending the arrangements of country choirs, induces me, in conclusion, to subjoin an observation or two for the consideration of that class of your ingenuous readers to which they more particularly apply. About a year and a half ago, I undertook the superintendence of a small choir, and it was not long, I am sorry to add, before I perceived that the conduct of the officiating clergyman had unfortunately occasioned his arrangements to be universally disregarded; consequently the intervention of my endeavours to effect a reconciliation could be made available in proportion only as I became popular among the singers; but, for some time, my influence over them was, I can assure you, very limited, which circumstance convinced me that harsh and peremptory treatment would only widen the breach already made; and therefore, after mature consideration, I concluded that every appearance of control must be carefully avoided by me, that a compliance with their inclinations must not *always* be refused, as to the occasional introduction of a piece of music, (during service,) the performance of which requires a little skill, and, above all, that the ordinary arrangements for singing must *virtually* depend upon myself. The efficacious operation of this scheme soon manifested itself in the general demeanour of the singers, and in the kindness with which they estimated, and still continue to estimate, my arrangements, which I can adjust so as to suit my own purpose.

Your obedient servant,

A. X.

#### ON PAROCHIAL PSALMODY.

*To the Editor of the British Magazine.*

REV. SIR,—It may be fairly anticipated that a great improvement in Church Psalmody would result from the establishment in every diocese of a society for the encouragement of congregational singing,

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\* Although Lord Henley thinks it desirable to reject chanting because it is a relic of popery, and although his fears might lead him to exclaim with the hero of old, "*Quicquid id est, timeo Danaos, et dona ferentes;*" yet, on reference to the Bible, his Lordship will find that Amos speaks of those who chanted like David himself even.—See p. 35 of the 7th ed. of Lord Henley's Plan of Church Reform.

as suggested by your correspondent T. O. A most desirable preliminary to the establishment of such societies, would be the publication of a standard manual of psalms and hymns under the sanction of the Society for Promoting Christian Knowledge. This Society, owing to the extensive demand for its publications, might issue such a manual at a very trifling cost. It would then be adopted in the national schools, and the clergy would distribute it gratuitously among their poorer parishioners.

A cheap edition of approved church melodies adapted to the manual should also be provided. The selection should consist of plain congregational tunes suitable for country churches, with a supplement containing those melodies which should not be attempted without an organ.

The publication could not, I think, be entrusted to more competent persons than "the Committee of General Literature and Education," appointed by the Society for Promoting Christian Knowledge; nor could they apply themselves to any work more generally desired, or more serviceable to the clergy in their endeavours to improve their choirs and elevate Church Psalmody.

Allow me further to suggest that an edition of the Society's Psalters, with the Canticles, arranged on the plan adopted by the Rev. J. A. Latrobe, in his useful little work entitled "the Instructions of Chenaniah," would greatly promote congregational chanting.

T. U. Jun.

Ross, Dec. 10, 1832.

#### ON TITHES.

*To the Editor of the British Magazine.*

MR. EDITOR,—As you have so repeatedly and earnestly solicited communications from the clergy residing in every part of this kingdom, with the view of collecting a body of evidence on the important subject of Tithes, I am desirous of contributing my mite towards the furtherance of so laudable an object, and should do it the more readily, if I could think that such communications are likely to come under the notice of those who are loudest in their outcries against the system altogether. What I propose is, to bring forward a fact which the defenders of the establishment seemed to have lost sight of while contending with their opponents, and which, if made use of, would have silenced at least one of their formidable batteries. You are aware, Sir, these virulent assailants have long ago asserted, and still assert, that the Church of England is bound, by original charter, (qu. where is it to be found?) to expend a *third* of its income upon the maintenance of the *poor*,\* and that it is guilty of a breach of contract, inas-

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\* I would ask what is intended by this word, supposing such a contract to exist? If such only as the act of Elizabeth contemplated,—viz. "the impotent, in the true sense of the expression, aged, infirm, unable to work, &c. &c.,—I say, allot them to us in every parish in this district, exempt us from your rate-book, and we shall have a good bargain of it. We will readily undertake to maintain them, and liberally too.



much as no such portion of its revenue is so expended. This is a bold assertion; but, unhappily for them who make it, it is utterly devoid of truth. For let us see what the real fact is, and "mark how plain a tale will put them down."

The district in which I live is wholly agricultural, (and I wish it to be noticed, that to such only my observations throughout this letter are intended to apply,) and my preferment is a rectory. The great and small tithes are compounded for, and my income is 220*l.* per annum; the tenants paying the poor's rate on the composition, as is usual in such cases. The whole disbursement in the year for the relief of the poor is, in round numbers, 500*l.*, of which, according to a late valuation, one-fourth part is assessed to the tithes. Thus, then, in reality, the value of the tithe is 355*l.*, inasmuch as one-fourth of the rate, or 125*l.*, is paid for me by my parishioners to the rate, in lieu of paying it to me. But beside the assessment on the tithes, I pay annually 21*l.* 12*s.* for the glebe lands which I hold in my own occupation, making my whole contribution to the poor rate 146*l.* 12*s.* The question is, what proportion does this sum bear to the annual value of my living.

	£	s.	d.	
Tithes by composition.....	220	0	0	
Ditto by payment of tenants.....	125	0	0	
35 acres Glebe (rent to self).....	35	0	0	
Total value of Rectory				380 0 0
Deduct Poor's Rate on composition.....	125	0	0	
Ditto on Glebe.....	21	12	0	
				146 12 0

The third part of 380*l.* is 127*l.* nearly; my actual payment, 146*l.* 12*s.*, or 19*l.* 12*s.* more than the supposed contract binds me to contribute to the maintenance of the poor. But I suppose, Sir, the old adage is as true as ever—

"He that's convinced against his will  
Is of the same opinion still."

Nothing but a total demolition of the fabric will satisfy a *liberal* public; and I feel assured that *Revolution*, and not *Reform*, will be the closing act of the play.

Your's respectfully,  
A NORFOLK RECTOR.

P. S.—Perhaps I ought to apologize for not giving my name, as is recommended by one of your late correspondents. I do not know it would serve any good purpose, for the facts here stated may be verified by the experience of ninety-nine incumbents out of an hundred, *mutatis mutandis*; and I do not hesitate to say, that the enemies of the Church have wilfully concealed them, lest the disclosure should weaken their cause.\*

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\* The Editor has been obliged to suppress, for want of room, the objections made by 'a Norfolk Rector' to the present mode of paying the clergy.

## COLLECT BEFORE SERMON.

*To the Editor of the British Magazine.*

SIR,—Allow me through the medium of your useful pages to suggest to my brother clergy an occasional variation of those collects commonly used before the sermon, on the principle, as Bishop Jeremy Taylor expresses it, “that the change, consulting with the appetites of fancy, may better entertain the spirit.” I would have them, however, confine themselves to those beautiful and comprehensive collects of our church, as nothing can be better, which moreover are so diversified in language and sentiment, that one may generally be found peculiarly adapted to the discourse about to follow. I have adopted this plan of selecting one in accordance with my subject, with pleasure to myself, and, I have reason to believe, with its proper effect on my hearers; it also gives an opportunity of introducing many of those admirable compositions of our Liturgy, which are otherwise read but once a year. This hint may appear trivial, but I venture to give it on the authority of the Divine before alluded to, who says, “It is not imprudent to provide variety of forms of prayer to the same purposes.”\*

I am, Sir,

Your obedient servant,

H.

December 10, 1832.

## INDEX TO THEOLOGICAL LITERATURE.

*To the Editor of the British Magazine.*

MR. EDITOR,—To answer the question I am about to propose is, I presume, within the scope of your periodical, and I shall not, therefore, trouble you with any apologies for asking it.

Is there any digested index to our theological literature? I will explain my meaning by examples in the departments of medicine and law. First, “Medical Literature,” by the late lamented Dr. Young. In this work every disease, and every known variety of it, is arranged in systematic order, and references to all Treatises, Reports, and Cases, &c. are given under each head; chapter and verse, section and page. Second, some of the “Digests” of different branches of our laws are analogously arranged. In divinity an equal aid for reference would be quite as desirable for the student: but after an examination of many catalogues, and the most extended enquiries among the booksellers, I cannot learn that any such work exists; perhaps you can inform me. The only work which makes an approach to it, “*sed longo intervallo*,” is the “Index to the texts of all the Sermons published after the Restoration,” begun by Letsome, and continued by

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\* What authority, by the way, is there for using *any* collect? It is rather a curious matter to consider how many things there are in the church which have only *practice* as their sanction. On this particular point there may be doubt, but the collect *seems* to be the substitute for the bidding prayer used when there was no service *before* sermon.—ED.



his successor Clark. Of the many editions of this, I possess the first, (1734) published by Harding, St. Martin's Lane, and containing nearly 100 pages for 1s. I have not seen Clark's, but a friend who examined for me a copy at a bookseller's, priced 1l. 5s., tells me that its plan goes no farther than Letsome's. I have endeavoured to make my copy more useful by adding in the margin references to all later authors which I may have. There is no doubt much utility in these works, but of infinitesimal importance compared with that which I seek, or suggest.

I need not enlarge on the vast advantage to be derived from a work which would enable the student, and especially the composer of sermons, to turn to all the casual discussions (not to be guessed from a text,) which occur in the writings and sermons of our best divines, on a particular subject and even a ramification of one. I may be told that the best modern and some of the old editions are furnished with indices, but every one does not possess the editions which have them, and the alphabetical ones are of inferior value to what I propose. A digest of the best works in divinity, calculated to answer the ends I have pointed out, if well done, and sold for a moderate price,\* (say 15s.) would be of infinite value to the clergy, and would find a ready sale, not only among them, but the more studious part of the reading public also.

The labour of compiling such a work of course would be considerable, but it has probably been, in great part, already undergone in a long course of years, by some studious Divine, who has common-placed his reading. No man can, however, dare to say, that such drudgery is beneath him, when it has been undertaken and executed for medicine by one, who, when the range of his acquirements and the light which he has shed upon such diversified subjects of literature and science is considered, will be pronounced "*facile princeps*," the first philosopher of his age.

Pray answer my question satisfactorily, or set the project a-going.

Yours,

A COUNTRY INQUIRER.

Oct. 19, 1832.

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#### CASES OF ADULTERY.

*To the Editor of the British Magazine.*

MY DEAR SIR,—Seeing your pages open to communications of all kinds, particularly from the clergy, I venture to address you on a subject, which has probably, more or less, engaged the attention of my clerical brethren. I have lately taken the curacy of a small parish, and am grieved to find that in it, and in the adjoining parish, there exist gross cases of *adultery*. Of course it is my duty to hinder, if possible, the continuance of such vice, but on inquiry I find, that

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\* Young's Med. Lit. was published at 18s.

without incurring an enormous expense, nothing can be done, and that, even then, nothing would follow but the excommunication of the parties concerned—a punishment which, in these days of lax discipline, it would be difficult to enforce, and which, if enforced, would probably be no annoyance to the parties, (who would immediately go to meeting,) and would not prevent their cohabiting; so that in fact there is no punishment at all for it. Now that reform is the order of the day, would it not be well if something were done, by which such gross violations of both human and divine laws might be prevented, and the punishment be rendered more severe? Could it not be made an offence cognizable at common law?

I throw out this hint, in the hope that, among your numerous readers, some one may be kind enough to correct me, if I am wrong, or that, if I am right, it may attract the attention of those who have the power of remedying the evil.

I am, dear Sir,

Yours faithfully,

C. J.

Dec. 6, 1832.

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ANCIENT TABLE IN THE CHAPTER-HOUSE OF SALISBURY  
CATHEDRAL.

*To the Editor of the British Magazine.*

SIR,—Being somewhat of an antiquary myself, I can readily enter into the feelings of those who have been severe on the Chapter to which I have the honour of belonging, for having permitted such a *profanation* of the ancient table in the Chapter-House, as to supply four *new legs* to it, in the room of those which were decayed and rotten.

Having read the animadversions, in a journal so respectable as the “British Magazine,” I thought it my duty, on coming into residence, to examine this table, in order to appreciate the justice of the public critical remarks; and I now think it equally my duty to inform the Editor of the publication which contained the remarks, that, as to the *legs* of the table, they were found in such a state of entire decay, that, to use the words of the clerk of the works, “he was absolutely unable, from the *old wood*, to preserve sufficient to make a snuff-box.”

The Dean, therefore, desirous of supporting the ancient frame, left orders, on leaving residence, that four *new legs* should be substituted of the *exact* pattern of those which it was found necessary to remove.

Unfortunately, the clerk of the works thought he might as well add a *new top* to the table at the same time, the former boards being decayed, and therefore took away *all* the original *boards*, the greater part being decayed and rotten.

This is the plain history, but on the part of the Chapter, directions have been now given by me, in the absence of the Dean, that all which remained of the *old boards*, and which could *bear a nail*, should



be carefully replaced. This is all that could be done; and having thought it my duty, in concurrence with the present residentiary, Archdeacon Macdonald, to give this explanation,—declining, however, all controversy,—with best wishes for the success of your publication,

I am, Sir,  
Your most obedient servant,  
W. L. BOWLES.

STOKE-UPON-TRENT, STAFFORDSHIRE.—DR. WOODHOUSE'S  
DONATIONS.

*To the Editor of the British Magazine.*

SIR,—I respond to your call for the particulars of the Dean of Lichfield's munificence to the parish of Stoke-upon-Trent, of which he was late rector, with alacrity and heartfelt satisfaction, rejoicing that you have thus afforded the opportunity of recording his princely gifts in your valuable publication. Being patron of the rectory and a resident, I speak to the facts from my own knowledge, in giving you the following list of Dr. Woodhouse's donations to that parish within the last fifteen years.

To the National School at Stoke, besides an annual subscription of 10 guineas, 255*l.*; National School at Hanley 90*l.*; National School at Lane End, 50*l.*; North Staffordshire Infirmary, besides an annual subscription of 5 guineas, 470*l.*—(the privilege of recommending patients, in virtue of 400*l.* of this donation, is for ever reserved to the five incumbents of the churches of Hanley, Shelton, Stoke, Lane End, and Longton, from their respective districts;—towards erecting and completing a new parish church at Stoke, besides presenting a beautiful painted window for the chancel, 3300*l.*; for the permanent endowment of the National Schools in the parish, 3000*l.*; towards providing parsonage houses for the two new district rectories of Shelton and Longton, 2000*l.*; towards the enlargement of the church at Lane End, 500*l.*; towards a new church at Handford, on the borders of the parish of Stoke, besides an annual subscription of 5 guineas to the Sunday school, 200*l.*; for providing an annual dole of bread to the poor of Penkhull and Boothern on Christmas day, for ever, 100*l.*; towards the establishment of a friendly society in the parish, on the Beecher or Southwell plan, 400*l.*; the organist's salary at Stoke church for four years, 80*l.* Making in the aggregate more than TEN THOUSAND POUNDS, exclusive of liberal occasional aids in times of local distress, and large donations to *other* places and objects.

Let the revilers of the clergy read this statement and blush for their slanders. Really, Sir, I cannot but think, in common justice to that ill-used body of men, the inquiry by the ecclesiastical commissioners into the revenues of the church, should have touched upon their *distribution*; and if a question had been added, as to the amount of donations and subscriptions from the respective incumbents to *public* charitable purposes, I am satisfied that no class of persons, with the same means, would stand higher in the lists of public

benevolence; whilst the *private* relief of the poor by the clergy is undoubtedly acted upon to a great extent.\*

I beg to subjoin the following inscriptions on a statuary marble tablet, lately put up in the new parish church at Stoke, as a curious and interesting record of the *variety* of sources from which funds were derived for accomplishing that important work in which the late rector stands so pre-eminently.†

I remain, Mr. Editor,

Your very obedient servant,

JOHN TOMLINSON.

Cliff Ville, 10th January, 1833.

\* The Editor is now endeavouring to collect an account of the contributions of the clergy in each county to such charities as *print* their Reports; and although this will be very inadequate, and will show *no parish* subscriptions, or private charities, it will evidently be very large in amount as appears from those counties whence he has obtained returns. But he wants assistance very much. He has some counties completed, and expects a few more. Could any person have the kindness to send him such returns for Herefordshire, Gloucestershire, Northumberland, Cumberland, and Cornwall. The societies and charities in question are county hospitals, asylums, dispensaries, &c., district or auxiliary committees of the society for Promoting Christian Knowledge and that for the Propagation of the Gospel, and National Society, Bible Society, Church Missionary Society.

† *A Table of Donations towards erecting and completing this parish church, and providing an Organ, eight new Bells, and a Clock.*

His most gracious Majesty, King George the Fourth, from the revenues of his Duchy of Lancaster	£ 250	Thomas Fenton, Stoke Lodge	£20
John Chappel Woodhouse, D.D., rector, besides presenting the east window in the chancel	3300	John Hales Cobridge	20
John Tomlinson, patron, Cliff Ville, besides presenting a marble font	300	Josiah and Tim. Dimmock, Stoke	20
Josiah Spode, Mount	500	William & John Hancock, Fenton	20
The Devises of John Turner Whieldon, Little Fenton	120	James Greaves, Stoke	20
John Smith, Great Fenton	100	Henry Pratt, Stoke	20
William Hammersley, Fradswell Hall	70	Lewis and Samuel Bostock, Stoke	20
Thomas Minton, Stoke	50	John Brassington, Stoke	20
Hugh Booth, Clayton	50	Richard Cyples Tomkinson, Stoke	20
John Bourne, Great Fenton	50	Donations under 20l. each	575
Charles James Mason, Fenton	50	Contributions from the working classes, in Stoke-proper, above	500
Felix Pratt, Fenton	40	Grants from the parish, besides purchasing the site, and an addition to the church-yard	3400
Mrs. Chatterley, Shelton Hall	30	Government duties on the materials remitted by the Lords of the Treasury	641
Herbert Minton, Longfield Cottage	30	Grant from the Incorporated Society for promoting the enlargement and building of churches	400
Mrs. Bree, London	30	Tonnage of all materials brought along the Trent and Mersey canal, given by the company of proprietors	391
Mrs. Birch, Fradswell Hall	30	Team-work done gratuitously by various inhabitants, and parish labour	500
Thomas Allen, Great Fenton	30	Subscriptions for pews and vaults, and materials of old church, upwards of	2000
John Kirkham, Penkhull	30		
John Whalley, Clerk	27		
William Moore, Wychdon Lodge	25		
Joseph Locker, Jun., Hanley	25		
William Copeland, London	21		
John Wickes Tomlinson, Clerk	21		

The foundations were laid in June, 1826, and the church was completed and consecrated in October, 1830.

The total expence exceeded fourteen thousand pounds.



To the Editor of the British Magazine.

MR. EDITOR,—As I consider it the duty of the clergy to make known, through the medium of your Magazine, what is passing in their respective parishes, I send you the balance sheet of St. Mary's Benefit Club\* for the past year, and also the leading rules by which it is governed. This club was established last year, and has worked wonderfully well. The depositors are thankful for the benefits they derive from it; and such numbers are pressing into it, that the only limits to it will be the want of honorary donations to make up the sum which each depositor is to receive at the end of the year. The principle on which it is conducted is, that any one member of a family residing in the parish, being married, or a widow, or a single person above fifty years of age, of good character, may deposit twopence weekly, for fifty-one weeks. Two-shillings-and-sixpence, from the honorary fund, is then added to the sum saved, the whole amounting to eleven shillings, which is laid out in coals, shoes, or goods. The depositors buy their own coal, and the ticket is brought to the treasurer for payment; or, if choice is made to purchase goods, an order is given by a printed ticket of credit, drawn upon a tradesman in Chester. No money is ever repaid to a depositor to be spent as he pleases. Every Sunday, after evening service, the members make their deposits; and numbers who never had been known to attend any place of divine worship have been drawn to church since they joined the club. The rule which compels regular attendance is, "if, at the end of three Sundays, the sixpence due is not paid, the depositor forfeits sixpence of the half-crown he is to receive at the end of the year.

I am, Mr. Editor, your humble servant,

WILLIAM HUTCHINSON,  
Curate of St. Mary's.

Stanley Place, Chester, Jan. 13th, 1833.

<i>Dr.</i>	* ST. MARY'S BENEFIT CLUB.			<i>Cr.</i>			
	£.	s.	d.	£.	s.	d.	
One Hundred and Fifty-two Depositors, at 2d. per week,	64	12	0	Coals.....	54	3	6
Honorary Subscribers.....	19	5	0	Calico, Linen Cloth, & Print	4	6	4½
Interest from the Savings				Blankets and Flannel.....	5	3	9
Bank .....	1	9	11	Sheets, Counterpanes, Dowlas	4	18	2
				Shoes and Clothes .....	8	10	7½
				Sundries .....	6	9	7
				Balance in Treasurer's hands	1	14	11
	<u>£85</u>	<u>6</u>	<u>11</u>		<u>£85</u>	<u>6</u>	<u>11</u>

WILLIAM HUTCHINSON, Treasurer.  
CHARLES GAMON, } Auditors.  
EDWARD DUCKER, }

REPLY OF AN EPISCOPAL CLERGYMAN TO THE VOLUNTARY  
CHURCH ASSOCIATION.

*To the Editor of the British Magazine.*

MR. EDITOR,—The following correspondence will, I trust, be deemed worthy of a place in the pages of the British Magazine. The most unwarrantable attempts are making at the present time to undermine the Church as established by law in Scotland, by means of Voluntary Church Associations. Of these associations, the ministers of the Secession are among the most active members, together with a few Independents. Every effort has been made to induce the ministers of the Scottish Episcopal Communion to join in this unhallowed work of devastation; but hitherto without success. While these ministers conscientiously believe that their own form of Church government is the purest and best, and consonant with that of the primitive church, they cannot be blind to the fact, that the Established Church of that country has been instrumental in training a religious and moral people, and they would be the last to join in the attempt to separate it from the state.

I am, sir,

Your humble servant,  
T. T. Z.

*“ Leslie, 16th November, 1832.*

“ REVEREND SIR,—The adjourned meeting of the Friends of Religious Liberty, to consider the propriety of forming a Voluntary Church Association for the counties of Fife and Kinross, is to be held in Mr. Scott’s meeting-house, Leslie, on Wednesday, 5th December ensuing, at twelve o’clock noon. You are requested to attend said meeting, and to bring along with you one or two active members of your congregation, favourable to the object.

“ I am, Reverend Sir,

“ Your’s truly,

“ JOHN JOHNSTONE.

“ The Reverend John Marshall, Kirkaldy.”

ANSWER TO THE FOREGOING.

*“ Kirkaldy, November 20th, 1832.*

“ SIR,—I have been favoured with a printed letter, signed with your name, requesting my attendance at Leslie, on the 5th December, to consider, ‘with other friends of religious liberty,’ the propriety of forming a Voluntary Church Association for the counties of Fife and Kinross, and urging me to bring along with me one or two active members of my congregation, favourable to the object.

“ As I am no sophist, I take the plain meaning of your intimation to be, that, on the day mentioned, there is to be a meeting of Dissenters at Leslie, for the purpose of taking into consideration the best method of subverting the Scottish Ecclesiastical Establishment. From that Establishment, Sir, I am a dissenter as well as yourself. Nevertheless, as I cannot find myself to be in the slightest degree aggrieved by its existence, and as I regard it in the light of an effective engine for the inculcation of moral and religious instruction throughout the mass of my countrymen, I must decline uniting to those of its enemies my efforts for its overthrow. Allow me to add, that it is with pain I behold a number of men clothing themselves with the characters of ministers of the gospel of peace, and yet associating themselves for the accomplishment of an object, which, if attained, must ultimately involve the three kingdoms in all the horrors of anarchy and civil war.



"In thus expressing my sentiments on this subject, you must not, Sir, set me down as a party peculiarly interested in upholding the Establishment. Indeed, the very circumstance of your addressing your circular to me as a dissenter, shews that it is impossible for you to do so. I may, however, go farther, and state, that, in a pecuniary point of view, we Scottish Episcopalians would be directly benefited by its abolition. You must be aware that about two-thirds of the Established Church's revenues are drawn from Episcopal landlords, who have at the same time their own clergy to maintain. This is a fact, of which, were we inclined to act the part of political demagogues, great advantage might be taken. But we can never forget—what is indeed notorious to every one at all acquainted with the matter—that every estate in the country burdened with teinds, &c. has been bought and sold with that burden for centuries, and that consequently the wilful appropriation by a landlord to his own use of but one farthing of his parish minister's stipend is neither more nor less than an act of robbery, which will be punished, if not by man, at least by God.

"I presume, Sir, that in the event of your exertions for the overthrow of all establishments for religious instruction being crowned with success, your next object will be the subversion of every endowed seminary for the common purpose of general education. The two systems being based upon the same principle, they must stand or fall together. If George Heriot might lawfully bequeath his fortune for the rearing of a certain class of children, why may not a landed proprietor set apart a portion of his estate for the promulgation of the doctrines and duties of Christianity?

"As matters stand at present, I perceive the body of my countrymen enjoying their moral and religious instruction gratuitously. Under the system advocated by the Voluntary Church Associations, they would be subjected to grievous burdens, have their own churches to build, and their own ministers to pay.

"I have the honour to be, Sir,

"Your most obedient servant,

"JOHN MARSHALL,

"Presbyter of the Scottish Episcopal Church.

"P.S. On looking into the Almanack, I find a John Johnstone, minister of the United Associate Synod of the Secession Church, at Leslie. I presume you are the individual.

"The Rev. John Johnstone, Leslie."

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#### DIOCESE OF DURHAM.

*To the Editor of the British Magazine.*

SIR,—In one of your last numbers, p. 370, you ask, "Why will not those who can, supply information?" Your question related to that which bishops and deans and chapters had begun to do, in the distribution of their funds for the augmentation of small livings, and for similar purposes, before clamour had reached its present height.

I will tell you, as far as I am able, what has been doing in the diocese of Durham.

The present Bishop of Durham has followed closely in the steps of his munificent predecessor, Shute Barrington; ever since he came to the diocese, churches, schools, and parsonage-houses have risen up

year after year in consequence of his benefactions. Many of the ill-endowed incumbents have had to thank him for increased incomes. In addition to private assistance, and to liberal donations, which have enabled some of them to derive full benefit from Queen Ann's Bounty, the bishop has ceded property under the Archbishop's Enabling Act, which will add,

£	180	a year to St. John's Chapelry, Sunderland
	40	- - Sunderland Rectory
	68	- - Stockton Vicarage
	80	- - Perpetual Curacy of St. Helen's, Auckland
	35	- - Perpetual Curacy of Ash
	86	- - Perpetual Curacy of Satley
	150	- - Perpetual Curacy of Lanchester
	100	- - Chapelry of Medomsley
	100	- - Rectory of Gateshead Fell.

£839 per annum.

The Bishop has also made arrangements for the further cession of property, which will carry up other augmentations out of his own resources to double this amount, and has lately endowed the new church of Etherley.

The Dean and Chapter of Durham, in like manner, have for several years past been proceeding upon a regular system, which has not only removed two of the principal complaints made against the church from the sphere of their jurisdiction and patronage, viz., pluralities and non-residence, but which also lays a tax to the amount of from fifteen to twenty per cent upon their several incomes, in addition to statutable and former deductions. In this spirit of spontaneous attention to the condition of their brethren, they have doubled the salaries of their minor canons and of the masters of their grammar school, or nearly so; and they have not left a single living in their gift with a provision under 150*l.* a year. Moreover, they have put measures in a train, which, if not interrupted by events beyond their control, will raise all their livings,

Where the population exceeds	1000	to	£300	a year
Where it exceeds	-	-	500	to 250
Where it is under	-	-	500	to 200

The permanent charge voluntarily imposed upon themselves to carry this one improvement into effect will not be less than 3000*l.* a year.

The amount of property likewise alienated as a free will gift to the Durham University is nearly 3000*l.* a year. In fact, on an average of the last twenty-one years, it produced to the Dean and Chapter 2986*l.* 18*s.* a year. I mention this exact sum because, when the grant was announced in Parliament last May, Lord Durham greatly under-rated its real value.

Independently of these sacrifices, the Dean and Chapter of Durham, like their diocesan, have contributed largely to the occasional wants of the church. Parsonage houses have been provided in seven parishes, entirely or principally out of their funds. Last year they appropriated 1250*l.* to the erection of a new church at South Shields, and 450*l.* to the purchase of a Chapel at Monk Wearmouth, besides voting 100*l.*



a year and a house to the minister of the chapel. But that I may state something under this head which was going on long before the present outcry:—Within ten years previously to 1829, seventeen churches were enlarged, and eleven newly built, in this diocese, chiefly by aid of clerical benefactions.

That the Durham clergy, throughout the whole diocese, have been equally liberal according to their means, appears on the face of a document which now lies before me. Two thirds of the sum total of the annual subscriptions paid to nine of the public charities of Durham and Northumberland, in which the laity are as much interested as the clergy, come out of the pockets of the clergy. This document was drawn up four years ago. I select two particulars for your information, in which the proportion is still greater on the side of the clergy.

	Total Amount of Subs.	Subscribed by Clergy.	Subscribed by Laity.
	£ s. d.	£ s. d.	£ s. d.
Parochial School Society for the Diocese of Durham } ...	206 16 6	181 11 6	25 5 0
Durham Diocesan Society for Enlarging & Building churches . . . . . } ...	274 11 6	243 10 6	31 1 0
At the first Establishment of the Durham Diocesan Society for Enlarging and Building Churches, the amount of donations was	...	...	£ s. d. 2429 8 0
Of this the Clergy gave	...	...	1648 2 6
The Laity	...	...	781 4 6

I am, Sir,

Your most obedient servant,

DUNELMENSIS.

Durham, Jan. 19, 1833.

To the Editor of the British Magazine.

SIR,—Permit me, through you, to address one word of (I trust) no unfriendly remonstrance to the writer who signs himself "H." in your January number (p. 44—49, 54—57.) His criticisms, whether correct or no, are too ingenious not to attract notice; and this renders me the more anxious to lose no time in seriously requesting him to use his own better judgment on some expressions, fallen from him, which give his papers an air of lightness and irreverence (far, I am sure, from his meaning), and make it even painful to read them. Thus, Nathan's reproof to David is called "*The Romance of the Pet Lamb.*" Certain words of our Saviour are designated as "Those very curious words." "Novies styx &c." is applied to the awful scene described in the account of the rich man and Lazarus. Abraham's bosom is "*The Elysium of Death,*" &c. In a subsequent paper "*On the Prophecy of Jesus,*" (is not this title unnecessarily irreverent?) not only casual expressions, but material facts of the writer's argument, appear to me chargeable with the same error,—a kind of flighty conversational carelessness, tending to disparage the Holy Scriptures. Surely it is rather overbold, (especially in one who insists so much on the absolute necessity of literal truth in inspired words, except in cases of prophetic allegory or express parable, one of

which is here out of the question, and the other he is at pains to exclude,) it is, I say, overbold in him to quote the very words of our Lord in St. Matthew, and follow them up with this remark, "Some seventeen centuries have passed away since the tribulation of those days, and not one syllable of this has come to pass;" it is bolder to talk of "shutting up pulpits and churches, (*i. e.* of renouncing Christianity altogether,) sooner than believe that "such a phrase as 'seeing the Son of man coming in the clouds with power and glory' is capable of allegorization;" boldest of all to represent an apostle as saying these things "improperly," as "writing down discourses without duly weighing the words he made use of," and "by that inadvertency furnishing what might have been the strongest of all arguments to those who regard the Lord as not the real Messiah, "if the evangelist had not given a fuller and more intelligible report of what He said." Elsewhere the words are called "astounding." "St. Mark," it is said, "abstained from repeating" them exactly, "by which process he rather softened down the phraseology by which the reader was surprised in his predecessor, than removed the real difficulty." But St. Luke having written "with an earnest desire to rectify what was defective" in former Gospels, "gives a *very different colour*" to "our Saviour's prophecy."

Once again I put it to your correspondent (who will, I am sure, see my motive, and excuse the liberty which I take) whether this be indeed the tone in which it becomes Christian men to speak of their Lord's own words, recorded by His inspired evangelists. In the hurry of invention, and keenness of debate, we are all liable to err in this way: but the worst is, the unthinking admire it; and what was in the writer mere lightness of manner, may encourage in the reader habitual disrespect for the Bible.

I am, &c.

K.

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## NOTICES AND REVIEWS.

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*Remarks on the Prospective and Past Benefits of Cathedral Institutions in the Promotion of Sound and Religious Knowledge, &c.* By E. B. Pusey, Regius Professor of Hebrew, &c. London: Roake and Varty.

THIS pamphlet deserves the best attention of those who have any *real* regard for the Church. It shews most fully and admirably what cathedrals have done for learning. It shews what benefits are derived from the present *general* education given at the Universities as a foundation for *professional* education. It shews that learned men, as divines and defenders of Christianity, have been connected almost always either with the universities or cathedrals—that the parochial clergy have duties which must, generally speaking, preclude them from continuing their studies—and that, as the universities must *now* be looked to principally as carrying on the work of *general* education, the cathedrals are the quarters to which one is to look for the promotion of theological learning. It points out very clearly that such was their intention and object, and it then proceeds to suggest that in order to secure the benefits of profes-



sional education to the clergy, each cathedral should be the theological seminary of the diocese. This is often the case in Roman Catholic countries. The suggestion, and the reasons by which Mr. Pusey supports it, deserve the most attentive consideration. A friend of the writer's, in talking this same scheme over a year or two ago, suggested that perhaps these seminaries would in some cases be too small, and that *two*, one for each province, would answer better; each cathedral contributing its proper officer or officers to these metropolitical seminaries, instead of doing the work less efficiently at home.\* There are some dioceses, as for instance Rochester, Canterbury itself, Peterborough, and Bristol, where the number of students would be so small that that feeling which is necessary for the advantage of both teachers and learners could hardly be kept up. It is to be observed that Chester, and the poorer parts of the northern Dioceses, have already a seminary of this kind, and that there is one likewise in Wales. If a scheme like that suggested here were entered on really, the better endowment and, if necessary, the removal of St. Bees, might provide for the province of York, while there might be four or five in the larger province of Canterbury, as, for example, at Lincoln for the midland dioceses, at Norwich for that diocese, in some part of the diocese of London for that diocese and Winchester, at Canterbury for Canterbury, Rochester, and Chichester, and at Exeter, for the western parts.

At the same time, the scheme itself requires very careful examination. It is very attractive on many accounts, but it may still be a question whether the work would not be more efficiently done at the universities, by requiring the residence of B.A.s for a given time. The clamour about expense at the universities is groundless, except for such persons as will be expensive everywhere; and the clamour as to immorality just of the same kind. If men have no religious principle, they will be profligate at the university; and he must have strange notions who believes that such persons would not be profligate wherever occasion offered. Men bring up their children without thought of God, without joining with them in prayer, without inculcating on them the study of God's word by precept and example. They do not inquire into the religious character of their son's instructor, and then they complain when these unhappy children destroy body and soul by a course of sin, and accuse every body and everything but themselves. The writer must not leave this work without saying that the church and the country owe no small thanks to Mr. Pusey, for his learned, high-principled, and powerful vindication of its cathedral establishments.

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*The Happiness of the Blessed Considered.* By the Right Rev. R. Mant, Bishop of Down and Connor. London: Rivingtons, 1833.

THE spirit of this book is a spirit of very sincere, earnest, and sober piety. Not seeking to be wise above what is written, Bishop Mant has here drawn together whatever scripture says, and whatever it suggests as to the *intermediate* and the *final* state—our recognition of our friends hereafter—and the different degrees of happiness promised to believers. Probably no one has before drawn together the promises of scripture so fully and connectedly, and no one has certainly done it with a fuller union of soberness and serious piety. The volume is interspersed with sonnets (the use of which for sacred subjects

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\* In some cathedrals lectures are still delivered by one of the canons, whose business it is. One of them at Hereford is entitled the *Prelector*. At Chichester, where there is a stall with the same duty attached to it, it was, as the writer knows, the determination of the present Bishop of Worcester to have provided for the delivery of a course of divinity lectures, by the appointment which he intended to make to the proper stall, now held by a person of advanced age and infirm, had it fallen during his time.

required no vindication), and one of these every one will thank the Reviewer for transcribing.

THE REUNION OF FRIENDS IN HEAVEN.

There is a void in lorn affection's heart,  
Which yearns to be supplied. On God's high will  
Though it repose submissively, yet still  
Of those, who bore in its regards a part,  
The cherished forms it holds, as in a chart  
Depicted, hoping He may yet fulfil  
Their restitution. Pardon it, if ill  
Lurk in that hope, great Father! True thou art;  
Thou sayest the just shall bliss in fulness prove,  
And what thou sayest thy bounty will provide.  
And yet meseems the blissful souls above,  
The sense of earth's sweet charities denied,  
Might feel a craving in those realms of love,  
By angel hosts and patriarchs unsupplied.

The volume concludes with a series of sonnets, called "Musings on the Church and her services," of the same order and pleasing feeling with that just quoted.

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*A Practical Exposition of St. Paul's Epistle to the Romans, in a Series of Lectures.* By the Rev. T. Parry, Archdeacon of Antigua, &c. London: Rivingtons. 1832.

ARCHDEACON Parry has here executed a most difficult task extremely well; and has presented, in a series of lectures, very clearly and well written, and calculated for any tolerably educated audience, a sound and just view of the all-important doctrines of the Epistle to the Romans, and their bearing upon the life and heart. The writer would be heartily glad to see Archdeacon Parry's exposition in very general use. Without binding himself to defend particular words, which is out of the question in a long work, he can go along entirely with the tenour of Archdeacon Parry's views. Perhaps, in another edition, the author might, with advantage to his *practical* object, dwell a little longer on sanctification, as the *privilege* of the Christian covenant. He has not overlooked this momentous difference between the Mosaic and Christian law as some writers have done, but it is most important to impress it very strongly. There is one other point on which (if Archdeacon Parry will not think that the reviewer takes too great a liberty in offering advice) it would seem to him desirable to speak a little more fully, viz. the *condemning* power of the law. It is ably touched, but it is a difficult subject to many men, and a *very* important one. On the whole, very warm thanks are due to Archdeacon Parry for his valuable and most acceptable work.

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*Seven Letters on National Religion, addressed to the Rev. H. Melvill.* By Charles Smith, B.D. Fellow and Tutor of St. Peter's College, Cambridge. London: Rivingtons. 1833.

Mr. SMITH deplores and exposes, and very justly, the entire ignorance of the right meaning and real value of the Church, manifested by the Papist, the Dissenter, and too often by the Churchman, and points out how entirely every ancient nation made the public profession of religion the bond of civil society—how completely this was the case in our own early history—how wickedly the Papacy has done, in endeavouring, for its own purposes, to dissolve the union between the church and the state—and how false and infidel in tendency are the arguments by which the sectaries attempt to shew that such an union is injurious to the cause of religion, whereas it is the dissolution of that union, which is a renunciation on part



of the state, of all share or interest in God's blessing and all reliance on his providence. The reviewer is not prepared to go entirely along with Mr. Smith in some of his positions, but he thinks there is a great deal of truth in the volume—very right views of the church—of the necessity of living in its unity, and maintaining it—of yielding a cordial obedience to the laws of the Living Witness of the truth—of depending on that witness wholly and entirely, as every one must who has right notions of it, by avoiding every thing which is like a setting up an *imperium in imperio* in the church itself. The spirit too in which Mr. Smith combats the *liberalism* of the day, as to religion being a matter between God and a man's soul, as if the outward testimony to the truth of religion was not an imperative duty on every Christian society, and other errors of the same nature, deserves all praise. And the writer cordially recommends the perusal of the last letter, which contains a sort of practical application of the preceding ones, not only to dissenters, but to too large a class of dissenting churchmen. It is to be lamented indeed, that Mr. Smith has not made his language a little less vague, and his letters a little less discursive, but they who read the last letter will probably be tempted to read the foregoing ones. Perhaps, on reflection, Mr. S. may be inclined to think that the (*de haut en bas*) tone in which he speaks of almost all persons, and especially of almost every defender of the church, besides himself, is not quite justifiable. There is one school of the present day, which, going on the right ground, that mere reading often overlays thought, rather advise people to avoid reading, and think out things for themselves. The consequence is, that they not only think out (which may be very well for themselves), but *publish*, as their own discoveries, things which have been thought and said by sundry plain honest people before them, without any apparent consciousness that such proceedings are rather amusing to the rest of the world. Mr. Smith does not belong to this school, but he rather shares in their practice; for example, in speaking very contemptuously of some defences of the church endowments, he appears not to be aware that very many persons before himself have strenuously maintained that these endowments were chiefly made, not to the Roman Catholic church, not to the Church of England *after*, but *before* it had adopted the errors of Rome, and that consequently, at the Reformation, there was no *change*, but a mere *resumption* of property by the right owners. Mr. Coleridge's admirable work on Church and State, is evidently the book which has set Mr. Smith thinking. It is cordially to be wished that its principles were more generally spread.

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*Dissertations, vindicating the Church of England, with regard to some Essential Points of Doctrine and Discipline.* By the Rev. J. Sinclair, of Pembroke College, Oxford, &c. &c. London: Rivingtons. 1833.

THE first of these Dissertations is on Episcopacy. It is most clearly and delightfully written, and appears to the reviewer to contain the best view to which he could refer of all the arguments for Episcopacy, with a very satisfactory reply to the objections against it. The testimonies of foreign churches and writers of other communions are given at full length. Mr. Sinclair concludes the dissertation with a declaration of the advantages of Episcopacy, but says that his arguments are advanced with no design of excluding from the church of Christ those Christian societies whose forms of discipline are less agreeable to apostolic rule than our own. (p. 32.) Agreeing in every other point of this essay with Mr. Sinclair, the writer cannot agree with him on this, while he is well aware that such a declaration will be regarded with contempt, or branded as most bigotted. There is, or there is not, a Living Witness to the truth on earth, and a dispenser of the precious gifts promised by God to his people, subsisting according to the constitution which it received from the apostles of the Lord. How can it be safe for those who wish to enjoy those

gifts, and to live in the light of that truth, to depart from this constitution? God is not *tyed to his promises*, no doubt; but that does not alter the case. To the argument, that, in some cases, Episcopacy was lost of necessity, of course the answer is, that necessity has no law, but that the necessity must be proved. In Laud's most remarkable letter to Hall (printed in Collier), that great man intimates his opinion, that no such necessity has ever yet been proved, and has probably never existed.

Mr. Sinclair's next dissertation is on Liturgies and their value, and is very valuable indeed, very comprehensive, but not tedious. These two essays should be printed in a cheaper form. With the essay on Infallibility the reviewer was much pleased, as far as the refutation of the errors of the Romanist, enthusiast, and latitudinarian go. In the positive part he cannot quite agree with Mr. Sinclair. The voice of the *church universal* (not the Roman church) must surely not be disregarded. Many of the promises cited by Mr. Sinclair appear to the reviewer rather to refer to that help of the *Spirit* required for avoiding *sin* and following after holiness, than to any promise of knowledge of difficult truths. Doubtless, the *true Christian* will *know of the doctrine* better than others; but this will be a knowledge growing only with growth of holiness, and never, perhaps, enabling him outwardly to explain or defend the truth, though it enables him to apprehend it for his own comfort and guidance. If no other judge of controversies is to be thought of than this knowledge, assuredly there is none in the ordinary sense of the word, no authority which can be alleged by one man to convince another. Mr. Sinclair, it is only just to observe, states that in his view there is no certainty of arriving at absolute truth, but that there is certainty of escaping unpardonable heresy. The question of the extent of *private judgment* is too wide for discussion here; but it must be observed that this view leaves every man at liberty to decide whether he is himself a true Christian, and therefore a safe interpreter of God's word for himself. Whether this is right, is another question, but that it *is so*, must not be forgotten; nor must the defenders of the right of private judgment forget the awful responsibility under which it must be exercised. Have human passions, infirmities, errors, and circumstances had no influence on the will, and, through it, on the mind?

The reviewer has left himself no room to speak of Mr. Sinclair's last essay on Mediation, in refutation of the opposite doctrines of the Socinians and Antinomians, which is both an original and able paper. He will not conclude without again expressing his hope of seeing the two first essays (on subjects where ignorance is so great and error so prevalent) in a cheap form, adapted for general circulation. He could not easily mention any thing at once so full and so *readable*.

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*Maternal Advice, chiefly to Daughters leaving Home.* London: Groombridge, 1833.

THIS little book contains some good extracts from the works of Mrs. Trimmer and other writers, a good many well-known hymns and sacred poems, and appears to be almost as well calculated for a *paternal*, or *fraternal*, as for a *maternal* present. Dr. Hawkworth's well-known letter to a young lady leaving home, and a few pages besides, form the only exceptions.

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*Charter House Prize Exercises, from 1814 to 1832.* London: Walker, 1833.

THIS volume reflects the highest credit on the master under whose directions such compositions were written, as well as on the composers themselves. It may seem invidious to select, but the reviewer must beg attention to two compositions of Mr. Edward Churton's, as full of delicate thought and beauty. In one respect, such a volume might be very useful in times like these, if the



clamour raised against all institutions were not an *interested* clamour. To an honest assailant of public schools, on the grounds of their limiting the acquirements of their pupils entirely to ancient literature, and not directing their thoughts to *sacred* subjects, one might say, read ("if thou canst read") this volume and be ashamed of yourself. See how much *general* reading and how much knowledge of scripture, as well as classical knowledge, these exercises shew, and confess that boys capable of displaying all this at so early a period of life, are not likely to feel themselves, or give others any reason to feel, discontented with the system pursued in their education, or to think anything left undone which careful instruction and encouragement can do to open their minds and direct them to the most important subjects.

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*Notes, Historical and Legal, on the Endowments of the Church of England.* By W. C. Walters, Esq., M.A., Barrister at Law, and Fellow of Jesus College, Cambridge. London: Fellowes. 1833.

THIS is a very valuable collection of legal observations on our endowments, in very much of which the reviewer is quite disposed to acquiesce. One thing, however, Mr. Walters aims at, which is to shew that the endowments were rarely from *private gift*, but rather from claims on part of the Church *acquiesced in* on part of the proprietors, from religious motives, for such a time as to cause a prescriptive right, which the common law recognizes and enforces—and in this point Mr. W. does not fully succeed. Mr. Walters says, in arguing this point, that an assertion made in this Magazine, that many original grants of tithes can be produced, is not founded in fact. But it is Mr. Walters, as the reviewer believes, who errs here. Whether many endowments of rectories can be produced or not, very, very many gifts of tithes of estates by the owners to *monasteries* can be produced at any time, and the argument and fact then remain the same. If gentlemen were in the habit of making gifts of the tithes of their estates voluntarily, it makes no difference whether the gift was made to a rector and his successors for ever, or to a religious body which was to supply an officiating priest. Surely Mr. Walters does not mean to deny the existence of such grants as these by wholesale. His replies to Mr. Eagle (especially his bringing Mr. Eagle to answer himself) are very able and ingenious.

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*A Collection of Hymns for general use, submitted to the consideration of the Members of the United Church of England and Ireland.* London: Hatchards. 1833.

THE compiler of this collection, which is partly original and partly taken from ten or twelve other collections, very truly says that there is no good or satisfactory collection, and very candidly requests readers of this, when they find any hymn that they like better than those printed here, on the same subject, to erase the latter and substitute the former. By the formation and publication of many such collections, he thinks we should ultimately get a satisfactory volume. He has shewn very good taste in recalling some of the hymns from Hiekes's Reformed Devotion, which very often, for simple piety, (though not for high poetry) deserve all praise. His own compositions appear to be too full of thought and sentiment for congregational worship. An *hymn* to be used in worship, and a *Sacred Poem*, are two things essentially distinct; and the first requires far more simplicity of thought and unity of purpose than the latter.

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*The Life of William Cowper.* By Thomas Taylor. London: Smith and Elder. 1833.

THIS is a very elegant volume in appearance, and really answers its profession, viz. that it is a faithful compilation from the most authentic sources.

It avoids the extreme pain inflicted by some disgusting works, published a few years ago, in which the fearful deeds of madness were most improperly exhibited; but, at the same time, relates faithfully, though in generals, what was the cause of the poet's malady. The greater part of the narrative is very properly collected from Cowper's own letters—perhaps the most delightful of any in existence.

On the question, canvassed by Mr. Taylor several times, as to the influence of religion on the poet's madness, one observation seems called for. It is contrary to facts, to say that religion was the cause of Cowper's madness, for he was mad before his mind was seriously imprest with religious feelings. What influence religion and his peculiar views may have afterwards had in exciting or allaying his disease, no man can ever know, for no *man* can penetrate into the workings of a sound, far less of an unsound mind. But suppose it *was* clear that Cowper's disease had been aggravated, or its particular form shaped out, by his attention to religion, what then? Because a diseased stomach is often deranged by all food of whatever kind, are men not to eat? Before they who wish to use such arguments against religion are in a state to argue, they must shew that a *healthy* mind has been overset by over attention to religious studies. The reviewer is no friend to enthusiasm, but it is on very different grounds from any fear of its producing madness.

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*John Milton, his Life and Times, &c.* By Joseph Ivimey, Author of the History of English Baptists, &c. London: Effingham Wilson. 1833.

If a churchman could indulge the malicious wish that he might be able to wound the feelings and pride of the Dissenters by exposing the ignorance and the folly of one of their members, nothing could be more gratifying than this work of Mr. Ivimey. Knowing him only by name as the author of a large work on the History of the Baptists widely circulated, the Reviewer took for granted that he was a person of decent acquirements and feelings. This work effectually dispels the delusion. He tells us in his preface, that his object is not to delineate Milton as a poet, so much as a Protestant and *non-conformist*. The *real* intention of the book is to gratify his own feelings, and those of persons like himself, by quoting all the most malignant passages of Milton, against episcopacy, the national church, and church establishments of every kind; all which, he says, is likely to be better received since the Reform Bill was past. They who find pleasure in seeing that a man of Milton's noble mind could degrade himself to entertain and to express feelings unfit for a Christian, are quite at liberty to enjoy their lofty gratification—and Mr. Ivimey's pure and exquisite taste has provided for them, unquestionably, a noble entertainment. It is, in truth, a pleasing occupation, well fitted for a Christian, and well adapted to improve the head and the heart. He has, it may veritably be believed, succeeded by the attraction of a natural instinct, in drawing forth every thing that is coarse and foul in expression, and every thing that is malignant in feeling, in the writings of the great poet, and has thus done all that in him lay to degrade a great and admirable character in the eyes of all but those who think that the most glorious sight in the universe, is the spectacle of the triumph of sects over a branch of the apostolical church of Christ. Such feelings as Mr. Ivimey's, however, are not to be ascribed to any *Christian* among the dissenters. To describe the work is quite unnecessary. Every one who reads the *Patriot* or the works of the Ecclesiastical Society, has his ears already accustomed to the words, sounds and run of sentences which he will find in Mr. Ivimey's book, and to the degree of knowledge and the kind of taste there exhibited. Every thing connected with the church and churchmen is of course corrupt and abominable—episcopacy merely a means of fattening individuals—a national church, an abomination—Laud, a fiend incarnate—Clarendon almost as bad, &c. &c. &c. There is something curious and very satisfactory in find-



ing the points which are felt to be *weak* by persons like Mr. Ivimey, and for which they gladly get what aid they can from Milton. It is indeed very natural that the voice of primitive antiquity should be despised—that the fathers should be scorned—that in our own reformation, the venerable names of Latimer, Ridley, and Cranmer should be held up to execration (!) by persons who wish to have their deluded followers believe that practices directly in the teeth of the practices of apostolic times are quite as good as the practices of those times, and that the English nation owes nothing of gratitude to the prelates of the English church, for withdrawing it from the yoke of Rome. Poor people! they forget, as Burke said, that though they may raise a smouldering smoke which may hide the sun's light for a time, they cannot blot the sun himself out of heaven.

The limits of this Magazine prevent any detailed criticism, but it is curious to observe that Mr. Ivimey's hatred of bishops prevents him from knowing the least about them, and that thus he quotes the Bishop of Chester twice, as the editor of Milton's last prose work—that his knowledge of history is so great, that he quotes Mrs. Hutchinson's remarks about James I. as applying to Charles I. in 1640. What injuries done to *his* mother, either by Scotch or English, had Charles I. to revenge? The book itself, as far as it does not consist of extracts, is an unacknowledged or acknowledged reprint of Toland's *Life of Milton*, but extracts make up nearly the whole book. From page 213 to page 276 is a transcript of Milton's public letters, from Phillips' *Life*. Mr. Ivimey very learnedly deplores the small study of Milton's prose works, and very probably *his* friends are not much used to study any of the older masters of the language. But he must not think every one so ignorant of older and better English, as not to be aware when he transcribes whole paragraphs from older writers, without acknowledgement, or to mistake the clear and manly strain of even the beginning of the last century, for his coarse and painful style. So entirely indeed is the work published for the purpose of stringing together the pearls (as they seem to Mr. Ivimey) of Milton's coarse reviling of prelates, episcopacy, antiquity, the fathers, the English martyrs, &c. that he has not taken the commonest pains in revising his work. Thus, in page 28, he tells us that Milton's next performance, chiefly directed against Usher's *Origin of Episcopacy*, was called "The Reason of Church Government," and he gives in pages 33 and 34 (only five pages afterwards) another account of *the same work*. The sixty Jacobusses of page 139, are called one hundred in pages 141 and 142, without any remark. Sentences are left unfinished and nonsensical: see note, page 342. Then we have *Bishop Bramhill* and *Dr. Gordon for Gauden*. Of all Mr. Ivimey's exhibitions of learning, however, his notes on the *Eikon Basilike* question, and again (page 352) on the 20th article, are perhaps the most amusing. The *naiveté* with which he lets the world see there his deep acquaintance with literary and church history, and his extreme unconsciousness again that any one ever heard of Milton's *Areopagitica* (perhaps the most hacknied of all Milton's works) before he brought it to light, are very curious.

But Mr. Ivimey's clerkship in foreign tongues is also exquisite. "*Defensio pro*" he gives as the title of one of Milton's works, (p. 158.) Then we have *defensio* for *defensio* repeatedly, *quædam* for *quædam*, *Phineus the Salmydissim* (p. 155), *Eiconoclastis* (p. 280), *Qui mal y pence* (p. 277), and twenty other pieces of learning of the same kind. Cannot these gentlemen, who are so anxious to put down the clergy, and talk so loudly of their ignorance, manage to find *any* person, even *decently* instructed in the common languages, to correct their works before they make these grand displays of their own proficiency?

Mr. Ivimey's opinions on political and religious matters are about as valuable as may be conjectured from these specimens of his abilities. Oliver Cromwell he looks on as one who delivered the nation from civil tyranny! and was quite resolved as Protector to establish religious liberty also! (p. 160

and 161.) No one certainly was a greater friend to both than Cromwell as his practice shewed! One thing is quite certain,—he was just as great a friend to one kind of liberty as another!

They who remember what treatment Hall and other bishops experienced, will be a little amused at finding that Mr. Ivimey, in saying that Hall speaks of it as a *hard measure*, (p. 57,) puts a note of admiration to shew the extreme absurdity of Hall's complaint. How many notes of admiration would Mr. Ivimey give to the plain narration of one-hundredth part of the same oppression exercised on himself? But the bishops were (p. 50) mean satellites, cringing hypocrites, proud tyrants, and bloody oppressors—of course! “However hard the measure, no impartial and honest Briton but what (!) will say that it was *strictly just*; and what English heart *now* but will raise a prayer to God,—who hears the prayers of the humble, (! the humble!—Mr. Ivimey, the writers for the Ecclesiastical Knowledge Society and Co.), and who is always ready to help the oppressed (!) and confound the oppressor—*So let all thine enemies perish*, O Lord, &c.”!

Mr. Ivimey speaks plainly (and in a very Christian-like strain) to be sure. One might wish a modern “haughty tyrant” joy if he were to fall into Mr. Ivimey's hands.

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*Dublin University Calendar for 1833.* Dublin: Curry. 1833.

THIS volume deserves notice, not only as the *first* of a series of Calendars like those of our English Universities, but because it contains a very well-drawn-up and interesting history of the early condition of education in Ireland, the attempts to establish an University, and the history of the foundation of the present admirable institution. It contains also an enumeration of her great men, an account of the studies pursued, and specimens of the Examination Papers. The volume indeed proves, but too clearly for those who hate every old institution, how often and how well the silent sister has spoken, what a long list of worthies her rolls display, and how well calculated her present line of study is to fill them with other names of eminence in the present and future times.

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*The Holy Bible arranged in Historical and Chronological Order, &c. &c.* By the Rev. George Townsend, M.A., &c. London: Rivingtons. 1833.

THE character and the uses of Mr. Townsend's work are so well known, that nothing need be said about them here. It is only necessary to explain, that this is a cheap edition, appearing in numbers, containing indeed fewer notes, but preserving to the reader all the advantage of *arrangement* which the larger edition gives,—that it is exceedingly cheap, and very well and clearly printed.

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*The Comparative Coincidence of Reason and Scripture.* In 3 vols. 8vo. London: Hatchard. 1832.

THE writer of these volumes assures us that he has been much in the habit of talking and arguing with sceptics; that his line of arguing has been very successful; but that his line of reading and thought has been so free and extensive as would perhaps rather alarm orthodox persons, and that consequently he hesitated about publishing these volumes which contain his views. But, as time was advancing, and he feared that the world might lose his labours if he did not publish them himself, he resolved to do so, especially as he was convinced that there is no chance of converting sceptics till men present to them much larger views of the subject than has been usual. It would appear that we have thus got a treasure indeed. It consists of both prose and verse, and the reviewer presents a specimen of each as the criticism most likely to satisfy both the author and the reader.



Describing the future abodes of peace, (vol. i. p. 108,) the poet writes several stanzas, of which two here follow :

V. 2.  
A crystal stream this region laves ;  
The tides that swell its silver waves  
Are mercies ever new ;  
Fresh flowing from the throne of God,  
They nurture plants that bloom and pod,  
Fruits of celestial hue?

V. 5.  
This bright refulgence can eclipse  
The deepest dye of moral slips,  
If penitently moan'd ;  
'Tis wilful sin the sting of death  
Alone does point, and Christian's breath  
Resigns without a groan.

Again, p. 55, is a poem which is given entire :—

This first of Beings, wisest, best,  
For putting virtue to the test  
In every moral agent,  
Permits excrescences to rise  
Without due care and exercise  
Of sense in each dependent.

The monster pride at length protub'd  
On angel bands, who, had they prov'd  
Faithful to their Creator,  
Had quick expell'd the noxious weed,  
And ever cherish'd the good seed  
Imparted in their nature.

There is doubtless a freedom, both as to words, rhymes, and sense here, which might not improbably have staggered the dull old orthodox school. They, too, have no minds capable of writing such spirited prose as what follows.

After quoting "It must be so" &c., and observing very justly that Christianity reveals a future life to man, the author says, "With what delight will the elated, fluttering soul, harassed by its last contest with its deadly foes, break from its mortal foil—resign to the kind care of guardian angels, kindred spirits, be quickened, conveyed far from the noxious power of that malicious prince who infects the air we here inhale with his pestiferous vapours,—skim free and fresh the serene atmosphere, whose gentle breezes waft it swift onward in its aerial flight to that blest resting place where weaned souls find rest ; and consummation of the comforting assurance, 'This day shalt thou be with me in Paradise,' awaits their joyful entrance," (p. 394.) And again, p. 407, "Thy lengthened lays of joy mingle with heavenly harps in sweet vibrations through the mellifluous air—thy love ecstatic swells sublimest notes of praise. With these enraptured strains angelic voices join ; cherubic chants, seraphic anthems rise, and pure devotion quaffs its sweetest incense to the highest skies." Surely the author has done injustice to this last passage by printing it as prose.

*Prideaux's Advice to Churchwardens.* By R. P. Tyrwhitt, Esq. Ninth Edition. 1833. Longman.

MR. TYRWHITT has done every thing in his power, in the notes, to bring down the legal information required by churchwardens to the latest date ; and he has added the *last* Select Vestry Act with which Parliament favoured the country. Probably there is no book at all equal to this for its peculiar purpose.

#### BOOKS OF EDUCATION.

*Etymological Guide to the English Language ; being a Collection, alphabetically arranged, of the principal Roots, Affixes, and Prefixes, &c.* By the Compiler of the Edinburgh Sessional School Books. Edinburgh : Wardlaw. 1833.

THE title explains the plan, which is obviously useful for young and *unlearned* persons of all ages ; and that plan is well executed.

*Initia Latina ; for the use of Lewisham School.* Two Parts.

THE first of these is the *actual* beginning, which is short, and sensibly arranged. The second contains the syntax, &c. &c. This, too, is useful, but wants revi-

sion. The author has surely not explained himself enough, when, in speaking of substantive verbs, he would have the verbs in *perpus illi vocantur nani, si stet Marpesia cautes*, and many others, translated by *are, is, &c.* As far as government goes, this is all well; but *stet*, for example, has a peculiar force and meaning which is lost by translating it by *is*, and the sense of the first sentence would be changed.

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*De Animi Immortalitate, &c.*

THIS is a very pretty and cheap edition of an excellent and well-known *Christian Latin Poem*, for the use of schools. It is edited by Mr. Hall of Salisbury, the author of several very valuable works; among others of a Memorial of Salisbury, which perhaps gave the hint for the Memorials of Oxford, a third number of which has appeared quite equal to its predecessors.

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*The Scripture Dictionary, &c., being Part II. of an Easy Explanation of Words difficult to Children, found in the Books used in the National Schools.* By the Rev. R. W. Bamford, B.D. London: Rivingtons. 1832.

THE author of this volume meant it, it is conceived, rather for the use of *masters* than *scholars* in National Schools, to enable them to explain the words they find. In this point of view it will be very useful, and found to contain much valuable information beyond mere explanations of words.

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*History of the late War for Children.* London: Murray. 1832.

THE initials I. G. L. reveal the author of this work, and it is well worthy of him, and well calculated to give good old fashioned English feelings to children, and to interest their elders.

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*Gospel Stories; an attempt to render the chief Events of our Saviour's Life intelligible and profitable to Young Children.* London: Murray. 1832.

THIS book appears to be quite unobjectionable, and for those who like gospel stories in any but gospel words, judicious and well adapted to its purpose.

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## MISCELLANEA.

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### CLERGY WHO HAVE LEFT THE CHURCH.

#### SPECIMENS OF THEIR TASTE AND GOOD FEELINGS.

Two of the Bath Clergy, a Mr. Morshead and Mr. Brenton, have left the church, and published the following pamphlets on the occasion. The title of Mr. Morshead's work is, "Is the Church of England Apostate?" Being a Christian Minister's Protest on leaving that Establishment. By William Morshead, late Assistant Minister at St. Mary's Chapel, Bath. The motto is, "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her plagues."—Rev. xviii. 4. The contents of this protest do not disgrace the title. "The Church of England," he tells us in his first page, "is not redeemed from the charge of apostacy, if otherwise proved against her, by having the seventeenth and other sound articles to appeal to, while she makes them of none effect by the authorised perversions of Mant and Tomline, and while there is not, I believe, a Bishop or Archbishop on the



bench who preaches that article in its plain and obvious meaning." This conclusion is, "Were every corruption to be swept away, except union with the state, were the Prayer Book to be burnt, the Apocrypha torn out of the Bible, and the whole paraphernalia of hoods, scarfs, bands, gowns, cassocks, surplices, and lawn sleeves, thrown into the fire, that union would of itself be a sufficient mark on the forehead of the Church of England to brand her with apostacy from Christ."—(p. 12.) The other pamphlet is entitled "Reasons for not ceasing to Teach and to Preach the Lord Jesus Christ." By L. C. L. Brenton, formerly a Deacon in the Church Establishment. "We would have healed Babylon, BUT SHE IS NOT HEALED: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies."—Jer. xi. 9. Where this worthy officiated is not stated; but on one of his blank pages is advertised a Sermon on Rev. xiv. 13, by the same author, "tending to shew the absurdity and impiety of the promiscuous use of the Church Burial Service. Preached in the parish church of Stadhampton, Oxon;" and he speaks in his advertisement of *oral testimony in the city of Bath*. An extract from him follows:—"Nothing will content me, and I pray God nothing ever may, but high church simplicity, combined with evangelical orthodoxy; and these never did, nor ever can meet in the person of a minister of the Church of England. For the high churchman there is some excuse; at least, after the mistake he sets out with, he has some merit of consistency. He believes the soul of the Bible to have long ago transmigrated into the Prayer Book; and, like the papist, to whom he bears a strong affinity, dares not consult the Scriptures for himself. To such, I believe, our Lord, if he were on earth, would say, as he said to the Sadducees, 'Ye do err. . . . God.' But to the half-hearted perfidious evangelical, who has so much the less honesty as he has more light, I know not that the hard truths directed against the Pharisees would be strong enough. 'But now ye say, we see. . . . remaineth.' Perhaps there is not a more offensive object in the sight of God than a hypocritical evangelical, bloated with spiritual pride, puffed up by knowledge, despising his more ignorant neighbour, endeavouring, for the sake of filthy lucre, worldly respectability, or some other bribe of the devil, to bend the Prayer Book into a forced accordance with the Bible, and prove, for instance, that the pure doctrines of the gospel are contained in the Baptismal Service of the Church of England."—(p. 7.) "To pass on to various anti-christian marks of the Church of England. The very principle of *endowments* appears to be unscriptural and absurd. I have no right to say that this day one hundred years, there shall be a man professing to preach the gospel, whether he knows it or not, in such or such a chapel of my building. . . . . And yet this principle is the very life of the National Religion. I do not scruple to avow that there is throughout an atheistical combination to do without God, in his providence, by the establishment of tithes,—in his Spirit, by the exclusion of all prayers but what is contained in the Prayer Book. Thus dream they, and contrive to serve a god. The incumbency of his own concerns," &c. And then follows an advertisement for the sale of the next presentation to the Rectory of Shepton Mallet.—(p. 10.)

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FROM A LETTER BY MR. JAGO TO THE BISHOP OF BATH & WELLS.

*Essex Standard, Jan. 5th.*

ACCORDING to the plan of a corn rent, to which I have called your Lordship's attention, the incumbent would, as I have before stated, under every change of circumstances, continue to receive his just proportion of corn rent from every cultivated spot of land in his parish, however reduced the value of the produce might be, his demand as to quantity being invariable, according to the average productive powers of the land; but the value of that quantity depending on

the price of that produce out of which his claim is paid, enables him to rejoice with the cultivators of the soil in their prosperity, and to sympathize with them in their reverses, and thus enables him to preserve his relative condition with the flock over which he presides, and from whom he draws his subsistence. The operation of this corn rent is most simple. Let a valuation be made in a parish of all the tithes, of what nature or kind soever, and of all the compositions real, modusses, and proscriptive payments in lieu of tithes, and of all dues, oblations, and obventions, such valuation being made on the average payment of the last seven years, or carried on during the whole course of that routine of crops followed in the parish and the total value of each proprietor's tithes thus determined. Supposing the average value of the tithes of any one proprietor amounted to one hundred pounds per annum, divide 100*l.* by the average price of a quarter of wheat during the last seven years, which will be found to be about 6*l.*s. a quarter, and it will give about 32.8 quarters of wheat as a reserved corn rent payable in lieu of tithes; the value of this 32.8 quarters of wheat to be payable half-yearly, at Ladyday and Michaelmas, or at such other times as may be agreed upon, such value to be determined by the average price of the quarter of wheat as given in the *Gazette* (and copied into all the country Papers) for the last six weeks or three months before the quarter day. Therefore, when the number of reserved quarters or decimals of a quarter are marked on every inclosure on the plan, and inserted in the terrier of each individual's property, the receiver has only to multiply half the total of the reserved quantity of wheat of each proprietor's estate by the average price per quarter obtained as before mentioned, and the product is the amount of the corn rent for the last half year. This is a just and equitable corn rent, because it depends upon the price of produce out of which the payment is to be made.

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MONUMENT TO DR. GABELL.

M. S.

Henrici Dison Gabell. S. T. P.

hujusci Collegii Informatoris,

qui

cum peracre ingenium et doctrinæ copiam,

majoribus studiis parem,

ad puerorum usus contulisset,

teneras discentium mentes exercendo

ita firmavit,

ita subtili festivoque sermone delinivit,

ut quicquid in literis esset reconditius

facillime caperent,

quicquid elegantius ultro amarent.

Eundem Discipuli

gravissimum vitæ morumque

ex præscripto legis Christianæ

Magistrum suspexerunt;

in requie atque otio domestico

quod reliquum erat vitæ

rectè ac suavitèr agentem,

coluerunt Amicum;

morbo denique repentino sublatum

ex animo lugentes,

Viro optimo, desideratissimo

hoc marmor dedicavere, pietatis causâ.

Annos natus LXVII

Obit die IX<sup>no</sup> Aprilis. A. S. MDCCCXXXI.



## BENEFIT SOCIETIES.

MR. TIDD PRATT has printed for the use of benefit and friendly societies, to enable them to form their contributions and payments upon sound principles, a series of "Tables, for providing relief in sickness and old age, for payments at death, and endowments for children," which have been computed by Mr. Finlaison, Actuary of the National Debt. These tables will afford a very useful guide to these excellent institutions. The author's observations at the end are worth alluding to, particularly that which shews that the payment of 3d. per month, the usual amount of what is termed spending money, by a member aged 38, would secure six pounds to his widow at his death.—*Exeter Journal*.

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 REPORTS, ETC.
 

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 SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE AND FOR  
 THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

## PETERBOROUGH DIOCESAN AND DISTRICT COMMITTEE.

At a Quarterly Meeting holden at the Palace on Tuesday the first of January, 1833, (the Very Reverend Dr. Turton, Dean of Peterborough, in the Chair,) the Treasurer's and Secretary's accounts were laid before the Committee; from which it appeared that the receipts for the year ending with the first of January, 1833, amounted to 135*l.* 17*s.* 8*d.*, which, with the balance of 34*l.* 11*s.* 9*d.* in the Treasurer's hands on the third of January, 1832, make a sum total of 170*l.* 9*s.* 5*d.*

It appeared also from the Treasurer's and Secretary's accounts, that the Disbursements for the year ending with the first of January, 1833, amounted to 125*l.* 15*s.* 8*d.*, leaving a balance of 44*l.* 18*s.* 9*d.* in the hands of the Treasurer.

From the Secretary's Report it appeared, that during the same year 217 Bibles, 232 Testaments, 447 Prayer-books and Psalters, 403 other bound books, and 1,729 unbound books and tracts on the Society's list, were distributed by the Committee.

It further appeared, that the Secretary has still in his possession 65 Bibles, 4 Testaments, 139 Prayer-books, 281 other bound books, and about 400 moral and religious books and tracts.

RESOLVED—That the Right Reverend the Lord Bishop of Peterborough, the President of this Committee, being prevented by indisposition from attending the meeting, the thanks of the Committee be respectfully offered to his Lordship for his uniform and valuable attention to its interests generally; also, to the Rev. Dr. Strong, Archdeacon of Northampton, the Treasurer, and to the Rev. J. James, Prebendary of Peterborough, the Secretary, for their valuable assistance in furthering the designs of this Committee; and to the Very Reverend the Dean of Peterborough, the Chairman, for his kind attention to the business of this day.

## NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR.

## THE ARCHBISHOP OF CANTERBURY IN THE CHAIR.

GRANTS voted on the 9th of January, 1833, in aid of building or enlarging School-rooms:—To Overhaddon, in the parish of Bakewell, 25*l.*; Knipton, near Grantham, 20*l.*; Doddington, near Northampton, 30*l.*; South Hackney, 100*l.*

## TRIALS.

*Essex Quarter Sessions.*REV. H. EVE, CLERK, *v.* SOUTH OCKENDON POOR RATE.

MR. WINGFIELD, on the part of the respondent, moved to quash the rate; to which Mr. Jessop, on the part of the appellants, consented if costs were allowed; and after considerable discussion, 40s. was awarded.

JOHN CLIFT, ESQ. *v.* THE PARISH OF SOUTH OCKENDON (POOR RATE).

MR. JESSOP, with whom was Mr. Knox, opened the case. The learned gentleman said, that the Rev. Mr. Eve was rector of the parish, John Clift, Esq., the lessee of the tithes. The complaint of Mr. Clift, the appellant, was, that the parish had rated him in a considerable sum beyond what he was formerly charged on the poor's rate, without rating themselves; and he thought that no circumstances could be produced to shew that the tithes had so increased in value as to warrant such an augmentation. For a great number of years, the property in question had been rated at 500*l.*, which was admitting the land to be valued at 1*l.* per acre; but it had been raised to 775*l.* without any additional charge having been made on the occupiers of land in the same parish. If the original sum was just, he could not conceive upon what ground it would be contended that Mr. Clift should now pay 775*l.* It was an important point in this case, that the farmer was not rated in the full value of his land, while the rector was rated in the full value of his tithes.

Mr. Knox, on the same side, called Mr. Charles Matson, a surveyor, who said he had lately valued the land in the parish of South Ockendon, occupied by the several persons included in the order, and found the aggregate value to be 3281*l.* 4*s.*, and that they were assessed in the sum of 1961*l.* 10*s.* He valued the land at about 1*l.* 10*s.* per acre, by which, taking a proportion of three-fifths, the assessment would amount to 507*l.* 11*s.*; the arable land being 725*l.* 4*s.* 8*d.*, and the grass land 120*l.* 13*s.* 9*d.*; the charge per acre on arable land was about 9*s.* 6*d.*; on grass, about 3*s.* 6*d.* The witness believed that very little profit had been obtained on land of late years; and that for the last five years a great deal of land had not yielded a single shilling return.

Mr. Thesiger, with whom was Mr. Round, for the respondents, elicited, on cross-examination of Mr. Matson, that he had ascertained the quantity of land in possession of the respondents by a "field book," kept by a young man in Mr. Clift's employ, and not by actual observation. He had never heard that Mr. Clift had taken 15*s.* per acre for potatoes; in two instances, he had compounded at 2*s.* per acre for the small tithes, and in all others at 1*s.* 8*d.*; the small tithes included turnips, grass, and every thing.

Other witnesses having been examined, Mr. Jessop, Mr. Thesiger, and Mr. Round, severally addressed the Bench, the two former learned gentlemen at very considerable length; and the Chairman, after a few minutes' consultation, said it was the opinion of the Court that the rate should be amended, altering the 775*l.* to 700*l.*

*Archers Court.*WHITE *v.* WILCOX.

IN this case the Rev. Mr. White, the Perpetual Curate of Hampstead parish, promoted the office of the Judge in the Court below against the Rev. Mr. Wilcox, for performing Divine Service in the chapel of St. John, situate on Down-



shire-hill, in Hampstead, without licence from the promoter. The Judge of the Consistory Court pronounced against the Rev. Mr. Wilcox, and admonished him from continuing to perform service. From this decision an appeal was promoted to this Court, and the Learned Judge (Sir John Nicholl) affirmed the decision of the Court below, and gave 50*l.*, *nominé expensarum*, against Mr. Wilcox.

Dr. ADDAMS now applied to the Court for a decree of contempt against the Rev. Mr. Wilcox, as that gentleman had, notwithstanding the admonition of the Court to restrain him from performing Divine Service in the Chapel alluded to, still continued to act in opposition to the decision of the Court; the Rev. Mr. Wilcox having up to, and on Christmas-day, performed Divine Service, and administered the Sacrament in St. John's Chapel.

Dr. HAGGARD, on behalf of the Rev. Mr. Wilcox, appeared to oppose the motion. The Court was called upon to grant a decree of contempt against a Clergyman, and to subject him to ecclesiastical punishment, for having committed no moral offence. The defendant was a Clergyman, having a large congregation; and unless the accommodation which the chapel afforded the numerous inhabitants of the district were continued, they would be left without the means of attending religious service. The Court would, he felt assured, pause before it decreed the party in contempt. The cause was in the course of appeal, and a petition to the Lord Chancellor had been forwarded, to which no answer had yet been returned.

Sir JOHN NICHOLL said it did not appear on the acts of Court that an appeal was in course of being prosecuted. The defendant was committing a direct moral offence, and a violation of the law, by continuing to preach in the chapel. If the defendant thought proper to take the opinion of a higher Court as to the validity of the sentence given in these Courts, he had a full right to do so, and the Court could not grant the motion if that appeal was prosecuted.

On behalf of the Rev. Mr. Wilcox, the appeal was then alleged to be in progress.

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### *Rolls Court.*

#### BROWN *v.* THE ATTORNEY-GENERAL.

THE following important decision has been made in the Rolls Court, in the case of "*Brown v. the Attorney-General.*"

This was a petition praying that the report of the Master, setting out a scheme for the application of a sum left by will for charitable purposes, might be confirmed. The testator, who was a clergyman of the Church of England, and whose name was Cross, left the bulk of his property in trust to be applied "in furthering and promoting the cause of true religion amongst the inhabitants of Great Britain and Ireland." A clear sum of 10,000*l.* was applicable to general charitable purposes, and upon a reference to the Master, he recommended that sum to be divided in various proportions amongst seventeen different charities. The Master had directed a sum of 100*l.* to be given to the British Reformation Society; and, as that appeared to be a controversial Society, it was thought necessary to call the attention of the Court to the circumstance. His Honour said the appropriation objected to was not against the furtherance and promotion of "the true religion," and, therefore, he should confirm the Master's Report.

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#### *Vice-Chancellor's Court, Jan. 19.*

#### THE ATTORNEY-GENERAL *v.* THE SKINNERS' COMPANY.

THIS was an information filed by the Attorney-General at the relation of Dr. Knox, the Head master of Tonbridge Grammar-school, against the Corpora-

tion of Skinners' Company and the Principal and Fellows of Brasenose College, Oxford, for the purpose of having the opinion of the Court upon the construction of the deed of gift of Mr. Henry Fisher, under which the Skinners' Company had become possessed of valuable lands in that and other parts of the country. In the reign of Edward VI., Sir Andrew Judd, by his will, founded a free grammar-school in Tonbridge, with an exhibition for one student in the University of Oxford. The whole property of the school was to be under the direction of the Skinners' Company, of which the founder had been a member, and for that purpose the Skinners' Company were incorporated under the name of the Governors of the possessions and revenues of the "Free Grammar-school of Tonbridge." In the reign of Queen Elizabeth, a Mr. Henry Fisher, by a deed of gift, made this school a material object of his bounty, and it was upon the construction of that deed that the principal question in the information turned.

The ATTORNEY-GENERAL and Mr. RANDALL, on behalf of the relators, contended that under the construction of the deed the estates were vested in the Skinners' Company only as trustees for the sole use and benefit of Tonbridge school.

On the other hand, Sir E. SUGDEN, Mr. LOVATT, and Mr. BETHELL, submitted, that by the deeds the estates were vested absolutely in the Skinners' Company, subject only to the payments specified for the school. Mr. Bethell having finished his arguments, the further consideration of the case was adjourned.

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## DOCUMENTS.

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### CATHEDRAL INSTITUTIONS.

THE following observations on the benefit derived to the church, and theology in general, from cathedral endowments, are extracted from a pamphlet entitled "Remarks on the Prospective and Past Benefits of Cathedral Institutions," just published by Mr. Pusey, the Hebrew Professor of the University of Oxford:—

"On opening, then, Willis' History of the Cathedrals, there occurs before the year 1728, when the account closes, the names of Hammond, Sanderson, Gastrell, South, Smalridge, Samuel and John Fell, Aldrich, Archbishop Wake, Archbishop Potter, Allestree, Owen, Pococke, and Hyde; among the deans of Peterborough again, are Jackson (on the Creed), Cosins (Scholastical History of the Canon), Simon Patrick, and Kidder; among the canons, Lively (one who was most depended upon in the present translation of the Bible), and Thomas Greaves, an eminent Professor of Arabic in this place. In Ely, further, we find Bentley among the archdeacons; among the prebendaries, Archbishop Parker, Bishop Pearson, Spencer, Lightfoot, Whitgift. Among the Prebendaries of Canterbury, again, we find Ridley, Alexander Nowell, Samuel Parker, Archbishop Tenison, Tillotson, Stillingfleet, Castell (Polyglot Bible and Lexicon), Beveridge, Mill (Greek Testament, &c.); (besides that it gave refuge to Isaac Vossius, the Cassaubons, Saravia, Ochinus, and Du Moulin, as Windsor did to De Dominis, and the Cathedral of Oxford to a much brighter name, Peter Martyr.)—Nor have we, as yet, even among names so valuable, included many of the most revered of our divines: besides these, were members of cathedrals (I mention such names as occur, many I have omitted), Bull, Waterland, Cudworth, Archbishop Laud, Bishop Andrews, P. Heylin, Dean Barlow, Bishop Bilson, Hales (of Eton), Bishop Gibson, and in a corresponding situation in the Irish church, Archbishop Usher, as in later times Dean Graves and Archbishop Magee; B. Walton (Polyglot Bible), Fox



(Acts and Monuments), Atterbury, Allix, H. Prideaux, Shuckford, Bishop Hall, Bishop Conybeare, Bishop Newton, William Lloyd (Bishop of St. Asaph), Bishop and Dean Chandler, the Sherlocks, the Lowths, Bishop Hare, Dean Comber, Bishop Wilkins, Cave, Outram, Mangey, Jenkin, Derham, Biscoe, Chapman (Eusebius), Balguy, Whitby, Bullock, Warburton, Zachary, Pearce, Bishops Fleetwood, Horsley, Horbery, Kennicott, Randolph, Holmes (LXX), Dean Milner, &c.—so that, with the exception of Bingham, who reckons it not the least part of his happiness, that ‘Providence having removed me from the University, where the best supplies of learning are to be had, placed me in such a station as gives me opportunity to make use of so good a library (Winchester), though not so perfect as I should wish;’—with this, and the exception of those who were Heads of Colleges, as Barrow, or constantly resided at them, as Mede or Hody, it would be difficult to name many authors of elaborate or learned works, who were not members of chapters. In other cases, it ought also to be considered, that the foundation for the great works of former days was laid during the long residence at the University. A small country cure leaves ample leisure for digesting materials already collected during years, although it is unfavourable to the origination of any extensive works. Thus Hooker having spent seventeen years at the University, and planned his immortal work while Master of the Temple, could complete it at a small country living; or Jewell, amid the cares of his bishopric. Beveridge’s learned works, on the other hand, with one exception, date before he was removed to the cure of an important parish. Chillingworth, again, who was afterwards a prebend, and, at a later period, Leslie, had no parochial cures; and the evil times in which he lived, allowed Jeremy Taylor little continuance in such duties.

“Those, moreover, whose works have been transmitted to us, and form the main part of our present theology, are but a small portion of the eminent men who were fostered by our chapters. Any one, who has not examined the subject, and shall look over any records of cathedral churches, will be much surpris’d, when, besides the well-known and familiar names which he has been accustomed to revere, he observes how many there are, to whom the character of great learning, as well as of deep piety, is ascribed. ‘All these were honoured in their generations, and were the glory of their times,’ although now ‘they have no memorial,’ and in man’s sight ‘perished as though they had never been.’ In their own age they were burning and shining lights: they fulfilled their allotted portion in transmitting to other hands the sacred torch of divine knowledge, which shall beam from one end of the Christian course to the other; and though their own lamp be extinguished, still it is in part to them that we are indebted for the light with which we are now surrounded. It may suffice to name the single instance of John Prideaux, Divinity Professor in this place, who, in his own days, had so great reputation, that theological students from foreign Universities flocked to his lectures.”

## UNITARIANISM IN ENGLAND.

(From the Patriot.)

“UPON a calculation made upon returns printed in the Unitarian Chronicle for September, October, and November last, it appears that there are in England about 200 congregations (Presbyterian, General Baptists, &c.) of Unitarian, alias Socinian principles. Of these, 180 never exceed 250 hearers, and the average is below 100; 20 consist of between 250 and 500 hearers; and about four may sometimes approach towards 1000 or 1200 hearers. The Unitarian chapel at Birmingham is stated to be attended by about 1100. Finsbury Chapel, London, (W. J. Fox,) has about 700. Hackney Chapel,

(R. Aspland,) 500. Nottingham, (B. Carpenter,) 500. Bridport, (R. Cree,) 500. Newcastle, (W. Turner,) 500. Chorobent, Lancashire, (R. Davis,) 500. Bolton, (F. Baker,) 400. Leicester, (C. Berry,) 400. Essex-street, London, (T. Madge,) 350. With the exception of these and a few others, the congregations of this sect present only skeleton regiments. 'To Unitarians,' says a writer in the *Monthly Repository*, 'a Bristol or a Manchester audience is magnificent! But let those half dozen flourishing congregations be deemed of as highly as we will, still *six* prosperous societies, out of some three hundred, is a small proportion. Of our own knowledge, we can speak of some *scores* that scarcely shew signs of life. The number of hearers in them will not average more than *thirty*. Few beings are more to be pitied than a Unitarian minister placed in one of these societies.' This writer, himself a Unitarian, while bearing evidence to the dying state of the greater part of the congregations, appears to overrate their total number. From 220 to 230 must be, we are persuaded, the utmost number, and the total number of hearers cannot exceed 12,000, or at most 15,000. The orthodox dissenting congregations of the three denominations exceed 2200 in England alone; and the aggregate of attendants is estimated at nearly a million. The total number of dissenting congregations of every Protestant denomination in England and Wales is upwards of 7500. Such is the proportion which Unitarianism bears to evangelical dissent."

"Employing the divisor which the *Patriot* allows for its 2200 *orthodox* dissenting congregations—455—as multiplier of the whole number of congregations in England and Wales, the number would scarcely give three millions and a half out of the thirteen millions in the returns of 1831. This is the calculation upon which we have proceeded, and it is evidently the highest possible; for unquestionably the congregations of those whom the *Patriot* describes as orthodox dissenters are by far the most numerous. Taking the divisor which the *Patriot* allows for 230 Unitarian congregations, 52, we should have less than half a million of dissenters through England and Wales. This, however, would be too low; a mean somewhere between a million and a half and two millions would probably come nearest to the truth."—*Standard*, Jan. 17.

(From the "*Patriot*" of January 23.)

THE *Patriot*, in endeavouring to overthrow the calculations of P. in the Supplement to this Magazine, hazards the following assertions:—

The whole population is 14 millions. The Dissenters (exclusively of Jews and Papists) are  $3\frac{1}{2}$  millions. (Of this no proof beyond assertion is given.) The churchmen, instead of being, as P. said, 12 millions, are not much above one-third of that number! Let us draw these calculations of the *Patriot* together. Call the churchmen 5 millions. Then, as 5 and  $3\frac{1}{2}$  make  $8\frac{1}{2}$ , and this taken from 14 leaves  $5\frac{1}{2}$ , there are  $5\frac{1}{2}$  millions either Jews, Papists, or not even *calling themselves* of any religion at all! Again, having stated that the Dissenting meeting-houses are 7600, and the Episcopal places of worship 12,000, the *Patriot* most arithmetically states, that the places of worship provided by the Establishment are to those provided by Dissenters as  $7\frac{1}{2}$  to 12, or not quite 2 to 3! Probably this is a *mistake*. Yes! a mistake, *wittingly made*, which will be *CAREFULLY copied into all the Dissenting papers and journals*, with an assurance that it rests on careful calculations and documents.

At all events, it is something that the *Patriot* has been brought to confess that the church has a *majority*, instead of being in a minority of 1 to 10, as asserted lately by a correspondent of the *Patriot* or *Christian Advocate*.



## LABOUR RATE.

THE following, with a form of rate, may prove somewhat a guide to parishes about adopting a Labour Rate, and having but an imperfect knowledge of the way of proceeding in such a case:—

County of } Parish of

At a Vestry Meeting, held this                    day of                    1833, according to the provisions of an Act in the 2nd and 3rd of William IV. c. 96, it was agreed by us, the undersigned, being above three-fourths of the rate-payers of the parish of                    ; the votes having been taken according to the directions of the said Act:

1. That the labourers in husbandry in and belonging to the said parish be divided into the five [or as the case may be] following classes:—

1st Class at 9s. per Week.

2nd            . . . . . 8s.

3rd            . . . . . 7s.

4th            . . . . . 6s.

5th, &c. . . . . 5s.

2. That the Monday after the following regulations shall have been approved of by the magistrates assembled at their Petty Sessions at                    a labour rate of                    in the pound shall be made, being in amount the sum required, or nearly so, for the payment of all the able-bodied labourers for six weeks; which labour-rate shall be levied and enforced in the same manner as the present poor-rate is.

3. That every occupier of land, who is not exempted from the payment of the labour-rate by rule 6, shall employ, and pay for weekly, as much labour as shall come to                    for every pound at which he is rated to the poor-rate, or shall pay to the overseer such portion of his labour-rate as shall not have been expended in labour of men belonging to this parish in the last six weeks; being allowed for each man employed by him, as that man shall stand valued on the list affixed to this agreement.

4. That all the servants belonging to this parish, boarded and lodged in farm-houses, be included in these regulations, as they are now classed by name.

5. That every rate-payer who has a son regularly working on his farm, shall be allowed to deduct for the labour of his son under class 4, but no more than one son shall be deducted for on any occupation.

6. That all occupiers assessed at less than 5*l.* in the poor rate shall be exempted from the payment of the labour-rate; but outsetters, whose assessment to the poor-rate in two or three parishes when added together exceed 5*l.*, are not to be exempted.

7. That every occupier shall deliver to the overseer, at the end of every six weeks, an account of the labourers employed by him during the previous six weeks.

8. That the above labour-rate shall be collected by the overseers, and the account balanced and laid before the vestry meeting every six weeks, when a new labour-rate shall be made; and all the sums which shall have been collected by the labour-rate during the previous six weeks in lieu of labour, shall be applied to the poor-rate.

9. That these regulations shall continue in force for six months from the day on which the first labour-rate shall be made.

[Signatures to follow here.]

## FORM OF LABOUR-RATE.

County of } A Labour Rate for the Parish of                    in the said County,  
                  } at                    in the pound (with deductions for labour employed,

according to a list of labourers affixed to an agreement entered into, and bearing date the \_\_\_\_\_ day of \_\_\_\_\_ 1833, and conformably to the Act of the 2nd and 3rd of his present Majesty, William IV. c. 96), comprising the expenditure of the labouring population of the said parish for six weeks, from the \_\_\_\_\_ day of \_\_\_\_\_ to the \_\_\_\_\_ day of \_\_\_\_\_ 1833.

Names.	Valuation.	Rate.	Deduct Labour Employed.	Sums Due.
	£.			
A. B.	100			
C. D.	50			
E. F.	30			

Three days' notice must be given of a meeting under this Act; that is, if notice be given on Sunday, the meeting cannot be held earlier than Thursday.

### THE WILLINGHAM EMIGRANTS.

(From the Cambridge Chronicle, Jan. 4.)

THE following letters have been received from one of the emigrants who left Willingham, in this county, in the spring of last year, and from the good character he bore while a resident in this country we have every reason to rely upon their accuracy.

“Dear Fathers and Mothers, Brothers and Sisters, and all inquiring Friends, who wish to know where we are and how we are situated.—I, John Desbrow, set down to give as true an account of the country as I or we know of. We are all at Lockport, in the county of Niagara, in the State of New York, except Furbank Desbrow; we left him at Lian, about 500 miles from New York; and we are at Lockport. Joseph Holmes and I, John Desbrow, work for Mr. George Fields, and live together on the farm, in a log-house, and we have bought a cow for 19 dollars, and it runs on the farm, and serves both our families with milk and butter. A house and fuel are found us, and labour is about 6s. a day; and the price of provision as follows:—flour about 5 dollars a barrel, the weight of 200lbs., fresh meat, beef, mutton and veal, about 4 or 5 cents per lb.

Our master, George Fields, is a banker, and Rebecca Holmes lives in the house;—the two boys, John and Joseph, work on the farm. Corn in America is as good as in England, and the price of wheat is from about 7s. to 9s. a bushel, and all cattle are as good as in England, as horses, oxen, sheep, and hogs. Pork, in the fall of the year, is about 2 or 3 cents a pound; but chiefly our drink is water. Here is beer and liquor, but not so good as in England; and we work from sun-rising to sun-set, and live pretty well; we have a piece of beef baked over a pudding whenever we please, and if we think good to drink whiskey, we can get as drunk as David's Sow for 2 or 3 cents. Thus I have given as good an account about the country as I know at present; but the cow we bought for 19 dollars amounts to about 4l. 10s. English money, and such a cow as would cost 12l. or 14l. in England.

Now I am about to write to my brother Moses Desbrow, or any other person that thinks of coming, to consider about it. I tell you, as I told you before, you must drink water, and work from light to dark, but live well. A single man gets from 9 to 12 dollars a month, and is found board, washing, and lodging; but I send for none, but have your own judgment about it; but if any come, you will find us at Lockport, and when we came we had nobody to see that we knew, nor yet where to go. We are all well at present, both men, women and children, except Joseph Day, of Over, who was taken ill



going up the canal, and has not been capable of getting a living, but he has been taken to the poorhouse, and is well taken care of. I know not what to write more; but we would wish to know of your affairs, both fathers and mothers, brothers and sisters, and all inquiring friends, and whether Mr. Reynolds is at Willingham still. There are at Lockport Baptist and Methodist meetings, but no settled ministers.—James Silk's little girl is very ill; John Few is now with us at Lockport, and is at work. Carpenters and joiners get 10s. or 12s. a day. Henry Porter, malster, from Haddenham, is with us at Lockport, and makes himself comfortable, but left all his mates. Lockport is situated upon a canal about 363 miles long, and land about Lockport is about 5 or 6 dollars per acre. Lockport is a place quite lately occupied—ten years ago it was a desolate place. From New York to Albany are 166 miles, and from Albany to Lockport 331 miles. If any person thinks of coming, I'd have you buy but few biscuits, but buy flour and meat, and apply to Mr. Cole, Pit-street, No. 3, Liverpool, to get your shipping ready; and when you get there get all the money you can, and don't change your gold at Liverpool, it will make much more at New York.

We sent a letter when we landed at New York; send us word whether you received it—this was written August 5th, 1832. Rebecca has a very good place, and likes it well; she don't wish to come back to England, but sends her love and respects to Elizabeth and Jane Holmes, and wishes to hear of their affairs. Charlotte Holmes and Sarah Desbrow wish to hear of Sophia Phillips, and all brothers, sisters, and acquaintances, and send their love and respects to their poor old father and mother. With a house rent free, and fuel, also an orchard close to the house, which grows 15 or 16 bushels of apples; and in the woods grows a wonderful quantity of nuts, raspberries, and various other kinds of fruit.

If Moses Desbrow or any other person comes to Lockport, in America, please to inquire at *Lian* for Furbank Desbrow; if you come up the canal, that is about 100 miles before you come to Lockport."

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*Lockport, in the County of Niagara, in the State of New York,*  
Nov. 18, 1832.

Dear Fathers, Mothers, Brothers, and Sisters,

We send to all, and we wish all well, and think that one letter will suffice as well as being at the trouble and expense of three or four. If W— H—, M— D—, and I— F— intend coming to America, they will find us, J— H—, J— D—, S— D—, J— S—, and W— E—, at Lockport. We are all well at present, both men, women, and children, and all at Lockport, except F— D—; we left him at *Lian*, one hundred miles from Lockport. Labour is about 6s. a day; the price of mutton, beef, and pork, 4 or 5 cents a pound. Twelve cents is one shilling, and one shilling in England makes two shillings in America.

#### A STATEMENT OF THE COUNTRY.

Lockport, the town where we all live, is a market town. Provisions are plentiful of all kinds. The inhabitants about 3000; and here are three flour-mills which go by water, and run eight pair of stones each. From New York to Lockport are 500 miles; from Lockport to the river Ohio are 500 miles; from Lockport to Lake Eric, at the falls of Niagara, the longest falls in America, are 18 miles. In the country, when we first came, things all appeared strange; but with all the strange things that ever we met with, we are never without plenty of eating and drinking: of beef, mutton, and pork, we have plenty. We came from New York to Albany, up the Hudson's river; there we saw mountains above the clouds, but where we are there are no mountains, and *misceders* are the worst wild beasts we hear of, and they are what you in England call gnats. I give you the best statement of the country I know of,

and we want to know the statement of the old country, and how times go with all fathers, and mothers, brothers and sisters, and all inquiring friends, for with us times go pretty well; for we sit smoking our pipes, and drinking of whiskey, whilst you poor men are wandering up Drayton hills, or elsewhere. If any person intends coming to America, do not fear the journey, for I would not care one cent about coming over the water. If any one intends coming, come at Spring instead of Michaelmas; for if you come at Michaelmas, the canal, I imagine, will be frozen up; then you must come by land, which I suppose will cost about 18 or 20 dollars; and if you come at spring, you will take the steam-boat at New York, and come up the Hudson's river to Albany, and then take the boat and come up the canal. The whole journey from New York to Lockport cost us about 6 dollars each, and half price for children. C— H— and S— D— would like to see their friends, but not to come from a good living at Lockport to Willingham parish, and we would not forget the officers of the parish for helping us to a land of plenty, for we have plenty of bread, beef, mutton, and pork. J— H— and J— D— live together at present, and have got *three large hogs* in the sty, and not for house rent or shoe bills, but merely for their own eating. Shoemakers here can clear a dollar a day, when board, lodging, and washing are paid, and 1 dollar is 8s. of this money. I would not wish to persuade any person to come to America; but if you would like to live well with work, come to America, whether you be labourers or tradesmen. I have told you the price of labourers, I will now tell you the price of tradesmen: Journeymen carpenters have ten shillings a day, and tailors have seven dollars for making one coat. There is a man at Lockport, a shoemaker, who came since we came, without money, and left his wife and children upon the parish, who now thinks of buying himself a piece of land and building himself a house. We will send our respects to the officers of the parish for helping us out of the land of bondage, into the land of liberty; and we wish to return you many thanks for what you have done for us, and if any think of coming, we hope you will do as much for them. C— H— and S— D— send their respects to all their neighbours, and wish to hear of all, and send to say that they have 20 shillings now, where they had not 1 cent in England: as for feasting, we can feast every day; but in order to remember the feast we kept Over feast, Willingham feast, and Cottenham feast, with beef, mutton, plum puddings, and liquors enough and to spare. Clothing is as much as in England, except caps and ribands, and they are very dear. We would remember our fathers and mothers, sisters and brothers, and neighbours all, and would wish to be remembered: so no more from your absent sons and daughters, brothers and sisters. When you send again, send a little about the state of the country, and direct your letter to J— H— or J— D—.

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The Rev. Mr. Palliser of Crook, near Passage, has returned 250*l.*, which he received from Government on account of Tithes not paid, to the Treasury, as, being independent in fortune, he did not wish to cause any molestation to the parish. He expends all, or nearly all his receipts, in supplying food and clothing to his poor parishioners.—*Waterford Mail*.

[Yet such a man is robbed without remorse by the followers of Bishop Doyle, the Priests, and Mr. O'Connell.—Ed.]

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The Bishop of Winchester, under the late Augmentation Act, has increased several livings in his gift out of the revenues of the see, and, among others, St. Michael's, St. Lawrence, St. Thomas, and St. John, in and near Winchester.



## CHURCH REFORM.

WANT of space and time have compelled the delay of the remaining observations on Church Reform till the next number; and perhaps the brighter light which may then be thrown over the subject will make it easier of treatment. In the mean time, there are two or three observations worth making. Those who have the curiosity to look at the organ of the Benthamites, the Westminster Review, will find in the last number two curious statements,—the one, that the doctrine so long and loudly preached by the radicals, to inflame the minds of the country against the clergy, viz. that tithes are a tax by which the price of corn is raised to the community, is perfectly untenable; or, to use the reviewer's phrase, that it is quite *arriérée*. In another part of the same number, the folly of the landed interest in expecting any good from the abolition of tithes is as clearly taught. This is the course of things. The radical party holds forth doctrines which it knows to be false, in order to work the people up to exasperation against the clergy, and clamours down, by threats and violence, every one who attempts to expose these practices. But, *as soon as the falsehoods have done their work*, and produced the desired exasperation, then, to preserve their character as philosophers, this party turns entirely round, and disclaims these very doctrines as false, and long given up by all clear thinkers!\*

The writer had mentioned his intention of going into the subject of cathedrals more at large; and he had, in that declaration, reference to a former article, in which he stated that proof could be given, by the citation of names, of the eminence of the men who had adorned our cathedrals. But this work has been done most admirably by Mr. Pusey, in his work on Cathedrals; and the reader will find, among the Documents (it is a very valuable one) a list of many most illustrious men who have been members of cathedrals.

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\* There is something more dreadful than can be imagined by any but those who read the Westminster Review, in its tone and temper. One shudders in witnessing the horrid displays of cold-blooded and unnatural exultation at what it thinks the certain downfall of every thing which now is, every thing with which the happiness and existence of thousands and thousands of innocent families are connected. Of a truth, the *Singe-tigre* of England is a more fearful animal than the kindred beast of France. When the French variety is full of blood, it actually turns away from the horrid spectacle, and forgetting its horrors, indulges, with perfect good humour, in the follies of the Boulevards, or the gaieties of the Palais Royal. But the English animal never forgets the taste of blood, and never turns away from the sight; and the only indication which it gives of its monkey propensities is when it grins and jabbars at the prospect of the feast of horrors and blood by which its tiger-half is to be glutted.

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## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Archbishop of Canterbury, Lambeth.....	December 23, 1832.
Bishop of Winchester, Chapel of Farnham Castle .....	December 23, 1832.
Bishop of Rochester (for Bishop of Oxford), Christ Church } Cathedral, Oxon.....	December 23, 1832.
Bishop of Chester, St. Bridget's Church .....	

## DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Blackley, F. R. ....		St. Bees		Bishop of Chester
Bocket, B. Bradey.....		Magdalen	Oxford	Bishop of Rochester
Calvert, Thomas.....	B. A.	Queen's	Oxford	Bishop of Rochester
Clayton, J. H. ....		Worcester	Oxford	Bishop of Chester
Cornish, Charles Lewis		Exeter	Oxford	Bishop of Rochester
Dalton, J. H.....		Trinity	Dublin	Bishop of Chester
Deedes, Charles .....	B. A.	Merton	Oxford	Archbp. of Canterbury
Dewhurst, J. H.....		Worcester	Oxford	Bishop of Chester
Fayrer, R. ....		St. Bees		Bishop of Chester
Fenton, W.....		Queen's	Oxford	{ Bp. of Chester, by l. d. from Archbp. of Yk.
Fortescue, W. Fraine...	B. A.	New	Oxford	Bishop of Rochester
France, Thomas.....		Trinity	Camb.	Bishop of Chester
Gepp, George Edward	B. A.	Wadham	Oxford	Bishop of Rochester
Giles, John Allen .....	M. A.	Corpus Christi	Oxford	Bishop of Rochester
Glover, Frederick A....	B. A.	St. Peter's	Camb.	Bishop of Winchester
Goodenough, R. W. ...	M. A.	Christ Church	Oxford	Bishop of Rochester
Guille, Edward .....	B. A.	St. John's	Camb.	Bishop of Winchester
Hall, John Robert.....	M. A.	Christ Church	Oxford	Bishop of Rochester
Halton, Thomas.....		Brasenose	Oxford	Bishop of Chester
Harvey, W. Maundy...	M. A.	Wadham	Oxford	Archbp. of Canterbury
Harrison, Benjamin ...	B. A.	Christ Church	Oxford	Bishop of Rochester
Harrison, W. E.....		Catherine Hall	Camb.	{ Bp. of Chester, by l. d. from Archbp. of York
Harrison, Thomas W.		Christ's	Camb.	{ Bp. of Chester, by l. d. from Archbp. of York
Ind, James .....	B. A.	Queen's	Oxford	Bishop of Winchester
Jones, Evan .....		St. David's	Lampeter	Bishop of Chester
Johnson, E. Houghton		Magdalen	Camb.	Bishop of Chester
Mangles, Albert.....	M. A.	Merton	Oxford	Bishop of Winchester
Manning, H. Edward	B. A.	Merton	Oxford	Bishop of Rochester
Maughan, J. ....		Trinity	Dublin	Bishop of Chester
Mayo, C. E. ....		Clare Hall	Camb.	Bishop of Chester
Naylor, F. W.....		St. John's	Camb.	{ Bp. of Chester, by l. d. from Archbp. of York
Nicholson, William ...	M. A.	Trinity	Oxford	Bishop of Rochester
Nixon, H. ....		Trinity	Dublin	Bishop of Chester
Oxendon, Ashton .....	B. A.	University	Oxford	Archbp. of Canterbury
Parker, Edward.....	M. A.	Oriel	Oxford	Archbp. of Canterbury
Parkinson, A. D. ....		Trinity	Camb.	Bishop of Chester
Randolph, Herbert ...	B. A.	Balliol	Oxford	Archbp. of Canterbury
Richards, W. Steward	B. A.	Jesus	Oxford	Bishop of Rochester
Richardson, W. ....		Wadham	Oxford	{ Bp. of Chester, by l. d. from Archbp. of York
Spofforth, R. ....		Lincoln	Oxford	{ Bp. of Chester, by l. d. from Archbp. of York
Spencer, Peter .....	B. A.	St. Peter's	Camb.	Archbp. of Canterbury
Stoddart, W. Wellwood		St. John's	Oxford	Bishop of Rochester
Stubbs, Jonathan Kirk	B. A.	Worcester	Oxford	Bishop of Rochester



Name.	Degree.	College.	University.	Ordaining Bishop.
Tate, F. B .....		Magdalen	Camb.	Bishop of Chester
Thornycroft, J. ....		Brasenose	Oxford	Bishop of Chester
Vawdrey, Daniel .....	M. A.	Brasenose	Oxford	Bishop of Rochester
Veres, Thomas .....	M. A.	Wadham	Oxford	Bishop of Rochester
Walker, Richard .....	B. A.	New	Oxford	Bishop of Rochester
Wightwick, Henry ...	B. A.	Pembroke	Oxford	Bishop of Rochester
Williams, T. Lewis ...	B. A.	University	Oxford	Bishop of Winchester
Wither, W. H. W. B.	S. C. L.	New	Oxford	Bishop of Rochester
Woodcock, Charles ...	B. A.	Christ Church	Oxford	Bishop of Rochester

## PRIESTS.

Berens, Edward Kion,	B. A.	St. Mary's Hall	Oxford	Archbp. of Canterbury
Boulton, W. H. ....		Trinity	Oxford	Bishop of Chester
Buckley, Thomas .....		Corpus Christi	Camb.	Bishop of Chester
Butler, Weedon .....	M. A.	Trinity	Camb. <sup>1</sup>	Archbp. of Canterbury
Bunbury, T. H. ....		Trinity	Dublin	Bishop of Chester
Carter, John .....	B. A.	St. John's	Oxford	Bishop of Rochester
Coalbank, Robert .....		St. Bees		Bishop of Chester
Cheadle, J. ....		Queen's	Camb.	Bishop of Chester
Clifford, John Bryant,	B. A.	Catherine Hall	Camb.	Bishop of Winchester
Collins, John. ....		St. Bees		Bishop of Chester
Cureton, William .....	B. A.	Christ Church	Oxon.	Bishop of Rochester
Davies, Stephen ...	B. A.	Trinity	Camb.	Bishop of Winchester
Denison, Geo. Anthony	M. A.	Oriel	Oxford	Bishop of Rochester
Dickson, T. B. ....		Emanuel	Camb.	Bishop of Chester
Digweed, John James,	B. A.	Pembroke	Oxford	Bishop of Winchester
Dobson, John .....	B. A.	Queen's	Camb.	Bishop of Chester
Eaton, T. ....		Trinity	Camb.	Bishop of Chester
Eaton, W. G. ....		St. Bees		Bishop of Chester
England, Thomas .....	B. A.	Pembroke	Camb.	Archbp. of Canterbury
Ethelstone, H. ....		Brasenose	Oxford	Bishop of Chester
Etty, Simeon James ...		New	Oxford	Bishop of Rochester
Fleming, T. ....		Pembroke	Camb.	Bishop of Chester
Gaskarth, J. ....		St. Bees		Bishop of Chester
Gillman, James .....	S. C. L.	St. John's	Oxford	Bishop of Rochester
Hadfield, W. ....		Caius	Camb.	Bishop of Chester
Hawkins, Ernest .....	M. A.	Exeter	Oxford	Bishop of Rochester
Hervey, T. L. ....		St. John's	Camb.	Bishop of Chester
Hewlett, Alfred .....		Magdalen	Oxford	Bishop of Chester
Hodgson, John .....	B. A.	Queen's	Oxford	Bishop of Winchester
Hornby, R. ....		Downing	Camb.	Bishop of Chester
Hulton, W. P. ....		Trinity	Dublin	Bishop of Chester
Jackson, David .....	M. A.	Queen's	Oxford	Bishop of Rochester
Knatchbull, Henry Edw	B. A.	Wadham	Oxford	Bishop of Winchester
Lightfoot, J. Prideaux,	M. A.	Exeter	Oxford	Bishop of Rochester
Mahon, George William	M. A.	Pembroke	Oxford	Bishop of Rochester
Mangin, Alex. Reuben,		St. Alban's Hall	Oxford	Bishop of Rochester
Michell, Richard. ....	M. A.	Lincoln	Oxford	Bishop of Rochester
Morgan, Richard .....	M. A.	Jesus	Oxford	Bishop of Rochester
Mozley, Thomas. ....	M. A.	Oriel	Oxford	Bishop of Rochester
O'Neill, H. ....		Trinity	Dublin	Bishop of Chester
Robson, T. W. ....		University	Oxford	Bishop of Chester
Smith, R. ....		St. Bees		Bishop of Chester
Swainson, J. H. ....		Brasenose	Oxford	Bishop of Chester
Townsend, B. V. ....		Brasenose	Oxford	Bishop of Chester
Williams, Isaac .....	M. A.	Trinity	Oxford	Bishop of Rochester
Williams, G. G. ....		St. Bees		Bishop of Chester
Wright, Joseph .....		Trinity	Dublin	Bishop of Chester

The Lord Bishop of Bristol will hold an Ordination in London on the 3rd of March next. Papers to be transmitted to Great George Street, Westminster, on or before the 1st of February.

## CLERICAL APPOINTMENTS.

Adlington, J.....	To be Chaplain to the Worcester County Gaol.
Anderson, J. S. Murray	Chaplain in Ordinary to her Majesty.
Bennett, W. J. E.....	Chaplain of the Workhouse, St. Marylebone, London.
Birt, J., D.D.....	{ V. of Faversham, a Surrogate for granting Marriage Licences in the Diocese of Canterbury.
Frere, Temple .....	Chaplain to the House of Commons.
Fulford, Francis.....	{ R. of Trowbridge, Wilts, a Surrogate for Granting Marriage Licences in the Diocese of Sarum.
Gibson, C. Meads .....	Chaplain to the Right Hon. Lord Kinsale.
Grover, J. S. ....	Vice-Provost of Eton College.
Hobson, W. Topham.....	Head Master of Rochdale Grammar School.
Ingram, E. W. ....	Prebendary of Worcester Cathedral.
Jeremie, J. A.....	Christian Advocate, Cambridge.
Jones, John.....	Prebendary of Garthbreny Collegiate Church of Brecon.
Rose, Henry John.....	Hulsean Lecturer, Cambridge.
Tate, James .....	Canon Residentiary of St. Paul's.

The Very Reverend the Dean of Hereford has been appointed, by the King's command, one of the Deputy Clerks of the Closet to his Majesty, in the room of the Rev. Dr. Hughes, deceased.

The Rev. Timothy Fysh Foord-Bowes has been appointed, by the King's command, Supernumerary Deputy Clerk of the Closet to his Majesty, in the room of the Very Reverend the Dean of Hereford.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Airy, William ...	Bradfield St. Clare, R.	Suffolk	Norwich	Rev. R. Danvers
Ayling, W.....	Barlavington, R.	Sussex	Chichester	Earl of Egremont
Batcheler, J. T....	Arminghall, P. C.	Norfolk	Norwich	D. & C. of Norwich
Bostock, James ...	Wincle, P. C.	Chester	Chester	Rev. J. R. Brown
Buckland, —, D.D.	Peasmarsh, V.	Sussex	Chichestr	{ Sidney Sussex Col. Camb.
Carter, T. ....	Burnham, V.	Bucks	Lincoln	Eton College
Clementson, Dacre	Chilcombe, R.	Dorset	Bristol	{ F. T. Egerton, & R. Strong, Esqrs. devisers of the Rev. Edw. Foyle
Codd, Charles.....	Letheringsett, R.	Norfolk	Norwich	Mrs. Burrell
Coddington, H. ...	{ Ware cum Thund- rich, V.	{ Herts	London	Trinity Col, Camb.
Cooper, Augustus	Syleham, P. C.	Suffolk	Norwich	J. L. Press of Hoxne
Evans, G. W. D. {	{ Reculver, V., with Hoath Chapelry }	{ Kent	Cant.	{ Archbp. of Canterbury
Feild, E., M. A....	Bicknor English	Gloucester	Gloucest.	{ Visitors of the Foundation of John Michel, Esq., of Queen's Col., Oxf.
Fenton, John.....	Ousby, R.	Cumberld.	Carlisle	Bishop of Carlisle
Garratt, Thomas.	Audley, V.	Stafford	L. & Cov.	J. White, Esq.
Granger, L.....	Barnethy-le-Wold, V.	Lincoln	Lincoln	Bishop of Lincoln
Gould, C. Baring	Lewtrenchard, R.	Devon	Exon	W. B. Gould, Esq.
Griffith, J. ....	{ Coedna-cum-Llaner- chymedd, C.	{ Anglesey	St David's	Bp. of St. David's
Grover, M. ....	Hetchan, V.	Bucks	Lincoln	J. Dennison, Esq.
Gunning, H. ....	Wigan, R.	Lancashire	Chester	Earl of Bradford
Hawker, Jacob ...	Stratton, V.	Cornwall	Exon	The Lord Chan.
Hodgson, John ...	Bumstead Helion, V.	Essex	London	Trin. Col., Camb.
Hodgson, C.....	{ Barton-le-Street, R. near Malton }	{ Yorkshire	York	March. of Hertford
Hopkinson, John.	Awalton, R.	Hunts.	Lincoln	{ Dean & Chapter of Peterborough



<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Jackson, T. Norfolk	Filey, P. C.	E. York	York	H. Osbaldeston
Jones, John.....	Abergwilly, V.	Carmarthen	St. David's	Bp. of St. David's
Jones, D. E.....	St. John's, R. Stamford	Lincoln	Lincoln	Corp. of Stamford
Knatchbull, H. E.	North Elmham, V.	Norfolk	Norwich	Hon. G. J. Mille <sup>r</sup>
Lutwidge, C. H..	Burton Agnes, V.	E. York	York	R. Raikes, Esq.
Marsh, W .....	St. Peter's, V.	Hereford	{ Pec. of D. Hereford }	Rev. H. Gipps
Mozley, Thomas...	{ Moreton Pinckney, P. C. }	Northamp.	Peterboro	Oriel Col., Oxon
Parker, C. Fred ...	{ Little Finborough, P. C. }	Suffolk	Norwich	King's Col., Camb.
Paroissien, Challis	Everton, V.	Hunts	Lincoln	Clare Hall, Camb.
Perkins, John.....	Lower Swell, V.	Gloucester	Gloucester	Christ Ch., Oxon.
Porter, Charles ...	{ St. Martin's, Stam- ford Barron, V. }	Northamp.	Peterboro	Marquis of Exeter
Pye, Wm., M.A...	Sapperton, R.	Gloucester.	Gloucester	Earl Bathurst
Queekett, William	Gosebradon, R.	Somerset	Bath & W.	The King, by lapse
Rathbone, D. ....	Ashworth, C.	Lancaster	Chester	Wilb. Egerton, Esq.
Ripley, Luke .....	{ Ilderton, R. and Aln- ham, V. }	Northumb.	Durham	Duke of Northumb
Scott, Thomas ...	Wappenham, R.	Northamp.	Peterboro	Bishop of Lincoln
Shrubbs, Henry ...	Stratford Toney, R.	Somerset	Bath & W.	C. C. C., Oxon.
Smith, Courtenay,	Barlow, P. C.	Derby	Lich. & C.	{ Rev. R. Smith, as R. of Stavely
Temple, Isaac.....	Plemstall, D.	Chester	Chester	Lord Bradford
Walker, James ...	Radington, R.	Somerset	Bath & W.	W. C. Trevelyan
Waller, Charles ...	Waldringfield, R.	Suffolk	Norwich	Rev. W. Edge
Wightman, Geo...	Clare, V.	Suffolk	Norwich	The King
Whitter, W. Chas.	Little Bittering, R.	Norfolk	Norwich	J. Dover, Esq.
Williams, David .	Cilwun, P. C.	Carmar.	St. David's	T. H. Gwynne, Esq.
Williams, Dr.....	{ Bucklebury, V. with Marlston }	Berks	Sarum	Rev. W. H. Hartley
Wilson, R. Otway.	{ St. Paul's New, C. Poole }	Dorset	Pec. Exem.	The Trustees
Wymer, Edward...	Ingham, P. C.	Norfolk	Norwich	Bishop of Norwich

CLERGYMEN DECEASED.

Alderson, Joseph..	Hevingham, R.....	Norfolk	Norwich	G. Anson, Esq.
Barnard, C. D. ...	{ Barnetby le Wold, V. Risby w. Roxby, V. and Bigby, R. }	Lincoln	Lincoln	{ Bishop of Lincoln R. C. Elves, Esq. Ditto
Baskett, Kingsman	Master of the Charter	House, Hull		
Beckwith, E. J....	{ St. Albans, R. Wood- street, St. Olave's, Silver-street, w. Tillingham, V. }	Middlesex	London	{ D. and C. of St. Paul's
Berguer, L. T. ...	Stoke Newington			
Biggs, T. H. ....	Whitborne, R.	Hereford	Hereford	Bishop of Hereford
Blackwood, Hon. J.	Rathcormack, R.	Cork	Ireland	
Coghlan, Lucius ..	Devonshire-street,	Portland-place,	London	
Davidson, Anthony	Chilmark			
Evans, W. ....	Towy Castle,	Carmarthen		
Fitzherbert, S. ...	Buckshaw House,	Hollwell,	Somerset	
Haddesley, C. W.	Holton le Clay, V.	Lincolnsh.	Lincoln	The Ld. Chancellor
Hickin, William .	Audley, V.	Staffordsh.	Lich. & Cov.	C. Tollet, Esq.
Hawtayne, Archdeacon,	Exmouth			
Hughes, Sir R....	Walkhampton	Devon	Exon	Sir M. Lopez, Bart.
Hughes, Thomas, D.D.,	Canon Residentiary	of St. Paul's Cathedral		
Lingard, — .....	Stockport	Cheshire		
Llewelyn, John ...	Marcross	Glamgn.	Llandaff	{ Archd. and Ch. of Llandaff

Mills, T. A. ....	Burton Agnes, V.	E. York	York	Rev. T. A. Mills
Mullins, Hon. and Rev. F. ....	Beaufort House, Kerry, Ireland			
Pennington, G. ...	Bassingbourn, V.	Camb.	Ely	D. & C. of Westm.
Richards, Charles	Prebendary of Winchester Cathedral			
Roberts, William .	Worplesdon, R. and V. P. of Eton coll. }		Surrey	Winches. Eton College
Rgers, Alex. ...	Rolvendon, V.	Kent	Canterb.	Archdeacon Law
Roufford, Francis..	Kinworton, R.	Warwick	Worcester	Bp. of Worcester
Russell, C. ....	Lydeard, St. Lawrence, R. & Thurl- beare, P. C. }		Somerset	{ Bath and } Right Hon. W. { Wells } Arbuthnot
Ryder, William ...	Hendon,	Middlesex		
Seymour, T. C. W.	Melbourne, V. and Loddon }		Camb.	Ely D. & C. of Ely
Southmead, W....	Gidley, R.	Norfolk	Norwich	Bishop of Ely
Smith, Digby.....	St. Martin's, R., Min. Can. of Worcester }		Worcester	Worcester { D. and C. of Wor- chester
Smith, John .....	Woodnesborough and Chart Sutton, V. }		Kent	Canterb. { D. and C. of Ro- chester
Stubbs, J. P. ....	Market Drayton, V.			
Whitaker, Thomas	Mendham, V. and Syleham, P. C. }		Suffolk	Norwich Mrs. Whittaker Miss I. Barry
William, Thomas	Llangamnrach, V.	Brecon	St. David's	Bp. of St. David's
Williams, J. M....	Chaplain to the Hon. E. I. Company, Madras			
Williams, Edward	Battlefield & Uffing- ton, P. C. }		Salop	{ Lich. & } John Corbet, Esq. { Cov. }
	Chellesfield, R.		Kent	Rochest. All Soul's C., Oxon
Wilson, Isaac.....	Caistor, R	Lincoln	Lincoln	{ Preb. of Caistor, in Lincoln Cath.

## ESTABLISHED CHURCH OF SCOTLAND.

## PREFERMENTS.

<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Campbell, — .....	Paisley Gaelic Ch.	Paisley .....	Congregation.
Knox, Francis ...	Tarves .....	Ellon .....	Earl of Aberdeen.
Ramsay, John ...	Gladsmuir.....	Haddington..	King & Earl of Hopetown.
McFarlane, John .	Collessie .....	Cupar .....	Johnston of Lathrick.
Turner, Alexander	Gartmore Church	Dunblane ...	Congregation.

On Friday, Jan. 4, the Rev. Mungo C. M'Kenzie was ordained Assistant and Successor to the Rev. J. Paton, of Lasswade. The Rev. J. Monteith, of Dalkeith, preached and presided.

On Thursday, Jan. 10, the Rev. David Thorburn was instituted to the Second Charge of the parish of South Leith. The Rev. Mr. Hunter, of the Tron Church, Edinburgh, preached and presided.

The new Church of Balbiggie was opened for Divine Service on the 29th of Dec.

## DIED.

The Rev. Thomas Cannan, Minister of Carsphair.

UNIVERSITY OF ST. ANDREWS.—On Friday, Jan. 11, the Rev. David Scott, M.D., was inducted to the Professorship of Oriental Languages in St. Mary's college.

UNIVERSITY OF EDINBURGH.—John Gordon, M.A., has been appointed General Secretary.

The Established Church of Scotland comprises 16 synods, 79 presbyteries, and about 1000 parishes. There are 65 Chapels of Ease, the ministers of which are elected by their several congregations. Upwards of 40 chapels have been built by Parliamentary Grants in the Gaelic districts, the ministers of which are appointed by the Crown. Thirty missionaries are employed in the most necessitous districts by the Committee of the General Assembly for managing the Royal Bounty, and 14 by the Society for propagating Christian Knowledge. There are in communion with the Church, five presbyteries in England, besides several congregations not as



yet connected with any presbytery,—namely, London, Newcastle-upon-Tyne, Northumberland, North-west of England, and Woollen; the synod of Canada, containing four presbyteries, and the Dutch Presbyterian Establishments, the ministers of which are appointed by the King of the Netherlands.

EPISCOPAL CHURCH OF SCOTLAND.

The Rev. John Sinclair, M. A., of Pembroke College, Oxford, and Junior Minister of St. Paul's Chapel, York-place, Edinburgh, has been appointed Senior Minister.

The Rev. Charles H. Terrott, M. A., of Trinity College, Cambridge, and Minister of St. Peter's Chapel, Edinburgh, has been appointed Junior Minister of St. Paul's, York-place.

The Rev. George Rose, B. A. of Trinity College, Cambridge, and Minister of St. John's chapel, Greenock, has been appointed Minister of St. Peter's Chapel, Edinburgh.

SUBSCRIPTION FOR THE ERECTION OF A SCHOOL-HOUSE AT CRUDEN.

The object of this subscription is to collect a sum sufficient to erect a school-house in the parish of Cruden, Aberdeenshire, the inhabitants of which belong chiefly to the Episcopal Church. At present, the children of this poor but populous district, which includes *five large fishing villages*, almost entirely belonging to the Episcopal Church, are deprived of religious and moral instruction; and the only means of enabling their excellent and zealous pastor, the Rev. John Pratt, to secure this blessing to the poor children of his flock, more especially to the female children, is the erection of a school-house. As soon as this is effected, the clergyman will be enabled to claim a sum of from 15*l.* to 30*l.* a-year, for the maintenance of a teacher, from the trustees of the late Dr. Anderson, who left a fund to be appropriated to the instruction of children in the principles of the Church of England; but before this salary can be obtained, a school-house must be provided, as Dr. Anderson's fund can only be applied to pay *teachers*. The straitened circumstances of the inhabitants belonging to the Episcopal Church of Cruden, render them quite unequal to effect this object, though the whole sum required for building a house, containing separate school-rooms for the boys and girls, and apartments for the teachers, is only estimated at 200*l.* It cannot, for a moment, be doubted, that this very moderate sum will soon be collected, even by the small contributions contemplated, when it is considered that it has for its object the purest and greatest of all benevolent purposes,—that of securing religious and moral instruction to a large body of poor children, at present deprived of that blessing. It is important that the building should be commenced early in the ensuing spring.

Subscriptions for this charitable purpose received by Messrs. Hatchard and Son, 187, Piccadilly; and Messrs. Smith, Elder, and Co., 65, Cornhill, London.

[The Editor has the means of knowing that this statement is most correct, and deserves attention.]

IRELAND.

The Lord Bishop of Kildare has collated the Rev. John Brown, Curate of Nurney, in his lordship's diocese, to the Treasurership of the Cathedral Church of Kildare, in the room of the Rev. Henry Bayly, deceased.

His Lordship has been likewise pleased to collate the Rev. Thomas Torrens, Curate of Narraghmore, to the Rectory of Carnalway.

The Dean and Chapter of Kildare have unanimously elected the Rev. John Browne, late Curate of Nurney, to be Residentiary in the town of Kildare, instead of the Rev. William Cox, Rector of Nurney, &c., who now takes charge of his own three parishes.

The Rev. C. Fitzgerald, of Ennis, has been presented to the living of Clondegad, in the diocese of Killaloe, vacant by the death of the Rev. Mr. Kennedy; patron, the Bishop of Killaloe.

At an Ordination, held at the Cathedral Church of Ferns, on the 21st of Dec., by the Lord Bishop, the following gentlemen were admitted to Holy Orders:—

*Priest*—The Rev. Samuel H. Mason, A. B.

*Deacons*—Richard Hobart, A. M., for the Diocese of Ferns; Thomas Shaw, A. M., for the Diocese of Derry.

## WALES.

ST. DAVID'S COLLEGE.—At a recent examination the following were the successful candidates:—Best Latin Essay, W. C. Colton; Welsh Essay, G. Howell; English Essay, B. Morgan; Hebrew Examination, Rees Williams; Clerical ditto, P. S. Desprez; Mathematical ditto, J. Hughes.

The following also obtained the honour of First Class Men:—Alban T. Attwood, W. Collins Colton, T. H. Davies, P. S. Desprez, T. Hopkins, W. Hughes, Evan Jones, J. Jones, H. W. Jones, Benjamin Morgan, and Rees Williams.

## UNIVERSITY NEWS.

## OXFORD.

*Saturday, January 5.*

On Monday last, the following gentlemen were made Actual Students of Christ Church:—Mr. T. E. Morris, Mr. E. J. Randolph, Mr. A. R. Barnes, and Mr. T. W. Weare. The following Commoners of Christ Church were at the same time elected Students:—Mr. J. E. Bright, Mr. E. Thornton, and Mr. G. B. Maule, (two first classes, Michaelmas Term, 1882.)

*Preachers at St. Mary's*—Rev. Mr. Williams, Trinity College, Sunday morning; Rev. Mr. Corfe, Magdalen College, Sunday afternoon; Rev. Mr. Wilson, St John's Coll., Latin sermon, 12th inst.

*Lecturer at St. Martin's*—Rev. Mr. Brown, Sunday morning and afternoon.

*January 12.*

Congregations will be holden for the purpose of granting graces, and conferring degrees, on the following days in the ensuing Term, viz:—

Jan.—Monday, 14; Thursday, 24; Thursday, 31. Feb.—Thursday, 7; Thursday, 14; Thursday, 21; Thursday, 28. Mar.—Thursday, 7; Thursday, 14; Thursday, 21; Saturday, 30.

No person will, on any account, be admitted as a candidate for the degree of B.A. or M.A. or for that of B.C.L. without proceeding through Arts, whose name is not entered in the book kept for that purpose, at the Vice-Chancellor's house, on or before the day preceding the day of congregation.

On Tuesday, February 19, a congregation will be holden, as provided in the dispensation for intermitting the forms and exercises of determination, solely for the purpose of receiving from the Deans or other officers of their respective Colleges or Halls the names of such Bachelors of Arts as have not yet determined; and their names having been so signified to the house, and thereupon inserted in the register of congregation, they may at any time in the same, or in any future, term be admitted to all the rights and privileges to which they would have been entitled by the intermitted forms and exercises.

And every Bachelor of Arts is desired to take notice, that unless he has proceeded to that degree on or before Thursday, February 14, his

name cannot be inserted in the register of congregation during the present year.

*Preachers at St. Mary's*—Rev. Mr. Mozley, Queen's College, Sunday morning; Rev. Mr. Lancaster, Queen's Coll., afternoon.

*Lecturer at St. Martin's*—Rev. Mr. Firth, Sunday morning and afternoon.

*January 19.*

*Magdalene Hall*—*Lusby Scholarship*.—The late Mr. Henry Lusby, of Navestock, Essex, having left some estates to the University in trust for the promotion of sound and religious learning in Magdalene Hall, in such manner as the President of Magdalene College, and the Principal of Magdalene Hall, for the time being, shall direct, the President and the Principal have determined to found in Magdalene Hall, three Scholarships, open to all Undergraduate Members of the University of Oxford, who are not under four or above eight Terms standing from their matriculation. The election of the first Scholar will take place during the present Term, and the time of examination will be named in a future advertisement. The Scholarship is tenable for three years, provided the Scholar resides, and the annual payment will be 100*l*.

On Monday, being the first day of Lent Term, the following Degrees were conferred:—

*Masters of Arts*—T. J. Ormerod, Fell. of Brasenose; W. H. Vanderstegen, Brasenose; T. H. Whipham, Trinity; W. B. Dynham, Magdalen Hall; H. S. Hele, Magdalen Hall.

*Bachelors of Arts*—J. Walker, Brasenose, (incorporated from Trin. Coll., Cambridge); J. Carey, Exeter, (incorporated from Trin. Coll., Cambridge); G. W. Ormerod, Brasenose; B. B. Bockett, Magdalen Hall.

*Preachers*—The Rev. the Regius Professor of Hebrew, Sunday morning, at Ch. Ch.; Rev. Mr. Hussey, Ch. Ch., afternoon, at St. Mary's; Rev. Mr. Meredith, Lincoln College, Conversion of St. Paul, at ditto.

*Lecturer at St. Martin's*—Rev. Mr. Cox, Sunday morning and afternoon.

*January 26.*

*Corpus Christi College*.—An Election will be held in the above College on the 15th of February, of a Scholar for the Diocese of Bath and Wells.



Any persons are eligible who are natives of the above diocese, and who may not have exceeded their 19th year on the day of election.

All candidates must appear personally before the President on the 9th of February preceding, and must produce certificates of the marriage of their parents and of their own baptism; an affidavit of their parents, or some other competent person, stating the day and place of their birth, and a testimonial of their previous good conduct from the tutor of their College, or head master of their School.

On Wednesday last, a meeting of the Clergy, for the Diocese of Oxford, took place in St. Mary's Church, when the Rev. James Ingram, D.D., Rector of Garsington, and the Rev. Philip Wynter, D.D., Rector of Handborough, were elected Proctors for the whole Clergy, to attend the Convocation at St. Paul's, London, during the ensuing Parliament.

In a Convocation holden on Thursday last, the Rev. William Harding, M.A. Fellow of Wadham College, was nominated a Master of the Schools, in the room of the Rev. Mr. Harrington, of Exeter.

On the same day the following Degrees were conferred:—

*Masters of Arts*—J. Walker, Fell. of Brasenose; Rev. B. Harrison, Student of Ch. Ch.; G. H. S. Johnson, Taberdar of Queen's; W. Leech, Queen's; J. Rogers, Balliol; Rev. H. H. Pearson, Lincoln; R. Luney, Magdalen Hall.

*Bachelors of Arts*—F. A. S. Fane, New Inn Hall; M. H. Marsh, Student of Ch. Ch.; R. Barnes, Student of Ch. Ch.; S. F. Strangways, Student of Ch. Ch.; M. W. Mayow, Student of Ch. Ch.; Hon. J. Bruce, Student of Ch. Ch.; G. B. Maule, Ch. Ch.; J. S. Brewer, Queen's; E. H. Abney, Exeter; W. Laxton, Trinity.

On Monday last, George William Huntingford was admitted Scholar of New College.

*Preachers*—The Very Rev. the Dean, Sunday morning, at Ch. Ch.; Rev. Mr. Girdlestone, Balliol, afternoon, at St. Mary's; Rev. Dr. Stocker, St. Alban Hall, 30th January, at ditto; Rev. Mr. Cassan, Magdalen Hall, Purification, at ditto.

*Preachers at St. Martin's*—Rev. the Warden of Wadham, Sunday morning and afternoon. Rev. Mr. Perkins, 30th of January.

## CAMBRIDGE.

*Friday, January 4, 1833.*

On Monday last the Rev. J. A. Jeremie, M.A., Fellow of Trinity College, was chosen to the office of Christian Advocate, in the room of the Rev. Hugh James Rose, resigned.

On the same day the Rev. Henry John Rose, B.D., Fellow of St. John's College, was elected Hulsean Lecturer, vacant by the resignation of the Rev. J. J. Blunt, B.D.

*Hulsean Prize Subject.*—A premium exceeding 100*l.* will be given this year for the

best dissertation on the following subject:—  
“*What were the opinions of the ancient philosophers of Greece and Rome, respecting the nature and attributes of the Deity; and how far did they differ from the revealed word of God?*”

## COMBINATION PAPER, 1833.

### PRIOR COMB.

- Jan. 6. Mr. Gu. Crawley, Mag.  
13. Mr. Clark, Regin.  
20. Mr. Calthrop, Corp.  
27. Mr. Palmer, Jes.  
Feb. 3. Coll. Regal.  
10. Coll. Trin.  
17. Coll. Joh.  
24. Mr. Baines, Chr.  
Mar. 3. Mr. Simons Regin.  
10. Mr. Burton, Clar.  
17. Mr. Crick, Jes.  
24. Coll. Regal.  
31. Coll. Trin.  
Apr. 7. FEST. PASCH.  
14. Mr. Berry, Pet.  
21. Mr. Chinnery, Reg.  
28. Mr. Dallin, Corp.  
Mai. 5. Mr. Bawtree, Jes.  
12. Coll. Regal.  
19. Coll. Trin.  
26. FEST. PENTEC.  
Jun. 2. Mr. Gage, Magd.  
9. Mr. Bagnall, Regin.  
16. Mr. Alpe, Corp.  
23. Mr. Carver, Jes.  
30. COMMEM. BENEFACT.  
Jul. 7. Coll. Regal.  
14. Coll. Trin.  
21. Coll. Joh.  
28. Mr. Crosland, Mag.

### POSTER COMB.

- Jan. 1. FEST. CIRCUM. Mr. Iliif, Trin.  
6. FEST. EPIPH. Mr. Howman, Corp.  
13. Mr. Grey, Joh.  
20. Mr. Collins, Joh.  
25. CONVER. S. PAUL. Mr. Bateman, Joh.  
27. Mr. Blake, Pemb.  
Feb. 2. FIST PURIF. Mr. Evans, Regal.  
3. Mr. Waring, Magd.  
10. Mr. Jac. Chapman, Regal.  
12. Mr. Dale, Corp.  
20. DIES CINERUM. CONCIO AD CLERUM.  
24. FEST. S. Matth. Mr. Brett, Corp.  
Mar. 3. Mr. Lendon, Trin.  
10. Mr. Maturin, Regal.  
17. Mr. Walters, Trin.  
24. Mr. Hewitt, Trin.  
25. FEST. ANNUNC. Mr. Clowes, Regin.  
31. Mr. Moultrie, Trin.  
Apr. 5. PASSIO DOMINI. Mr. Barringer,  
Joh.  
7. FEST. PASCH. Coll. Joh.  
8. Fer Ima. Mr. Childers, Trin.  
9. Fer. 2da. Mr. Punnnett, Clar.  
14. Mr. N. Calvert, Joh.  
21. Mr. Norman, Pet.  
25. FEST. S. MARC. Mr. Jen. Jones, Joh.  
28. Mr. S. Paynter, Trin.

- Mai. 1. FEST. SS. PAIL. ET JAC. Mr. Sewell, Sid.  
 5. Mr. Taylor, Cath.  
 12. Mr. Whitehurst, Pet.  
 16. FEST. ASCEN. Mr. Montgomery, Pet.  
 19. Mr. Fearon. ENMMAN.  
 26. FEST. PENTEC. Coll. Joh.  
 27. Fer. Ima. Mr. Gul. Crawley, Mag.  
 28. Fer. 2da. Mr. Baines, Chr.
- Jun. 2. Mr. Berry, Pet.  
 9. Mr. Jeremie, Trin.  
 11. FEST. S. BARNAB. Mr. Sutton, Clar.  
 16. Mr. Arlett, Pemb.  
 23. Mr. Bowstead, Corp.  
 24. FEST. S. JOH. BAP. Mr. Hoole Trin.  
 29. FEST. S. PET. Mr. Gul. G. Carrihan, Joh.  
 30. COMMEM. BENEFACT.
- Jul. 7. Mr. Gul. Turner, Pemb.  
 14. Mr. Gage, Magd.  
 21. Mr. Tennant, Trin.  
 25. FEST. S. Jac. Mr. Crosland, Magd.  
 28. Mr. Hall, Magd.

*Resp. in. Theolog. Oppon.*

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|-------------------------|--|
| Mr. G. A. Browne, Trin. | { Coll. Regal.<br>Coll. Trin.<br>Coll. Joh.                                      |
| Mr. Blakeney, Joh.      | { Mr. Bellas, Chr.<br>Mr. Fisher, Cath.<br>Mr. Punnett, Clar.<br>Mr. Perry, Jes. |
| Mr. Gimmingham, Cai.    | { Coll. Regal.<br>Coll. Trin.<br>Coll. Joh.                                      |
| Mr. Day, Cai. ...       | { Mr. Scott, Pet.<br>Mr. Nussey, Cath.<br>Mr. Backhouse, Clar.                   |
| Mr. Dodd, Magd. ...     | { Mr. Studd, Cai.<br>Coll. Regal.<br>Coll. Trin.                                 |
| Mr. Malcolm, Trin.      | { Coll. Trin.<br>Coll. Joh.<br>Mr. Heywood, Chr.                                 |
| Mr. Reynolds, Trin.     | { Mr. Birch, Cath.<br>Mr. Sewell, Sid.<br>Mr. Clayton, Cai.                      |
| Mr. Hudson, Trin ...    | { Coll. Regal.<br>Coll. Trin.<br>Coll. Joh.                                      |

*Resp. in Jur. Civ. Oppon.*

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|----------------------|---|
| Mr. Godfrey, Joh.... | { Mr. Chabot, Joh.<br>Mr. Dugmore, Cai. |
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*Resp. in Medic. Oppon.*

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|--------------------|---|
| Mr. Cory, Cai. ... | { Mr. Wollaston, Cai.<br>Mr. Thorpe, Cai. |
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*January 19.*

The subject of the Seatonian prize-poem for the present year is, "St. Paul at Philippi."

The following will be the subjects of Examination in the last week of the Lent Term, 1834:—

1. The Gospel of St. Matthew.
2. Paley's Evidences of Christianity.
3. Plato's Apology of Socrates.
4. Horatius de Arte Poetica.

## LIST OF HONOURS AND DEGREES.

Moderators—Henry Philpott, M.A., Cath.; Henry Hymers, M.A., St. John's.

Examiners—Francis Martin, M.A., Trin.; Robert Murphy, M.A., Caius.

The following gentlemen obtained honours at the examination for B.A., which closed last night, and will be admitted to their degrees this morning:—

## WRANGLERS.

1 Ellice, Caius	18 Inman, } Trin.
2 Bowstead, Penn.	19 Quick, } Joh.
3 Pratt, Caius	20 Bamfield, } Clare
4 Kamplay, Trin.	21 Fisher, } Jesus
5 Phelps, Trin.	22 Howlett, } Joh.
6 Pound, Joh.	23 Feachem, } Trin.
7 Cartwell, Em.	24 Fawcett, } Mag.
8 Jerard, Caius	25 Wright, } Trin.
9 Barber, Joh.	26 Heathcote, } Joh.
10 Fowler, Joh.	27 Paley, } Joh.
11 Gowring, Trin.	28 Dimmock, } Joh.
12 Brown, Trin.	29 Barker, J.H. } Joh.
13 Boteler, Trin.	30 Caton, } Trin.
14 Hankinson, Trin.	31 Howorth, } Chr.
15 Nicholson, Chr.	32 Lawrence, } Trin.
16 Radcliffe, Joh.	33 Manners, } Corp.
17 Thompson, Joh.	34 Willinson, } Jesus

## SENIOR OPTIMES.

1 Chambers, Joh.	25 Kemple, } Clare
2 Laden, Trin.	26 Speck, } Joh.
3 Gwilt, Caius	27 Langdon, } Joh.
4 Stoddart, Jesus	28 Walford, } Trin.
5 Wilson, Corp.	29 Huxtable, } Trin.
6 Travers, Chr.	30 Hildyard, } Chr.
7 Hodges, Qu.	31 Jones, } Qu.
8 Begbie, } Pem.	32 Ward, } Corp.
9 Vawdrey, } Qu.	33 Jacob, } Em.
10 Bishop, Jesus	34 Marshal, } Trin.
11 Andras, Joh.	35 Grenvill, } Corp.
12 Haywood, Trin.	36 Smith, } Pet.
13 Banbury, Trin.	37 Brewitt, } } Pet.
14 Massey, Joh.	38 Wilson, } } Joh.
15 Fellowes, Joh.	39 Brown, } Em.
16 Raikes, Corp.	40 Bullen, } Pet.
17 Sanders, Joh.	41 Cantrell, } Em.
18 Power, Cath.	42 Barnes, } } Trin.
19 Evans, } Qu.	43 Myers, } } Clare
20 Wood, } Joh.	44 Taylor, } } Joh.
21 Tait, Em.	45 Roots, } } Jesus
22 Peat, Pet.	46 Weston, } } Jesus
23 Barker, W.G. } Joh.	47 Bathurst, } } Joh.
24 Percy, Joh.	

## JUNIOR OPTIMES.

1 Lydikken, Trin.	13 Nelson, } Pet.
2 Rose, Clare	14 Berry, } Joh.
3 Marsden, Cath.	15 Couchman, } Clare
4 Sharp, Mag.	16 Whittaker, } Qu.
5 Sale, Joh.	17 Wingman, } Pet.
6 North, Trin.	18 Snow, } Joh.
7 Stockdale, Trin.	19 Noble, } Joh.
8 Price, Qu.	20 Lowe, } } Tri.H
9 Dusauroy, Joh.	21 Francis, } } Joh.
10 Williams, Mag.	22 Tuck, } } Corp.
11 Wicks, Pet.	23 Barton, } } Joh.
12 Elliott, Pem.	24 Jackson, } } Cath.

1 Bucknill, Trin.	4 Pine, } Trin.
2 Hamerton, Trin.	5 Tuck, } } Jesus
3 Heathcote, Trin.	6 Wood, } } Trin.

Ægrotat—Jones, Edward, Cath.



The following gentlemen passed their examinations yesterday; and such of them as have kept their regular terms will be admitted to the degree of B. A. this morning:—

1 Laffer, Chr.	51 Garden, } Pet.	100 Stawell, Pet.	119 Sloane, Trin.
2 Cardew, Joh.	52 Reeve, } Trin.	101 Tomlinson, Joh.	120 Caley, } Joh.
3 Grylls, Trin.	53 Meadows, } Corp.	102 Scurlfield, Joh.	121 Lay, } Qu.
4 Hopkins, } Mag.	54 Rashdall, } Corp.	103 Heusch, Joh.	122 Onslow, Trin.
5 Howard, Joh.	55 Williams, Em.	104 Bromhead Trin.	123 Jones, F.J.W. Joh.
6 Cailds, Trin.	56 Ventris, Joh.	105 Lee, Trin.	124 Worsley, Mag.
7 Campbell, Trin.	57 Allen, } Trin.	106 Hamersley, Trin.	125 Wright, Trin.
8 Bateman, Chr.	58 Batchellor, } Trin.	107 Ripley, Joh.	
9 Carter, Joh.	59 Kent, Clare	108 Palmer, C. Joh.	
10 Bowyear, } Caius	60 Price, Qu.	109 Abdy, Joh.	
11 Lockwood } Joh.	61 Greenslade, Trin.	110 Greaves, Trin.	Bennett, Corp.
12 Blyth, Chr.	62 Baillie, Trin.	111 Alford, Lord, Mag.	Bush, Pem.
13 Kidd, Em.	63 Hall, Joh.	112 Palmer, H., Joh.	Gregory, Trin.
14 Martin, Sid.	64 Hornby, Joh.	113 Garden, Trin.	Hughes, Joh.
15 Leighton, Joh.	65 Booty, Trin.	114 Holmes, Mag.	Knipe, Qu.
16 Humble, Em.	66 Yorke, Qu.	115 Grigson, Corp.	Mackinnon, Joh.
17 Smith, Trin.	67 King, Hon } Trin.	116 Macdonald, Trin.	Mellersh, Joh.
18 Irwin, Qu.	P. J.	117 Palin, Trin.	Parker, Joh.
19 Hubbard, Trin.	68 Skelton, } Pet.	118 Thomson, Jesus } Wood, Trin.	
20 Maddock, Cath.	69 Casse, } Jesus		
21 Murray, Sid.	70 Knox, } Trin.		
22 Calthrpy, Joh.	71 Tindal, Trin.		
23 Jenkyns, Clare	72 Corfield, Chr.		
24 Forster, Corp.	73 Lamb, Trin.		
25 Metcalfe, Joh.	74 Nicholson } Em.		
26 Downes, } Chr.	75 Priest, } Corp.		
27 Staveley, } Cath.	76 Wimberley, Joh.		
28 Turner, } Joh.	77 Jones, } Em.		
29 Simpson, Joh.	78 Malcolm, } Joh.		
30 Lindsay, Ld. Trin.	79 Montgomery, Corp.		
31 Carlyon, Clare	80 Durban, } Qu.		
32 Mytton, Jesus	81 Hine, } Corp.		
33 Rolfe, Caius	82 Cartwright } Qu.		
34 Roberts, Cath.	83 Loxley, } Cath		
35 Drayton, } Trin.	84 Reynolds, } Qu.		
36 Stead, } Caius	85 Bateman, Corp.		
37 Cazalet, Trin.	86 Owen, Joh.		
38 Pemberton, Sid.	87 Owen, Qu.		
39 Kimpton, Trin.	88 Braune, Sidn.		
40 Cookson, Joh.	89 Barlow, Jesus		
41 Tucker, Pet.	90 Pearce, Qu.		
42 Poore, Qu.	91 Delap, Trin.		
43 Jones, Cath.	92 Platten, Caius		
44 Clarke, } Trin.	93 Pugh, Cath.		
45 Philpott, } Joh.	94 Andrews, } Trin.		
46 Monteith, Trin.	95 Hurt, } Jesus		
47 Sharpe, Joh.	96 Beevor, } Pemb		
48 Brookfield, Trin.	97 Birch, } Joh.		
49 Bateman, Joh.	98 English, Trin.		
50 Sculthorpe, Joh.	99 Marriott, Sidn.		

*Ægrotat*—Keeling, St. John's.

January 25th.

The Vice-Chancellor has given notice that the Rev. Arthur Judd Carrighan has resigned the office of Lady Margaret's Preacher, and that an election into the said office will take place in the vestry of Great St. Mary's Church on the 30th instant.

The Rev. James Tate, who has been for thirty-five years Master of Richmond School, has been lately in London sitting to Mr. Pickersgill for his portrait, which his pupils have requested him to accept from them in testimony of their gratitude and respect; and they will have much satisfaction in learning that their old Master has just received a still more substantial acknowledgment of his professional talents and labours, in his appointment as Canon Residentiary of St. Paul's.

On Saturday last, Henry George Hand, Esq., and Robert Gordon Latham, Esq., Fellows of King's College, were admitted to the degree of Bachelor of Arts.

#### DURHAM.

Durham University will be opened in October for Students. The appointments to Professorships, Tutorships, and Scholarships, are to be announced in July, and the lists are ready for the reception of the names of Students. Applicants are expected to state to the Warden their ages and previous education. Letters may be addressed to the Warden, College, Durham.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The lady of Rev. J. D. Hustler, Euston R., near Thetford; of Rev. W. G. Cooksley, Eton; of Rev. H. W. G. Armstrong, Tottenham V.; of Rev. J. Hughes, Aberystwith; of Rev. E. Cardwell, D.D.,

Oxford; of Rev. F. Robinson, Begbroke House, Oxon; of Rev. F. Laurent, St. Alban's Hall, Oxon; of Rev. W. O. Bartlett, Great Canford V.; of Rev. J. King, West Bradenham V.; of Rev. J. Dymoke, Roughton R.; of Rev. M. Geneste, Isle of Wight; of Rev. A. Hanbury, Burn St. Mary's V., Somerset;

of Rev. J. B. Smith, D.D., Head Master of the Horncastle Grammar School; of Rev. H. S. Markham, Clifton R., Notts.

*Of Daughters*—The lady of Rev. R. Hill, West Alvington V., Devon; of Rev. T. Martin, Broomfield V.; of Rev. D. S. Perkins, Trin. Coll.; of Rev. E. H. Gorman, Croxton; of Rev. R. W. Jelf, Canon of Ch. Ch., Oxon; of Rev. G. R. Lawson, Middle Chinnock, Somerset; of Rev. H. Speke, Wakefield, near Ilminster, Somerset; of Rev. C. Porter, South Luffenham R.; of Rev. R. Hornby, Northendon R.

## MARRIAGES.

Rev. R. Williamson, Head Master of Westminster School, to Anne, d. of the Bishop of Bristol; Rev. T. Williams, c. of West Charlton, Somersetshire, to Elizabeth H., only d. of the late H. Husey, Esq.; Rev. W. Ebditch, of Severall's Seat, Somersetshire, to Miss Priest, d. of C. Priest, Esq., of Swillett's House, Broadwindsor; Rev. S. C. E. Neville, of Sedgford, Norfolk, to Dorothea, widow of the Rev. T. Thomason; Rev. E. Bowlby, s. of the Rev. T. Bowlby, of Durham, to Caroline, only child of W. Randell, Esq., of Beaconsfield; Rev. C. Le Hardy, B.A., and Regent of St. Mannelier's Free Grammar School, to Mary A., eldest d. of C. De la

Garde, Esq.; Rev. J. F. Stansbury, Master of Kingston Grammar School, to Sophia E., d. of the late Mr. J. Layton, of Lime-street, London; Rev. G. T. Whitfield, of Bockleton, Herefordshire, to Fanny, youngest d. of the late P. R. Willson, Esq., of Barnet, Herts; Rev. E. Palmer, Incumbent of Deritend cum Bordesley, to Mary, only d. of the late W. W. Mason, Esq., of Birmingham; Rev. T. Walpole, of Stagbury, to Margaret H. I., eldest d. of the late Colonel Mitchell, and of the Right Hon. Lady H. Mitchell; Rev. Stephen Preston, B.D., Fellow of Lincoln Coll., to Harriet, youngest d. of the late B. T. Dobbs, Esq., of Scremby, Lincoln; R. B. Berens, Esq., M.A. of Ch. Ch., and of Lincoln's Inn, to Catherine, only d. of J. E. Dowdeswell, Esq., of Pull Court, Worcestershire; Rev. J. Cox, D.D., of Litton Cheney, Dorset, Vicar of Hoxne cum Denham, Suffolk, to Miss Green, of Tintinhull, Somersetshire; Rev. R. Elridge, M.A., of Fairford, Gloucestershire, to Jane, eldest d. of the late Mr. F. Pittis, of Newport, Isle of Wight; Rev. J. M. Johnson, of Scoulton, Norfolk, to Anne, d. of the Rev. H. Wilson, of Kirby Cane; Rev. T. N. Blagden, Rector of Washington, Sussex, to Anne, eldest d. of E. B. Arnaud, Esq., of Portsmouth and Bedhampton, Hants.

## EVENTS OF THE MONTH.

## CAMBRIDGESHIRE.

The anniversary of the Clothing Charity at Godmanchester was held on Monday the 31st Dec. The sum saved by the poor, and put into the Savings Bank, amounted to 80*l.*; to this sum 25*l.* has been added by subscriptions, enabling the poor of the parish to spend above a hundred pounds in clothing. This is really an admirable method of assisting the small means of the poor, and is worthy of imitation.

On Friday, the 21st Dec., the Rev. Dr. Smith, rector of Dry Drayton, gave a bullock to the poor of that parish, and on the Monday following charitably distributed 220 bushels of coals.

The Rev. Algernon Peyton, rector of Doddington, has liberally supplied the poor of his rectory with a large quantity of rugs, blankets, stockings, and other articles of clothing, so desirable at this season of the year.

*Savings Bank.*—The following is an extract from the annual Report of the above excellent institution for this county and town, from which it appears that the present number of individual depositors is 1356, exclusive of 46 benefit societies and

24 charitable institutions, and the respective sums invested are as follow:—

Depositors.	£.	s.	d.
524 whose respective balances on the 20th of Nov. 1832 (including interest), did not exceed 20 <i>l.</i> - - - - -	4,502	2	0
423 exceeding £20 and under £50 - - - - -	12,907	15	7
258 - - - - - 50 - - - - - 100 - - - - -	18,019	0	9
87 - - - - - 100 - - - - - 150 - - - - -	10,287	14	2
49 - - - - - 150 - - - - - 200 - - - - -	8,191	16	9
15 - - - - - 200 - - - - -	3,080	7	1
1356	57,078	16	4
46 Benefit Societies - - - - -	6,573	5	5
24 Charitable Institutions - - - - -	1,511	18	5
1426	65,164	0	2

The above 1,356 Depositors, arranged according to their several descriptions, are as follow:—

	£.	s.	d.
742 Servants, to whom are due - - - - -	32,326	12	8
283 Mechanics, or small trades - - - - -	11,791	12	8
people - - - - -	7,134	4	4
202 Labourers - - - - -	5,248	6	11
112 Journeymen - - - - -	191	2	0
8 Apprentices - - - - -	386	17	9
9 Shepherds - - - - -			
1356	57,078	16	4



## CHESHIRE.

*The Beer Act.*—The Chairman of the Cheshire Quarterly Sessions, on charging the Grand Jury, directed their attention, *inter alia*, to the daily increasing evils of the Beer Bill—a bill which had been passed with a view to the benefiting of the lower orders, but which had been productive of much evil among them. In proof of this, he instanced as a fact within his own knowledge, that many of the farmers' servants who had gone into some of these houses at this season, with their year's wages in their pockets, came away plundered of every shilling, which was spent either in drinking or gambling. It was natural that such persons should resort to the commission of crime, to supply the means of indulging in the dissolute habits to which these beer-shops held out so strong a temptation. Various representations on the subject had been made (by the magistrates, as we understood) to his Majesty's Secretary of State, but still the evil not only remained unabated, but was absolutely on the increase. Now, it was the especial province and the duty of grand jurors to prevent all nuisances; and if any of those beer-houses in their neighbourhoods were, to their own knowledge, nuisances, they ought to present them as such to the Court, and that presentment would be turned into an indictment, on which the parties would be convicted and punished.

## DEVONSHIRE.

The Rev. W. I. Coplestone, Vicar of St. Thomas, Exeter, regaled last week upwards of 120 children, belonging to the Sunday school of that parish, with most substantial fare. What remained after the children had been feasted was distributed, by the excellent clergyman, among the aged poor of the parish.

The inhabitants of Plymouth presented the Rev. John Hatchard, Vicar of St. Andrews in that town (and son of Mr. Hatchard the bookseller in Piccadilly), with an elegant silver box, in testimony of their esteem for his benevolent and unwearied attention to the poor.

In the parish of Molland, the property of R. G. Throckmorton, Esq. M.P. for Berkshire, who is a large landowner in several other parishes in the northern division of this county, being the proprietor of above 12,000 acres, it has been his custom, as also that of his predecessor, Sir Charles Throckmorton, Bart., to allow the labourers and mechanics of the parish to inclose from one to two acres of land from Molland Moore, for which they pay a merely nominal rent only, and which, by proper cultivation, produces alternate crops of potatoes and corn, enabling the respective occupiers to feed one or two, and in many instances, three pigs; they are also allowed to take heath and turf at the expense only

of procuring it. By these advantages to the labourers, the poor-rates are extremely low, as compared with the other parishes, thereby affording great relief to the numerous tenantry, as well as affording comfort and happiness to the labouring class, which are so strongly depicted in the cleanly and respectable appearance of themselves, their families, and their cottages. Mr. Throckmorton has also fitted up a large room as a Sunday and weekly school; and, besides being a liberal subscriber to the former, pays the whole expense of the latter.—*Exeter Gazette.*

## DORSETSHIRE.

On Thursday, 17th Jan., the New Church of St. Paul, at Poole, Dorset, was consecrated by the Lord Bishop of Bristol. The prayers were read by the Rev. J. C. Parr, and the communion service by the bishop, assisted by the Rev. R. Fayle, rector of Wareham, who officiated as chaplain. The sermon was preached by the Rev. R. O. Wilson, the incumbent, from Isaiah lxvi. 1, 2. After the service, his Lordship, with about forty gentlemen, partook of an elegant collation at the residence of G. W. Ledgard, Esq., one of the patrons. This church has been built and endowed entirely by private subscription, under 1st and 2nd William IV.; it is a remarkably neat structure, and will accommodate between 700 and 800 persons, and is an important acquisition to this populous town, in which there previously existed only one church.

## DURHAM.

*The Bishop of Durham*—It having been represented to the Bishop of Durham that the land lately appropriated for the use of the Vicar of Stockton, ought not to be given him, as probably the value of it might be greatly augmented by granting building leases, the Bishop replied—"Then, by all means, let the Vicar have it."—*Newcastle Journal.*

The Warden of Durham University has received a donation of 1000*l.* from the Lord Bishop of Durham, for the University chest, which is placed to the account of William Chaytor, Esq. the treasurer. The Warden has also received 200*l.* from the Rev. W. N. Darnell, rector of Stanhope, for the same purpose.

## ESSEX.

*Christmas Gifts.*—The worthy minister and the parishioners of Willingdale Doe, Willingale Spain, and Shellow Bowells, on Christmas-day, distributed 617 lbs. of meat to 617 persons in those parishes.

The Rev. Nathaniel Foster, on Christmas day, with the most charitable and kind regard to the comforts of the humbler orders, liberally contributed to their enjoyment, by distributing, in just proportions, a very fine bullock amongst the poor of East and West Mersea, to which he added one shilling each to many of the necessi-

tous; and to others he sent useful supplies of soap, &c.

The prisoners of the borough jail beg leave to return their grateful thanks to the Rev. G. Holmes, of Copford Rectory, for plentiful dinner on New-year's day.

During the last year, the Colchester and East Essex Auxiliary Bible Society received the sum of 1361*l.* 19*s.* 3*d.*; the expenditure (including annuities) was 75*l.* 7*s.* 10*d.* The sum of 1300*l.* was remitted to the parent institution, which is to return to the institution Bibles and Testaments to the amount of 300*l.*

The 16th Report of the Colchester and East Essex Association in aid of the Church Missionary Society for Africa and the East, states that the receipts of the last year were 469*l.* 14*s.* 1*d.*

#### GLOUCESTERSHIRE.

In the parish of Berkeley, the system of receiving small weekly deposits from the poor, aided by voluntary subscriptions from ladies and gentlemen who patronise the charity, has answered beyond the expectations of the charitable individuals who first commenced it. 158*l.* have been expended in blankets, flannels, and various articles of clothing, this Christmas, and 375 poor people have been supplied with the articles they most needed. The greater portion of the money was from the poor themselves.

Amongst the items in the poor's cash-book of St. Peter's Hospital at Bristol is a sum of 1,300*l.* paid to the Steam-packet Company for transporting Irish vagrants during the past year.

The Noble Lords Fortescue and Harrowby, and also Sir Thomas Phillips, have appropriated many acres from their estates in Gloucestershire as garden-ground; and we understand that Lord Harrowby and the Rev. William Mould have, in their benevolence, very recently accommodated all the labouring poor in the parish of Willersey, Gloucestershire, with land for the same purpose, with the exception of those few who are of the parish of Broadway, whose wants Sir Thomas Phillips has kindly promised to supply.

The Bristol Clergy Society lately held its annual meeting at that city. The meeting was well attended. The sermon at the cathedral was preached by the Rev. Arthur Matthews, B.D. canon residentiary of Hereford. It is satisfactory to learn that the collections and subscriptions together amounted to 427*l.* 13*s.* 1*d.*

We understand that the Bishop of Norwich has resigned the living of Sapperton, in this diocese, which his Lordship had held in *commendam* with his bishopric 28 years.—*Gloucester Paper.*

A subscription has commenced in Cheltenham for the relief of the Protestant clergy in the south of Ireland. The subscription already amounts to near 200*l.*

#### HAMPSHIRE.

*Lymington Savings Bank.*—The annual meeting of the trustees and managing committee of this institution was held on the 29th of December last. The number of the depositors and the amount of principal have increased during the last year, and thereby prove the great benefit derived from all such institutions. The number of depositors is 501, whose deposits amount in the total to 19,804*l.* 12*s.* 1*d.*, viz., 106 depositors not exceeding 20*l.*, 1672*l.* 4*s.* 7*d.*; 177 ditto, not exceeding 50*l.*, 5471*l.* 14*s.* 6*d.*; 76 not exceeding 100*l.*, 5060*l.* 15*s.* 9*d.*; 29 not exceeding 150*l.*, 3385*l.* 0*s.* 9*d.*; 19 not exceeding 200*l.*, 3147*l.* 1*s.* 11*d.*; and 4 exceeding 200*l.*, 1067*l.* 14*s.* 7*d.* There are likewise nine charitable societies, whose deposits in the total amount to 815*l.* 12*s.* 11*d.*; and 15 friendly societies, 2697*l.* 14*s.* 1*d.* The total funds is 23,317*l.* 19*s.* 1*d.* The amount received of depositors, during the last year, ending the 20th November, was 3254*l.* 5*s.* 6*d.*, and the sum withdrawn was 3407*l.* 1*s.* 4*d.*

The annual meeting of the trustees and managers of the Andover Savings Bank was held Dec. 22nd. The committee reported with satisfaction that the objects of the institution are rightly valued by the industrious and provident classes of society. The number of depositors were represented as increased since the last report, being now 393, and the deposits 11,637*l.* 4*s.* 1*d.*, namely, 194 not exceeding 20*l.*, 1645*l.* 9*s.*; 123 not exceeding 50*l.*, 3956*l.* 13*s.*; 55 not exceeding 100*l.*, 3761*l.* 13*s.*; 12 not exceeding 150*l.*, 1512*l.* 10*s.* 6*d.*; 9 charitable societies, 381*l.* 10*s.* 1*d.*; 5 friendly societies, 379*l.* 8*s.* 6*d.*; funds invested in government security and in the treasurer's hands, 11,731*l.* 10*s.* 4*d.* Deposited during the last year, 3088*l.* 10*s.*; withdrawn 2576*l.* 9*s.*

The Dean and Chapter of Winchester have distributed 1000 bushels of coals to the poor.

#### HEREFORDSHIRE.

We understand the intention of taking down St. Nicholas Church, in this city, and erecting a new edifice in a more convenient situation, is revived, and a committee of the parishioners is formed to make the necessary preliminary arrangements for the purpose, and obtain a site for the new building, which probably will be erected on a most convenient spot without Friars' Gate. As the present church requires very extensive repairs, it is thought the erection of a new one will be the most prudent and economical plan.—*Hereford Journal.*

At a vestry meeting of the united parishes of St. Peter's and St. Owen's, Hereford, resolutions were unanimously agreed to, expressive of the deep sorrow felt for the loss sustained in the death of the Rev. H. Gipps, and that a monument shall be erected in St. Peter's to perpetuate the



grateful respect entertained by the parishioners and other members of his congregation for the memory of the lamented deceased.

## KENT.

*Anti-tithe Meeting.*—On Saturday the 5th inst., a meeting of the occupiers and owners of land in the parish of Ashurst, in this county, took place at the Bald-faced Stag, Ashurst, to petition both Houses of Parliament on the subject of tithes. At twelve o'clock, William Camfield, of Burrowswood, Esq., having been voted to the chair, opened the business of the day in a short address, and was followed by W. Saxby, Esq. of Ashurst Manor-house, who submitted a petition which was adopted, having for its object the affording to the petitioners such measures of relief with regard to the tithe system, as will place the landowners of England upon the same footing as those of Ireland. Two or three other individuals next addressed the meeting, which separated after a vote of thanks to the chairman.

From the Frant Clothing Society, during the past year, 217 poor persons have received relief.

*Tunbridge Wells.*—A very convenient spot of ground near to the Parade has been hired for a term of years by that spirited individual Mr. Maddock, of this place, for the purpose of erecting a permanent soup kitchen to supply the poor with soup during the winter, as last year. Preparations are making to complete the building as fast as possible.

The Rev. R. Warde, of Yalding, has distributed to the poor of Ditton, of which parish he is rector, 40 stone of meat, with a proportionate quantity of flour and potatoes.

The annual gift of the Rev. William Garnier, of Rookesbury, consisting of six sheep and sixty-four half-gallon loaves, was last week distributed amongst the poor of Wickham.

*Canterbury.*—A meeting of the clergy was held on Monday the 21st inst., to appoint Proctors in Convocation, when the Rev. Dr. Nares, and the Rev. W. F. Bayley, were unanimously chosen. The archdeacon having represented to the clergy there assembled the destitute condition of their brethren in Ireland, they expressed their deep concern in the calamities in which that branch of the national church has been involved; and it was unanimously resolved that the archdeacon be requested to call a meeting, when the proceedings now in progress in London shall be matured, and the intentions of government sufficiently known to enable the clergy of this diocese to co-operate effectually in measures of relief.

*Fire at Boughton Church.*—On Sunday night, the 30th Dec., about ten o'clock, a fire broke out in the church of Boughton Monchelsea, which nearly destroyed the

whole of that beautiful edifice. The accident originated in the circumstance of one of the flues connected with the stove communicating with some of the timbers on the top of the vestry, which, it is supposed, retained the fire in its soot from the time of Divine Service, and thus ignited the wood. The fire raged most furiously, in consequence of the scarcity of water, the engines never having more than ten minutes' supply, the only well in the vicinity being soon pumped dry. At about one, the roof having fallen in, the fire abated; and by the great exertions of the firemen, the chancels and tower, which had ignited, were saved. The elegant church of Boughton Monchelsea, dedicated to St. Peter, is described to be of the pointed or Gothic architecture, and consists of a nave and two side aisles, a low square tower in the centre, and two chancels, one of them a private chapel belonging to Mr. Rider; it is a very neat structure, and stands contiguous to Boughton-place, the seat of Thomas Rider, Esq., one of the members for West Kent, in a retired cemetery, surrounded by trees, and commanding an extensive and beautiful prospect of the Weald. The tablets and monumental inscriptions belonging to the Alchorn and Savage families, and several others in the nave, were totally destroyed. It was a lucky escape, however, for one Ricardus Alchorn (whose quaint epitaph we remember to have read on the entablature)—  
 “ Qui, post varias in multis Europæ, Asiæ, et Africæ regionibus peregrinationes, octo plusquam per annos longè à patriâ carisque penatibus, Pragâ, Bohemiâ Metropolitâ, XVII. die Octobris, anno MDCCVII., ætatisque tricésimo octavo vita cedens sepultus requiescit;” thereby shewing that his bones are safer in the plains of Prague than in his family vault in Boughton. The ancestral monuments of Mr. Rider and his family, together with that of the Barnhams, Rushtons, Dacres, &c., received but slight injury; and the superb monument of Sir Christopher Powell, Bart., and the series of that family in the chancel, have been wholly preserved. The parish registers, which commenced in 1560, have escaped.  
 —*Maidstone Gazette.*

## LANCASHIRE.

A correspondent at Liverpool informs us that upwards of 20,000 emigrants have embarked at that port during the year 1832, of whom 15,754 proceeded direct to the United States.—*Morning Herald.*

*Good Effects of New Churches.*—The village of Lamberhead Green, near Wigan, has long been notorious for fighting, swearing, gaming, and sabbath-breaking; and I am sorry to say that many of the inhabitants never were in a place of worship, except on the occasion of some wedding. Those who were desirous of attending divine worship were annoyed by groups of

people collected together, making all the remarks possible; but, since the erection of the new church, the observance of the Lord's day has been very generally attended to. The minister, the Rev. J. Paley, who never ceases labouring to reform them—who travels from door to door and house to house, inviting the inhabitants to attend divine worship, together with the exertions of the churchwardens and sidesmen, who patrol the streets, avenues, and resorting places for gamblers, compelling all dirty, filthy, and disorderly people to keep within the bounds of their own doors, or to go to some place of divine worship, has done much good. A Sunday school has been established, and several hundreds of children are now learning to read and know the word of God. I am sorry to say the present Sunday school will not hold more than half the children in attendance; and I do hope the benevolent public will assist the minister in raising a fund for building a school upon an enlarged scale.—*Correspondent of the Manchester Courier.*

*Preston Temperance Society.*—On Christmas day the members of this society, to the number of about 950, sat down to tea together in the large Cloth Hall, Exchange Buildings. The decorations were tasteful, the arrangements well conducted, and the company appeared to be highly delighted with the cups "that cheer but not inebriate." The admission was by ticket, for which sixpence was charged to members, and one shilling to the public. The teachings and preserves were furnished by a number of ladies, each of whom provided a service for ten persons, and served them with the tea. After tea three songs were sung, two of which, we understand, were composed for the occasion. The people then removed to the front rooms, the doors were thrown open, and a public meeting held, at which Mr. Grundy presided.—The meeting was addressed by several reformed drunkards and others, on the evils of intemperance and the blessings of sobriety. The greatest harmony prevailed, and the whole affair seemed to give universal satisfaction.—*Preston Pilot.*

#### LEICESTERSHIRE.

*St. George's Church, Leicester.*—On Sunday 30th ult., two sermons were preached in the above church, and collections made toward defraying the expenses of an organ, lately erected.—The Rev. A. Irvine, Vicar of St. Margaret, preached in the morning from Psalm cxlvii. The members of the Leicester Choral Society attended, and performed several pieces of sacred music. The Rev. T. Barnaby, of Misterton, preached in the afternoon, and the collections altogether amounted to about 40*l.*

One of the most valuable pieces of preferment in England, connected with public education, is now in the gift of the Mayor

of Stamford. By the death of the Rev. R. Atlay, who had been for more than half a century the Head Master of the Grammar School of the town, that important office is vacant; the income of the master (from real estates) has for some time exceeded 600*l.* a year, and will be further considerably increased as leases expire.

#### MIDDLESEX.

Some new Schools were opened on Tuesday, 1st inst., at Kensington Gravel Pits, for the children of the poor, who abound there, and were very ill provided with the means of instruction. The expenses of fitting up the school rooms have been and will be defrayed by Lady Mary Fox, Lady E. Whitbread, Lady Holland, the Hon. Miss Fox, Mrs. Calcott (late Maria Graham), the Ladies Greville, Warwick, and Fitzpatrick, the Duke of Richmond, Lord Melbourne, Earl of Essex, Lord Holland, Sir Jas. Graham, Col. Fox, Mr. Archdeacon Pott, Mr. Vaughan, Mr. Chantry, and other distinguished persons, who are desirous of putting to fair trial a plan for schools which may, it is believed, ultimately support themselves, the education designed for the poor children in them being one in the way of industry. The habits of pauperism contracted by the labouring classes are so deep rooted, that it is doubted if they can be destroyed in any other way than by the formation of schools of this description, in all the parishes of the country; uniting wealthy, intelligent, and benevolent persons in a steady and well directed effort to break up those habits of dependence which the abuses of the poor laws have created. The parents of the children brought them to the schools in great numbers; and several of the ladies who have assisted in their formation were present at the opening, and expressed themselves highly delighted with the appearance of the children, and the prospect of good which the schools afford. His Majesty has also been graciously pleased to patronize them, as also his Royal Highness the Duke of Sussex. The Dukes of Bedford and Norfolk, and the Lord Chancellor, have also become subscribers. The number of children admitted already is 195. They are to be called, "The Royal Schools for the Education of the poor in a way of Industry."

By a reference to the account of mortality of the year just ended, we find that the burials within the "Bills" exceeded those of the former year by 3269, and that the deaths from cholera are stated to have been 3200. It thus appears that the annual mortality has been increased almost in the direct ratio of the ravages of that disease, a fact which some have altogether denied. The total number of burials last year is reported to have been 28,606, being about 550 per week.—*Medical Gazette.*



*Restoration of the Ladye Chapel.*—On Friday 11th inst., the committee of subscribers to this interesting object held a general meeting by adjournment, to receive a report from the sub-committee appointed to consider the propriety of having a Course of Lectures delivered for the benefit of the funds for completing, in its original beauty, this early specimen of the English ecclesiastical style of architecture, Mr. W. W. Nash in the chair. It was then reported by Mr. Saunders that J. F. South, Esq. had most kindly consented to give a course of six lectures on Zoology for the purpose, and that the large room in the Girls' National School, Union Street, Southwark, had been engaged, as being from its size and ventilation eminently fitted for the purpose. The committee unanimously agreed to the proposition, and ordered notice of the same to be advertized.

*Hadley Bazaar.*—On Monday 7th, and Tuesday 8th inst., a Bazaar for the sale of fancy articles was held at the retired village of Hadley, in aid of the funds of the Infant Schools, under the distinguished patronage of the Marchioness of Salisbury, Countesses of Verulam and Cowper, Hon. Misses Grimston, Mrs. George Byng, Thackeray, Hogegood, Dimsdale, Smith, &c. The Bazaar was most fashionably attended on both days, and the result has proved highly satisfactory to the Ladies who so kindly undertook the management. Several elegant specimens of needlework, by sempstresses of noble birth, excited much admiration.

The living of St. Olave Jewry, in the city, which has been vacant upwards of three months, is still undisposed of by the Lord Chancellor.

On Sunday the 13th inst., the Bishop of London preached a sermon at Hounslow Church, in aid of the Hounslow Subscription Schools. The church was crowded on the occasion; and after the service a handsome collection was made, to which his Lordship made a contribution of 5*l*. This is supposed to be the first time a bishop has preached at Hounslow since the Reformation, previous to which there was a priory where the church now stands. In the bishop's registry, at Winchester, are letters (dated 1507 and 1511) to the clergy of that diocese, exhorting them to make collections for "the hospital at Houndeslowe, of the Order of the Trinity, for the redemption of captives."

Several of the communicants and other members of the congregation of Percy chapel, Charlotte-street, Rathbone-place, have, by a small subscription, provided an additional pair of sacramental cups, and presented the same to the Rev. Francis Ellaby, the minister of the chapel, on New Year's Day, as a token of Christian regard, on his entering upon the third year of his ministry there.

*Royal Humane Society.*—At the half-yearly general meeting of the governors of this institution, Mr. Justice Gaselee in the chair, it was reported that since the last half-yearly meeting 95 cases had occurred, 86 of which had been restored to life. Ten of the whole number were attempted suicides. The silver medal of the society was awarded to nine individuals, who had been instrumental in saving as many lives, and three guineas to another. The society's income for the past year amounted to 2,234*l*. 11*s*. 6*d*.; its expenditure to 2,438*l*. 3*s*. 2*d*.

*Society for the Suppression of Juvenile Vagrancy.*—A meeting of the members of this society was held on Wednesday the 9th inst., at their apartments in Sackville-street, to take into consideration the propriety of sending out twenty of the boys now in the institution at West Ham, to the Cape of Good Hope, to be employed by the settlers in that colony as agricultural servants. The chairman (Captain Brenton, R.N.) expressed himself warmly in favour of the proposed plan, and stated that the inhabitants of the Cape seemed disposed to aid the society in providing for the boys. He (Capt. B.) had an interview with Lord Goderich on Thursday last at the Colonial Office, at which his Lordship approved of the plan of sending out the boys to the Cape. A resolution was then put and carried, that twenty boys should be elected to embark on board the Charles Kerr, and that a committee should be appointed to arrange with the colonial office for the payment of half the passage money.

*King's College.*—There is a spirit of judicious liberality prevalent in the conduct of this institution, which promises the happiest results. Within the last two months, three separate reading rooms, each supplied with a well selected library, have been opened for the use of the three classes of students in the senior department—the Law, the Classical, and the Medical. And we now hear that it is in contemplation also to form a library for the benefit of the junior pupils in the school. It is a new feature likewise in the conduct of our schools, that parents should be enabled to place their sons where the subjects of study may be varied according to the intended destination in life. This improvement in education has, we are informed, been adopted with much advantage by the head master of the school, and bespeaks his eminent qualification for so responsible an office.—*From a subscriber who has two sons at the College.*—*Standard.*

The different religious societies have been unwearied in their endeavours to render the prevalence of the cholera available in checking the progress of infidelity, and awakening the people to a proper sense of the duties of religion. Within

the last twelve months the Tract Society has put into circulation 11,000,000 of tracts. At Bristol alone 25,000 were distributed during the prevalence of the cholera, and 10,000 on the day of the execution of the rioters.—*Morning Paper*.

A few days since died, at Lambeth Palace, William Hamilton Howley, Esq. Gentleman-Commoner of New College, and son of the Archbishop of Canterbury.

*To the Editor of the British Magazine.*

MY DEAR SIR,—Will you lend us your support by finding room for the following among the "Events" in an early number of the Magazine.

J. L. W.

*Schoolmasters' Society.*—The annual general meeting of this society (instituted for the relief of Distressed Schoolmasters and Ushers, and of their Widows and Orphans) was held at the chambers of the Literary Fund Society, 4, Lincoln's Inn Fields, on Saturday, Dec. 22nd, at two o'clock; the Rev. C. P. Burney, D.D. of Greenwich, in the chair. The Rev. Dr. Russell, the treasurer, presented an account of the funds of the society. The statement of the receipts for the past year included three subscriptions of twenty guineas each, and a donation of ten guineas from the provost of King's College, Cambridge. With the amount of these sums, together with the balance in his hands from the preceding year, and a small addition to it, the treasurer reported that he had increased the stock of the society by the purchase of 200*l.* 3 per cent. Red. Ann. The statement of payments for the past year shewed that fifty petitioners had been relieved with sums varying from 20*l.* to 1*l.* The amount thus expended was 273*l.*

The chairman reported, that upon his application, in the name of the society, to the Lord Archbishop of Canterbury, his Grace had, in the kindest manner, accepted the office of president of the society, vacant by the death of the late Bishop of Hereford. The committee for the year ensuing was appointed, and the members of the society afterwards dined together at the Freemasons' Tavern.

A conviction generally prevailed at the meeting, that if the existence of this society, and of the great good which, even with its limited funds, it is enabled to do, were better known by the fortunate members of the profession, and by the affluent and charitable among the public at large, many new subscribers would contribute to increase its means.

The high patronage which this society enjoys, (his Most Gracious Majesty being an annual subscriber of fifty guineas,) and the care observed in the administration of its funds, are a sufficient guarantee to all who may feel disposed to promote the objects which it has in view, that their charitable contributions will be dispensed

to deserving persons, and with all due caution. Any application for information respecting the society made to Mr. Snow, the secretary, No. 4, Lincoln's-inn-fields, will meet with immediate attention.

[The Editor has given room with great pleasure to this statement, and earnestly hopes that it may have its due effect. The meritorious class of men for whose assistance this society has been instituted have felt as much as any class the pressure of the times, and many of them whose education and acquirements are of a superior order have been exposed to severe sufferings and privations. All who feel a grateful remembrance of the benefits which they derived from their own instructors—long perhaps gone to their rest—will surely feel a pleasure in contributing to the relief of the class to which those instructors belonged.]

#### NORFOLK.

The system of receiving weekly deposits from poor people, and adding a donation at the end of the year as an encouragement, the whole of which is afterwards laid out under proper superintendence, is extending itself considerably. At Norwich (where it was first established), 70*l.* was thus distributed on Wednesday and Thursday last; and on Friday next about 40*l.* will be similarly distributed at Wiverton, Salthouse, and Kelling, which examples have been followed this year by Holt and Blakeney. The advantage to the depositors is about 25 per cent., independent of having saved that which would otherwise have been uselessly spent.

#### NORTHAMPTONSHIRE.

*Clerical Charity.*—On Monday last, according to annual custom, the Rev. Curate of Stoke Doyle gave away a pound of beef, of the best quality, to each of his poor parishioners, (whether men, women, or children,) and two bushels of coals to every family; thus giving them an opportunity of keeping the following day in happiness as well as holiness. This is amongst the least of his acts of kindness.

#### NOTTINGHAM.

The Rev. T. Beevor, of Newark, has presented the poor of Barnby with his annual New Year's Gift of rugs, blankets, cloaks, flannel, &c., &c.

The poor of Newark, Balderton, and Barnby, together with those of several other parishes near the Rev. Mr. Sikes's ancient Manor House, in Derbyshire, have been largely indulged by the beneficent and seasonable annual bounties of that gentleman.

#### OXFORDSHIRE.

St. Leonard's Church, Oxford, was consecrated last week by the Bishop of the diocese.



On Tuesday last, the Rev. J. Michel, the worthy Vicar of Sturminster Newton, dined, on the old English fare of roast beef and plum pudding, all the poor inhabitants of that parish, of the age of 70 and upwards; when more than 80 sat down to table, and partook of the feast so liberally provided for them.

## SOMERSETSHIRE.

The Rev. J. Hammond, Rector of Priston, distributed blankets, with other articles of clothing, on Christmas day, to 16 of his poor parishioners, out of the fund produced by their subscriptions of 2d. per week, and a third part added by himself.

The Rector and Churchwardens of Newton St. Loe caused to be distributed among all the poor belonging to that parish upwards of 40 score weight of good fat beef and mutton, with a proportionate quantity of bread, to enable them to enjoy a good Christmas dinner.

The First Anniversary Meeting of the Taunton Mendicity Society took place at the Assembly Rooms, Taunton, on Monday last. The beneficial effects of the institution were rendered strikingly apparent by the report read at the meeting, and various resolutions consequent thereon moved and adopted. Among these, the most important one was earnestly impressing the necessity of *invariably refusing money to mendicants*, and the policy of giving in its stead the Society's tickets.

At a Court Baron for the manor of Frome, East Woodlands, appeared a poor man, who held, by lease under the Marquis of Bath, an estate on lives, of which all had died in the space of a few months. The poor man, who has a large family, had nearly 20l. to pay for the heriot, which sum he solicited his Lordship to forgive him, as he was not able to pay it. He applied to his Lordship's steward at the above court for an answer. The steward said, as he had been so unfortunate, his Lordship would relinquish his claim to the heriot, and added, "I have something more to communicate to you from his Lordship, who has directed me to give you 50l.," which was immediately done.—*Devizes Gazette*.

On Sunday, 6th Jan., a powerful and melodious organ, from the well-known manufactory of Gray, of London, was opened in the parish church of West Lydford. The instrument was the munificent donation of the Rev. W. H. Colston, D.D., Rector of the parish. An appropriate sermon was preached on the occasion to an attentive and crowded congregation, by the Rev. W. T. P. Brymer, rector of West Charlton.

*St. Mark's Church, Lyncombe*.—A stained glass window is now being placed in this beautiful and commodious church, which, for elegance of design and brilliancy of colouring, has, perhaps, no parallel in the

west of England. The centre compartments of the window present four full-length figures of the patron saints to whom the three parishes of Bath, and the new church itself, are dedicated—viz. St. Peter, St. Mark, St. James, and St. Michael. They are represented on pedestals, each with the appropriate emblem by which he is usually distinguished. The whole is surmounted by the letters I.H.S., encircled with rays. This beautiful window, which will form so finished and appropriate an ornament to the church, is a present, we understand, from a lady who has ever taken the most zealous interest in the welfare of the Established Church, and more particularly of this sacred edifice, to which she has been a most liberal benefactress.

An East Somerset Labourers' Friend Society has been established. The meeting for the purpose took place at Bath on the 17th Jan. At this meeting several striking instances of the good effects of letting land to the poor were mentioned.

We have learnt, with much satisfaction, that, by the aid of the Court of Chancery, the endowed Grammar School at Martock, founded in 1661, has been re-established; and that the new Trustees of that institution, in the exercise of the power vested in them by the Lord Chancellor, have elected the Rev. Walter Alford as Master.—*Bath Chronicle*.

## STAFFORDSHIRE.

The inhabitants of Wednesbury have presented to their late curate, the Rev. William Hunt, of Clifton, near Bilston, a piece of plate, raised by small contributions, in token of their high regard, and in testimony of their approval of his exemplary conduct during his ministry amongst them.

## SUSSEX.

The Queen's charities to the poor people at Brighton are most liberal and extensive; but her Majesty is understood to be extremely anxious first to ascertain if the persons applying for relief be really deserving objects of commiseration.

*Brighton*.—The Marquis of Bristol has given, in a grant of land and money, nearly 2000l. towards the erection of the new Roman Catholic Chapel at present building here. Mrs. Fitzherbert has contributed 200l., and the Duke of Norfolk 20l.

The Rev. Robert Hardy, of Walberton, near Arundel, at his tithe audit, one day last week, returned 25l. per cent. to the tithe-payers.

It is with great gratification we learn that the Queen has been pleased to appoint the Rev. J. S. M. Anderson, of St. George's Chapel, her Majesty's chaplain at Brighton. We understand that Mr. Anderson will take his turn with the other chaplains in doing the duty at the palace.—*Brighton Gazette*.

*Society for Promoting Christian Knowledge.*—The twentieth anniversary of the Chichester Diocesan Committee was held in the Library of the Cathedral on Thursday, Dec. 27th. The very Rev. the Dean presided, and was supported by a large number of the laity and clergy residing in Chichester and its neighbourhood. An exceedingly gratifying statement of the progress and resources of this truly excellent institution was submitted to the meeting by the Secretary, from which it appeared that there had been a considerable accession of subscribing members in the course of the last year; that the finances of the Committee were in so prosperous a condition as to authorize a vote of 106*l.* 13*s.* 7*d.*, making, with previous donations, an aggregate sum of 1539*l.* 18*s.* in aid of the funds of the Parent Society; and that the principal object which the Committee proposes to itself—the *dispersion of the Bible and Prayer Book*—had been more extensively promoted in the past than in any preceding year since its establishment in 1812; the issue of Bibles in 1832 exceeding that of 1831 by 73, and of Prayer Books by 767.

A new and commodious church is about to be erected at Chichester, for the parish of St. Peter the Great, alias Subdeary. The parishioners have, for many generations, (indeed ever since the destruction of their parish church,) been allowed to use the north Transept of the Cathedral for the purpose of Divine Worship. And while their number was few it might answer the purpose very well. But they are no longer a “*little flock.*” The population already exceeds 500, the greater part of whom are poor; and the present church, containing not much more than 500 sittings, is very inadequate to their accommodation. An eligible piece of land without the north gate has been recently purchased at a considerable expense to the parish for a burial ground, and the site of the intended new church, by the Dean and Chapter, who have also contributed liberally to the building. The expenses of inclosing the burial ground, and of erecting the church have been estimated by experienced architects and surveyors at 7000*l.* Towards this sum, nearly 3000*l.* were subscribed almost as soon as the object was announced. But a considerable addition is still required; for the supply of which, the Committee rely with confidence on the liberality and good feeling of the public.

The fifteenth annual Report of the Brighthelmston National Schools has just been issued to the subscribers; and it appears from this document that the number of children now receiving the benefit of education in the schools is as follows:—Central—boys, 340; girls, 224. Branch—boys, 126; girls, 90. Infant Schools—North-lane, 106; Warwick-street,

154. Here is an amount of good effected, which ought to unite in the encouragement and support of these schools the wishes and exertions of every true Christian and friend of the poor.

We learn that Mrs. Goring, of Wiston, has contributed 100 guineas towards the support of the Sussex County Hospital; and that her son, Charles Goring, Esq., aged sixteen years, is become an annual subscriber of 10 guineas.

*Pauperism.*—The following specimen of what is meant by supplementary wages will explain the system of pauperism condemned by Baron Garrow, in his recent charge to the Grand Jury of Lewes:—

In Wiltshire, when an agricultural labourer can only make 8*s.* per week, if he happen to have four children, his wages are made up to 20*s.* in the following order:—

	<i>s.</i>	<i>d.</i>
Self .....	4	0
Wife.....	2	0
First Child.....	1	6
Second Child.....	1	6
Third Child.....	1	6
Fourth Child.....	1	6
	12	0

His children are, therefore, just so much money to him, and in this light they are regarded, and he endeavours of course to work as little, and get as much from the parish as he can. The following is an amusing specimen of the sort of demands which the poor of England think they have a right to make on their respective parishes. It is a letter from a bricklayer to the overseer of a parish in Norfolk. The man was in the habit, in summer, of earning a guinea per week, and was capable of work, though he had a large family.

“Mr. —,

“I shall be greatly obliged to you for two shirts for my boy Robert, and one for Matthew, and two for my boy William, and one shirt for John, and two shifts for the two girls; and, if you please, the two girls want two under-petticoats, and the three biggest boys want each of them a slop, and my little boy a piece for two tyes; and I pray, Sir, will you be so kind to let me have two pair of stockings for Robert; and I pray, Sir, will you let me have one frock for my biggest girl.”

Total, twenty articles!

#### WARWICKSHIRE.

We understand that the dissenters of the different denominations in this town are about to co-operate with the committees in London, in conjunction with all the respectable congregations throughout the United Kingdom, to petition the new Parliament and Legislature to procure the privilege of having the marriage ceremony performed in their own respective places



of worship, and by their own ministers, as well as to obtain freedom from their other disabilities, and restoration to equal rights, laws, and immunities with their fellow subjects. Their increasing wealth, numbers, and intelligence will make it impossible for any government, based on the principles of equity and justice, to withhold these reasonable claims from the dissenter.—*Birmingham Journal*.

The sixth Report of the Auditors of the Birmingham Savings Bank, forming a part of the financial statement of the year ending in November last, it will be observed with regret, exhibits a balance of deposits less, by between ten and eleven thousand pounds, than was the case at the close of the preceding year. The diminution was occasioned by a most mischievous and successful effort, made in the course of the year, to excite distrust among the depositors; the result of which has, in many ascertained cases, been the loss or squandering away of hard-earned savings, that might otherwise have remained safely, and with accumulation, invested for their benefit.—*Birmingham Gazette*.

Subscriptions have been commenced for restoring St. Peter's Church, Birmingham, which was burnt down some time ago. The list is headed by munificent contributions of 100*l.* each from the Bishop of the diocese, the rector of St. Philip's, and James Taylor, Esq.—*Bristol Journal*.

#### WILTSHIRE.

*Wilts County Sessions*.—On Tuesday, the 8th inst., the quarter sessions for this county commenced in Devizes, before Mr. Estcourt (the chairman), and a full bench of magistrates. The Rev. Mr. Manning was elected chaplain to the Bridewell at Marlborough, in the room of the Rev. Dr. Tucker.—It was agreed, on the motion of Mr. Duke, to appropriate the sum of 80*l.* towards procuring increased church accommodation for the prisoners in the county gaol at Fisherton. Galleries are to be erected, and the arrangement of the pews altered.—Mr. Estcourt, in his address to the grand jury, took occasion to animadvert on the demoralising effects of the beer-shops on the lower classes, and urged the necessity of keeping a watchful eye upon them.

On Friday, the 11th inst., the children educated by the liberality of the Lord Bishop of the diocese were plentifully regaled with roast beef and plum-pudding at the Palace.

The Trustees of the Calne Savings Bank held their annual meeting on Friday, December 28th. By the statement of accounts then produced, it appeared that on November 20th, the number of depositors was 409, whose deposits and interest amounted to 14,147*l.* 2*s.* 1*d.*, and that the surplus fund accrued in the year was 30*l.*

5*s.* 5*d.* At this meeting the Earl of Kerry was elected a Vice-President of the Institution.

#### WORCESTERSHIRE.

At the annual meeting of the Nobility, Gentry, and Trustees of the Free Grammar School, Kinver, held at the School House on Monday the 7th inst., they expressed their satisfaction at the increased number of Scholars, and the *efficient manner in which they had been taught*, and begged to offer their thanks to the Head Master, the Rev. George Wharton, A.M., for his great exertions in promoting the welfare of the School.

We have great pleasure in saying, that at a Chamber Meeting of the Mayor and Corporation, the sum of 300*l.* was voted towards the erection of a church for the use of the persons inhabiting the Extra-parochial district in the Blockhouse. If this liberal example is properly followed up, we may hope at no distant period to see accomplished an object truly desirable.

By the death of the Rev. Digby Smith a Minor Canonry has become vacant in our Cathedral, as well as the Chaplaincy of St. Oswald's Hospital; the latter is in the gift of the Master of the Hospital, which appointment at the present time is also vacant, having been last held by the Rev. J. F. S. St. John, recently deceased. By the statutes of the Charity the Mastership is to be filled by the Dean of the Cathedral; and, we believe, in the event of his declining it, it devolves to the senior Prebend of the Chapter.—*Worcester Herald*.

*Worcester Mendicity Society*.—The second Annual General Meeting was held in the Guildhall of the City of Worcester, on the 11th of January; J. P. Lavender, Esq., Mayor, in the chair. The Report was presented and read; from which it appears that during the last year 3937 persons have applied to the office of this Society for relief, of which number,

2593	{	were supplied with provisions and lodging;
1067	{	were supplied with provisions only;
101	{	received lodging tickets, and did not use them;
143	{	were dismissed as undeserving;
33	{	detected impostors were committed to prison for various periods.

3937

Of these persons, 823 were Irish, 74 Scotch, 86 Foreigners, and only 1133 could read.

As to the funds of the Institution, we are sorry to observe, that the balance in hand is considerably less than that of last year.

#### YORKSHIRE.

*Spade Husbandry*.—The Rev. T. and J. Monson, of Bedale, have apportioned off a quantity of land, which they let to the poor of Bedale and Aiskew in por-

tions of not less than a quarter, nor more than half-an-acre, at the rate of 40s. per acre, the rent to be paid yearly. Fifty-two families are now enjoying the benefits of this arrangement. The land has been very productive, having yielded this year between 60 and 70 bushels per acre; and a spirit of emulation is judiciously kept up among the cultivators, by Messrs. Monson giving an award of seed to those who have shewn the most superior management. The fields so allotted for the convenience of the poor, are the most adjacent to the townships. It is only just to observe, in addition, that Messrs. Monson lose more than three acres of land in laying out every man's portion, by making path-ways between each division. The tenants neither pay tithes nor taxes, and one of them gathered as many stones off his allotment as would pay the rent for three years.

*Farmers' Servants.*—A very curious affair has taken place during the week at the village of Lockington, which has disclosed, at least to our minds, a most extraordinary fact. This fact is, that the Clergyman of the village has been in the habit of receiving from the servants of the farmers a species of tithe on their wages; from those on wages under 5*l.* a-year, 6*d.*; and from those on wages above that sum, 1*s.*—*Hull Rockingham.*\* [Is this true?—Ed.]

*Christ Church Sunday School, Bradford.*—On Christmas day, when the conductors of this school met to drink tea together, according to their annual custom, they presented to their minister a beautiful piece of penmanship, mounted in a most elegant gilt frame, and containing the following expression of their sentiments:—"Fidelitas Vincit.—To the Rev. W. Morgan, B.D., Minister of Christ Church, Bradford, Yorkshire, in testimony of his faithfulness and zeal, and also for his usefulness generally, and especially for his indefatigable exertions for the Church and Sunday School over which he presides, this trifling, though earnest tribute of attachment and esteem is, with sentiments of sincere respect, presented to him by his devoted servants, the

superintendents and teachers of Christ Church Sunday School.—December 25th, 1832."

On Thursday, the 8th inst., the anniversary of the Sheffield Auxiliary Bible Society was held in the national school room in Carver-street; James Montgomery, Esq., in the chair. The report stated that 2022 Bibles and Testaments had been distributed by the committee, and the receipts this year amounted to 669*l.* 16*s.* 4*d.*, and the disbursements to the same.

*Discovery of an Ancient Burial Ground.*—The workmen on the Leeds and Selby rail-road, in digging the excavation diverging from the London and York turnpike, through the tunnel formed by the bridge near South Milford, have this week opened a burial ground, concerning which there is no tradition. In the doomsday survey there are four chapelries mentioned, as belonging to Sherburn; one of these was on the same line of road, at the extremity of the township, on the way to Barkston-Ash, the foundations of which the old inhabitants can recollect, but it is not known where the other three chapelries were situated; this probably was the cemetery of one of them. That Sherburn was a place of consequence, in the time of the Saxon heptarchy, is certain from the fact that it gave title to a bishop; for we read that Aldhelm (brother to Ina, King of the West Saxons), Abbot of Malmesbury, was made Bishop of Sherburn in the year 709; his palace was near the site of the present church, which is one of the finest situations in the county, and the ground-works of which, together with the moat, the baths, stable-yard, &c., may still be distinctly traced.—*Leeds Mercury.*

*Ripon, Masham, and Aldbro.*—The annual meeting of the district Committee of the Societies for Promoting Christian Knowledge and Propagating the Gospel, was held at the Chapter House, Ripon Minster, on the 15th of January; the Very Rev. the Dean of Ripon in the chair. It appeared from the Report that the Societies are most prosperous.

John Marshall, Jun., Esq., M.P., has presented to the Minister of St. Stephen's Church, Kirkstall, through the medium of the Churchwarden, the sum of 100*l.*, to be applied to the purposes of furnishing the outfit.

#### WALES.

At a Capitular Meeting, held in the Cathedral at Llandaff on the 3rd inst., the Rev. W. B. Knight, Chancellor of the church, was elected a member of Convocation for the Chapter of Llandaff. At the same meeting the Rev. J. Williams, curate of Landough and St. Mary Church, in this county, was presented by the Archdeacon and Chapter of Llandaff, to the vicarage of Eglwysilan, vacant by the death of

\* From a letter to the Editor of the "*Hull Rockingham*":—"The custom is not a solitary one. There is a parish in Holderness, extending over several townships, where it is regularly carried into effect every Martimas, the time when farmer's servants receive their annual wages; and the parish from whence I write this was inclosed under an Act of Parliament obtained in 1766, from which I beg leave to hand you the following extract touching the allotment of land in lieu of tithes to the rector:—"Excepting and reserving to the said N. N., his successors, lessees, and assigns, the usual and accustomed Martimas, Easter offerings and surplice fees; and the several sums of two shillings for every mill and kiln, four-pence for every fishing coope, and two-pence in the pound out of every servant's wages in parish aforesaid."



his father, the Rev. Howel Williams.—*The Cambrian.*

On Wednesday the 2nd inst., a Clerical Meeting was held at St. Ishmael's Church, when the Rev. Mr. Williams, of Kiffig, preached in English, and the Rev. Mr. Morris, of Llanely, in Welsh, to a very numerous and highly respectable congregation. In the evening, the Rev. Mr. Clerk, of Llanedy, preached to a large congregation at Llanasant. The sermons were excellent, and delivered in the most impressive manner. It is truly pleasing to see the interest which is taken in those meetings: they are always numerous and respectably attended. Too much praise cannot be given to the Rev. Mr. Gwynne, the Vicar of St. Ishmael's, for his kind and hospitable attention on the occasion.—The next Clerical Meeting will be held at Llanon on the first Wednesday in February.

*Aberystwith Auxiliary Bible Society.*—The 19th Annual Meeting of this Society was held on the 28th ult., and was fully and most respectably attended.

#### IRELAND.

In the Irish Court of King's Bench, on Friday se'nnight, application was made for a rule nisi for a writ of mandamus to the Archbishop of Dublin, to admit Mr. J. W. Hackett to an examination as a preparatory qualification to Ordination to Deacon's Orders. It appeared that Mr. Hackett had been regularly nominated to a Curacy, and that the Archbishop had refused to admit him to holy orders merely because there were at the time several unemployed clergymen in his diocese. The Court ordered the matter to stand over for further consideration.

## FOREIGN.

*Russia.*—During the past year the number of seminaries, conducted by the clergy, were three hundred and sixty five; namely 3 academies, 41 ecclesiastical seminaries, 143 district and 178 parochial schools. The number of teachers employed in them was 1229; and the pupils under their charge amounted to 55,980.

*Baden.*—The chapter of Offenburg have not only presented a petition to the Archbishop of Freiburg, earnestly conjuring him to effect a reform in the Roman Catholic ritual and observances, but they have sent round a printed copy of their petition to every other chapter in the diocese. The leading points, to which they desire that this reform should be extended, are, an entire revisal and purification of the catechism—the introduction of the native language into all public rituals—a repeal of the ordinances prescribing fasts—a diminution in the number of holy days—the restoration of synods—and the abolition of clerical celibacy.

*Spain.*—I have seen many a child, that could scarcely stand upon its legs, clad in monk's attire, and with its head shaved. These friars in miniature originate out of a vow, made by the parent, in case of recovery from dangerous illness or escape from some other peril, that one of her children should be dedicated to monastic life. If a person die, his body is dressed up in the garments of a monk, and he

is interred in them, with a cross in his hand. This circumstance occasioned a simple foreigner to write home, that he trusted to have a long lease of life in Spain, as he observed that none but monks were carried to the grave. Children are early expected to attend public prayers, mass, and the confessional, and are taught their catechism long before they can comprehend it. Once a year the priest pays an official visit to every family, and registers the names of every man, woman, and child composing it. After Easter he makes them a second visit, and requires the inmates to produce the tickets given them at communion: but where the party is unable to produce one, and cannot assign a satisfactory reason for the default, his or her name has the words "*A Bad Christian*" written against it in the priest's register. There is, in fact, no justification for the default, as the ticket can be procured for a trifle from old women and church-beadles. These traffickers obtain a supply by attending the communion in several churches, and afterwards turning the tickets, which they receive, into money. I have omitted to notice the ribbons, with purses or bags pendant to them, which most urchins wear round their necks; the bag incloses a little book containing the rules of St. Benedict, and is worn as a talisman against accidents or evil spirits.—(*Original Notes of a Fifteen Years' Residence in Madrid.*)

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LONDON MARKETS.

CORN EXCHANGE.—Monday, January 28.

	s.	s.		s.	s.
Inferior red Wheat .....	43	to 45	Potatoe Oats .....	20	to 25
Middling ditto .....	43	.. 52	Indian Corn .....	28	.. 32
Superior ditto .....	54	.. 56	Large Old Beans .....	28	.. 37
Inferior white ditto .....	45	.. 47	New ditto .....	26	.. 33
Middling ditto .....	51	.. 56	Old small ditto .....	38	.. 44
Superior ditto .....	58	.. 60	New ditto .....	35	.. 38
Malting Barley .....	24	.. 36	Old Tick ditto .....	36	.. 42
Grinding ditto .....	20	.. 24	New ditto .....	33	.. 37
Brank .....	28	.. 30	Grey Peas .....	25	.. 38
Rye .....	30	.. 34	Hog ditto .....	33	.. 35
Malt .....	41	.. 62	Maple ditto .....	36	.. 33
Feed Oats .....	14	.. 20	White Boiling ditto .....	39	.. 47
Poland Oats .....	16	.. 22	White non-boiling ditto .....	34	.. 36

The following table will shew the fluctuations and variations in the average prices of wheat for every month during the year 1832:—

	Highest.		Lowest.			Highest.		Lowest.	
	s.	d.	s.	d.		s.	d.	s.	d.
January .....	60	0	59	1	July .....	63	7	63	2
February .....	59	11	58	10	August .....	63	5	59	7
March .....	59	9	58	2	September .....	58	0	56	0
April .....	61	8	59	6	October .....	54	7	50	3
May .....	62	1	61	9	November .....	53	3	52	6
June .....	63	1	61	9	December .....	54	9	53	2

Average prices in 1830 and 1831 comparatively with 1832.

	Wheat.	Barley.	Oats.
1830.....	64s.	32s. 8d.	24s. 3d.
1831.....	66s.	38s. 0d.	25s. 3d.
1832.....	59s.	33s. 3d.	20s. 0d.

BOROUGH HOP MARKET.—Monday, January 28.

	1830.	1831.	1832.
East Kent - - - in pockets	5l 5 to 6l 5	7l 7 to 8l 10	8l 8 to 10l 10
Ditto - - - in bags -	4 10 .. 5 5	5 15 .. 6 15	7 10 .. 9 0
Mid Kent - - - in pockets	4 15 .. 6 0	6 6 .. 7 10	7 10 .. 9 0
Ditto - - - in bags -	3 15 .. 5 0	5 5 .. 6 0	6 10 .. 8 0
Sussex - - - in pockets	3 15 .. 5 0	5 5 .. 6 10	6 6 .. 7 7
Ditto - - - in bags -	3 10 .. 4 4	4 0 .. 5 0	5 10 .. 6 6
Essex - - - in pockets	0 0 .. 0 0	0 0 .. 0 0	0 0 .. 0 0
Ditto - - - in bags -	0 0 .. 0 0	0 0 .. 0 0	0 0 .. 0 0
Farnham - - - in pockets	0 0 .. 0 0	0 0 .. 0 0	12 0 - 14 0
Ditto - - - in bags -	0 0 .. 0 0	0 0 .. 0 0	10 0 - 12 0

SMITHFIELD.—Jan. 28.

To sink the offal per stone of 8lb.

	s.	d.	s.	d.		s.	d.	s.	d.		
Prime Oxen.....	3	10	a	4	4	Inferior Sheep.....	2	4	a	2	10
Inferior .....	2	2	a	2	4	Calves .....	3	6	a	5	10
Prime Sheep .....	4	6	a	5	2	Pigs .....	3	2	a	4	10

LIVE CATTLE AT MARKET.

Beasts, 2,467 | Sheep, 17,880 | Calves, 91 | Pigs, 160.

## NOTICES TO CORRESPONDENTS.

The Editor trusts that the gentlemen who have so obligingly sent him fresh editions of their works, or works published two or three years ago, will not think that those works are undervalued because they are not noticed. It is very difficult to keep up with those published since the Magazine itself commenced. He particularly regrets not being able to notice, and at length, a Charge of Archdeacon Bather.

A Pamphlet against Oxford, from which the *Morning Herald* and other papers have been giving extracts, has been sent to the Editor. It is called *Academical Abuses, &c. &c.*, and proclaims its intent at once. It is *simply* to collect every low, base falsehood possible, in order that the daily papers may have something at hand with which to revile the Universities, and a very proper person has been selected. His taste is quite of the right standard, as he can neither *spell* nor write English. Among other things which this miserable person says, he alleges that the '*Dons*' make profits from the furniture of the young men's rooms! and from the dinners and breakfasts! One great source of complaint is the badness and unwholesomeness of the bread, butter, and joints of meat on which the young men are kept! This is the matter thought fit for the public of the enlightened and amiable nineteenth century!

H. H.'s valuable letter on Sunday Schools shall be given very shortly.

Mr. Allport would be exceedingly glad to have communication with the gentleman who gave an account of the *Catholic Magazine* in the last No. of the *British Magazine*, and to receive any suggestions from him. It seems quite an imperative duty not to let a work like the *Protestant Journal*, devoted exclusively to the controversy between Catholics and Roman Catholics, drop for want of support.

Many thanks to *Dorcas* for a very sensible letter.

S. S.'s communication on Rom. xii. 20, shall be used as soon as room can be found; but perhaps S. S. will not take offence at being told that a *little* patience as to insertion of *very long* letters is necessary, at a period when the press of temporary matter of importance must obviously be so great. It was not from neglect or disrespect that this paper was kept back.

A letter from Oxford (the writer gives his name) mentions that in a Club of 150 Undergraduates and B. A.'s, the *New Monthly Magazine* was expelled, without a dissentient voice, as soon as the detestable article on Lord Tenterden had been read. Facts like these (and many such have occurred in both Universities within the last two or three years) supply proofs of a state of feeling in the young men of the country which gives one hope for it, even in its present condition.

A Dissenter's Letter has been received. The peculiarly amiable and Christian tone in which it is written, so entirely free from all uncharitable insinuations, gives it claims to insertion, which are only overcome by its having arrived too late for this month.

W. M. is quite right in urging that baptisms should take place after the second lesson, according to the rubric, wherever it is practicable. It is good for all parties. But he is mistaken in thinking that this is never done. The Editor knows many country churches where it is the regular practice, and others where it is the practice on holidays, the situation of the font making it impracticable when the church is full.

J. S.'s remarks on the Romanist's endeavours to appropriate the name of *Catholic* are very just; but Protestants are tolerably on their guard on this point.

E. N.'s very sensible letter on Tithes is received, and shall be used as soon as possible.

Persons who send communications are requested to give a choice of using or *destroying*. The *returning* is a very troublesome condition.

If Dr. Rudge will have the kindness to look at the three or four last Numbers of the *British Magazine*, he will find that the subjects he mentions have been fully canvassed, particularly in a note on the letter of G. W. R., and in the article on Church Reform in the last Number. "Observer" is received.

R. W. B.'s Letter is *most acceptable*. The Editor had got through some of the hideous labour, but not so well as R. W. B.

The Editor deeply regrets still being unable to notice the Factory Bill proceedings, and those respecting the Observance of the Sabbath. *He owes a heavy debt to humanity and religion on these points, and will earnestly endeavour to discharge it.*

The Editor hopes that T. D. A. got a letter addressed to him at Mr. Parker's. Will the gentleman who wrote about Sir James Mackintosh's remarks (vol. iii. p. 60) send a short paper on them?

"A Subscriber" observes that the *lengthy* writers on Tithes in this Magazine have not suggested that one-fourth or one-fifth of the estimated or actual rent would be a good substitute for Tithes.

The Editor would be glad to know where he may direct a private letter to Δ.

Mr. Curtis's book on the Typographical Errors in the Bible, is recommended to all who can find any interest or amusement in a curious exhibition of retributive justice, in which a man who assails the characters of others, draws, quite unconsciously, a very faithful picture of the selfish and *interested* motives which actuated his own conduct. Mr. Curtis's faithfulness in not leaving out a line of his own picture is unrivalled, and (as will be shewn next month) the picture is not an ordinary one.



THE  
BRITISH MAGAZINE.

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MARCH 1, 1833.

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ORIGINAL PAPERS.

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ON THE CONNEXION OF THE CLERGY OF THE ESTABLISHED CHURCH WITH THE JUDICIAL AND LEGISLATIVE FUNCTIONS OF THE STATE.

I NOT only am averse to ascribe hostile dispositions to all those who view the questions relative to church reform in a different light from that in which they appear to me, but I am fully persuaded that a very large proportion of them are actuated by most friendly intentions towards her, and imagine that the alterations they propose will avert her destruction, if not fix her establishment upon a firmer foundation. Yet I cannot see any reason in the circumstances of the case to abandon my own conclusions upon the danger of the proposed reforms, especially of the ulterior movements to which they are made the stalking horse; and I am still more startled by a comparison of the alleged reasons, given by church reformers of all denominations, from Lord Henley to Mr. Hume, with those by which one party deceived others, and another deceived themselves, at that period of our history when the people were betrayed into a calamitous delusion, and the Church and State of England were subjected to the terrible scourge of democracy and fanaticism. In the present day we have the same loud and bitter cry raised against the ministers of the church, accompanied by the same pretext of concern for its purity, and supported by the same arguments against the practices of the clergy, and the institution and privileges of the church.

The notorious object of the violent and movement party in its advance to the civil war was to lower the body of the clergy in the eyes of the people, and to deprive them of those offices connected with the state which gave them power and influence to support their church. Yet all this was to be done under plea of a tender and reverend regard for its purification. An ostentatious display was made of distinguishing between the functionaries of the church and the church itself. The desire of the artful and

active party to overthrow the church altogether cannot now be a secret. It is evident to demonstration that, though they were loudest in putting forward the promised advantages which were to accrue to the discipline and stability of the church, they desired nothing so eagerly as its downfall. The above argument was used by them as an allurement to the well meaning, but enthusiastic or rash friends of the church. It was by their aid and junction alone that the design of its bitter enemies could be accomplished. Arguments and assertions, however false, were adapted to all parties, and if we are astonished at the facility with which really good and sensible men were led into the snare, that astonishment must be diminished when we see equally good and sensible men treading in the very same steps, while the example of these persons and the fatal consequences of their infatuated credulity and experiments are on record, for the instruction of their posterity. If the most outrageous calumnies against the loyal part of the clergy were circulated and believed then, are there no such efforts, and is there no such credulity now? If they were then slanderously decried as enemies of the people, and especially of the poor, are they not, with equal falsehood, equal shamelessness, and equal malignity, so represented now? If every act of a clergyman in support of the church or state was then denounced as *undue* or *improper* meddling with politics, and an act of almost hostility against the people, while the treasonable harangues of the seditious preacher were encouraged in the most bare-faced manner, is it very different now? Who can read some of the daily papers without seeing the most reckless misrepresentations and partiality—one clergyman abused, and another praised for their interference in politics—with no other reason for the distinction than their taking different sides on the same question? Who has not seen the cowardly and assassin-like falsehoods which pander to the depravity and ignorance of the disaffected, giving neither name, nor date, nor place, but in some such form as this—"The Rev. Mr. ———, not an hundred miles from such a place, asked an honest farmer to give his vote to Mr. B——, and upon his refusal said, 'I am very sorry; but I find your name in my tithe book in arrear: I must have the money immediately or proceed against you'?" What an effect have these shameless and reiterated fabrications on the poor; and how is the slanderer to be dragged to light, and the credulous to be disabused?

Who, again, has not observed the complacency with which dissenting ministers or papists are mentioned as using the most violent and exciting language to an inflamed and ignorant multitude, while a clergyman may not even argue through the press, or use his privilege of a citizen, without being stigmatized as a "political parson," or held up to revolutionary fury, as an enemy to



the liberties of the people—or, perhaps made liable to personal violence? Let any man read the history of our country towards the commencement of the civil war, and he will find the same practices adopted; and, what is more alarming, he will find the same *gradual changes* of opinion in moderate men, yielding one point after another, and still hoping to improve instead of destroy the church. The cry of the clergy meddling in politics, and upholding the king in his obstinacy, was used just as it is now. The same concern was expressed lest ministers should degrade the sacred functions by contact with secular matters. They were to be reformed, to be excluded from the magistracy, and finally from the legislature. It would be well if many friends of the church would contemplate how far they have already proceeded in this march towards revolution. Let them only ask what, three years ago, they would have thought of the man who proposed the question, which they now gravely entertain, of the removal of the Bishops from Parliament. We may ask Lord Henley himself, who steps forward as the advocate of a project for that purpose, whether he would have expected it from any but a mad disciple of Cobbett or Carlile? But now I am compelled to enter seriously into this momentous proposition.

I shall take a brief survey of the charge of undue interference with secular affairs, attributed to the church, in two points of view, as it relates

1st, To the clergy generally.

2dly, To the lawfulness and expediency of the Bishops holding their seats in the House of Lords.

1st, With respect to the clergy generally, let it be examined whether, as *a body*, they are justly charged with any peculiar tendency to meddle with politics; and whether to any, and to what extent, they may lawfully and religiously either use their talents or their privileges in the general discussion of political questions, in influencing the bent of the legislature, or may act in the capacity of civil magistrates.

It is one of the evils of which we bitterly complain, that our very friends hastily admit false premises, and consequently are led to erroneous conclusions. The press has only to raise the cry of “political parsons” and it is taken for granted that the church as now established tends to secularize its clergy. The same was asserted and believed in the days of Charles the First. The “malignant clergy”—the “scandalous clergy”—and such like epithets were applied to all who wished to uphold the church; and so it is now. But what was, and what is, the real state of the case? Were not the fanatical preachers at that time, not only ten thousand times more political, but more violent, more seditious, more audacious than any of the church party, and were not the former praised and protected, ay, and *employed* by those

very men who had the impudence to be perpetually haranguing on the secular pursuits of the clergy, and their interference in politics? And who can coolly and impartially read the rebellious declamations of popish priests in Ireland, the systematic intrigues of dissenters in elections, the speeches at Birmingham and elsewhere, and affirm that the clergy as a body are one half such meddlers in politics as either the papists or the dissenters? Nay, do not even the *partial* praises bestowed upon those clergy who take an active part on the radical side, by the very journals which pretend to deprecate "political parsons," at once prove the iniquity of the clamour? The institutions of the church have not, I contend, any peculiar tendency to make her ministers political: and instead of being actually more, they are much less so than any denomination whatever (not excepting even the Quakers). That some indiscreet or unworthy clergymen may overstep their bounds, I shall not deny; but, as a *body*, I affirm, both that they do not improperly interfere, and that even in the exercise of their just and reasonable privileges they stand distinguished for their moderation, and I may on some occasions say, supineness or timidity.

And what are those privileges? I cannot admit the doctrine that a clergyman is to feel no interest, nor to take any part in the political events of his country. I consider it a glorious distinction of our church, as contrasted with that of Rome, that a man by becoming a clergyman does *not cease to be a citizen*;—he is not doomed to celibacy;—he does not cut away those links which bind him to social life, and entwine his affections and hopes with the welfare of the people at large. As public measures may affect ourselves or families, the honour and safety of the empire, and even of the church of which we are members, we must be interested in them; and we are not only allowed, but it is our duty to use our legal privileges and our individual talents in promoting measures which we believe to be beneficial, and obstructing those we believe to be injurious to either church or state. To this extent I conceive the clergy as a body are both justified and bound to use their influence or their votes; and beyond this I know that as a body they have not proceeded. Nay, I think they have often been too supine—they have allowed danger to approach too near before they were roused. They have been too much afraid of the cry of "political parsons;" and while the papists and the dissenters have been unscrupulously active and persevering in sapping the defences of the church and approaching her strong holds, the clergy, averse to political meddling, cannot be brought to act with either vigour or concert, till some great crisis arrives. And is it to be endured, that while every meddling dissenter and every factious popish priest is to harangue and delude the multitude—that while the



judgment of every mechanic, and even of the lowest rabble, is to be appealed to upon great and intricate questions, deeply affecting the nation in general, and the church in particular, — that an enlightened, reflecting, and learned body, such as the clergy of the church of England, are not to hold or to utter an opinion—not to give even their votes—nay, not to use their pens, without being hallooed down as “political parsons,” and pointed out as “enemies of the people”? I do urge the people of England to reflect upon the gross injustice with which these charges are made.

Another imitation of the revolutionary movement of Cromwell’s time is the clamour against clerical magistrates. I am no advocate for this office being filled by the clergy when *no necessity* exists for it; nor do I believe that they are generally disposed to take it, unless urgently called upon to do so for the good of the country. But I altogether deny that it is unlawful, or even in *some cases* inexpedient, for them to do so; and I well know that, generally speaking, they are most effective in the discharge of the duties, and, from their sacred functions, are enabled to become peacemakers, and to confer great benefits on society. Frequently the office is imposed upon them because there happen to be no men of sufficient influence and education residing in the neighbourhood. And, independently of their education, the caution induced by their profession, and their general discretion, great benefit arises from their being less liable to be absent from home when it may be necessary to apply to them. In these, and in other respects, I know that they contribute essentially to the conveniences and welfare of the people.

Still I do not recommend their taking these offices, unless it may be *necessary*. But where any such necessity exists, I hold it to be both lawful and expedient for them to act. This lawfulness I shall further argue, as I come presently to the consideration of those texts adduced to shew that the secular functions of the clergy and bishops are unlawful.

This I shall have an opportunity of doing, as I now approach the question of the bishops having seats in the legislature. It is not, however, my present intention to enter into a statement of the reasons on which I consider them entitled to take their seats, but rather to touch upon the strange, but not novel, arguments which are adduced to prove the impropriety or even unlawfulness of their being in the House of Lords. In looking at these, I find, as before, nothing but a repetition of the old revolutionary speeches of the long parliament of 1643. When I take up Lord Henley’s pamphlet, I am reminded, both by the delusive expectation he entertains, and the parties he unintentionally strengthens, of those passages in Clarendon and Rushworth, which exhibit all parties as professing that their

anxiety for the removal of the bishops from the House of Lords is founded upon the expectation that *no danger* can accrue to the church or to the throne.

The Earl of Essex and his party in the Lords conclude their reasons by professing their belief that it could *do the church "no harm*, by the bishops having fewer diversions from their spiritual charges." In the Commons, it was urged that if the Bill for the exclusion of the bishops "were once passed, a greater number in both Houses would be *so well satisfied* that the *violent party would never be able\** to prosecute their designs." "And," says Clarendon, "the reason did prevail over many men of EXCELLENT JUDGMENT AND UNQUESTIONABLE AFFECTIONS, who did in truth believe that the passing of this act was the only expedient to *preserve* the church." Among these was Lord Falkland, who opposed his friend Hyde, and voted for the Bill, as "absolutely necessary, for the benefit of the church." What was the result?—Let us hear it from Lord Falkland's bosom friend:—

"About six months after Lord Falkland changed his opinion, and gave them all the opposition he could; nor was he reserved in acknowledging that he had been *deceived*, and by *whom*; and confessed to his friends, with whom he would deal freely, 'that Mr. Hampden had assured him, that if that Bill might pass, nothing more would be attempted to the prejudice of the church.'"

But he discovered his error too late; and yet the self-same deception is still successful, though we trace the nation advancing step after step regularly in the very course which led to the downfall of both the church and the monarchy, and deluding itself with the same plea that it is promoting the stability of both. It is to me among one of the most terrible signs of the times, when I see such men as Lord Henley deliberately coming forward, and, like Falkland, giving encouragement to a repetition of an experiment which stands recorded in history as having led to the most fatal consequences.

But Lord Henley has endeavoured to vindicate the attempt upon the ground of *religious principle*. I will look at his texts and his expositions of them; but first let me lay down certain landmarks, by which the course I intend to steer may be distinctly marked.

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\* Similar to this was the argument respecting Roman Catholic Emancipation. How false and delusive it was, let the prostrate church of Ireland, the impotence of the law, and the combination of repealers declare. This argument is fresh in my memory — these consequences are even now before my eyes. Have we ever read of those who have eyes and see not,—ears, and hear not, and will not understand, that they may be saved from their own perverseness?



1. I am not *now* arguing the question, whether on the formation of a new constitution of Church and State, I should place bishops in the legislature, but whether, being there, they should be displaced.

2. I am not even discussing the extent of the benefits accruing to the country and to the church, or the just protection and privileges secured to the clergy by the presence of the bishops in the House of Lords; though on these points I think I could add something even to the excellent article in the last Quarterly Review.

3. The experiment proposed by Lord Henley is not a new one. It has been tried before. Some of its advocates, men far superior in talent (I do not say it offensively) and quite equal in sincerity and good intention to his Lordship, deceived themselves with precisely the same hopes of its beneficial tendency as those which he indulges. And this harrowed kingdom wept in tears of blood, suffered through years of civil strife and ecclesiastical degradation, and recorded for the instruction of posterity, in characters of remorse and shame, the fatal effects of this lamentable delusion.

I have, in the very outset of the question, endeavoured to lay before Lord Henley *practice* against *theory*. We have *theory* predicting what *would* be the result, and *practice* shewing what *was* the result. We have the very actors in the first experiment expressing on the one hand their misgiving, and on the other their deceitful hopes; we have the statesman Hyde directly predicting the mischiefs—his warm-hearted and sanguine friend, Lord Falkland, first *ridiculing* his fears, and afterwards *in sorrow acknowledging* their justice; we have the trimming, but well-meaning Lord Digby, gently hinting, with guarded phrases, the uncertainty of the new scheme working better than the old, the danger which might follow to the church and monarchy from the attempt. We have him answered by the radical Fiennes, and others, more or less destructively inclined, treating these dangers as the chimaera of vain fears, and professing that *if he saw the remotest possibility of such evils he would oppose the measure*. Thus I might go through the whole of the leading men of that day, the deceivers and the deceived; and for the solution of their expectations on the one hand, and their artifices on the other, I point to the sacred head of the monarch, rolled at the feet of canting traitors,—to streams of blood poured out in civil strife,—to a clergy insulted, persecuted, driven out,—and to a church overrun with hypocrites and fanatics.

The state of the question, then, between us and Lord Henley is simply this—

He calls upon us to *repeat* an experiment, which *has been*

tried by men under precisely the same hopes and under the same circumstances as himself—an experiment of which the fatal consequences were *anticipated* and *predicted* by many, but ridiculed by others, and of which the result awfully proved that the anticipations of evil were too well founded.

May not Lord Henley be mistaken in his hopes or misled by *other Hampdens* as well as Lord Falkland, Deering, and many others, “of excellent judgment, and unquestionable affections?” Surely he himself will not deny that he may be.

My question, then, is narrowed to this point:—*Are Lord Henley’s Scriptural or other objections to the Bishops retaining their seats, of sufficient weight to demand the repetition of this awful experiment?*

His Lordship sets at nought all legal claims, sweeps off all the arguments and examples derivable from the Old Testament, and respectfully hints that Hooker and Gibson and Warburton, though Christian divines of great eminence and scriptural research, had not examined the subject on “Christian and evangelical principles.” I do not wish to misrepresent his Lordship’s meaning—I will give the passage in his own words:—

“It would seem a great presumption, after the Parliamentary Peerage of the prelates has been exercised for so many centuries, and after it has been considered or affirmed as lawful by such men as Hooker and Gibson and Warburton, to express any doubt as to its legality, *under the letter and spirit of the Christian dispensation*. It may, however, be most respectfully and most humbly submitted, by one who brings no other learning to the subject than a diligent perusal of the New Testament, whether the illustrious persons who have treated upon this subject have examined it so fully upon mere Christian and evangelical principles, as the religious feelings of the common run of mankind have a right to expect. It has been ably argued on legal and constitutional grounds. It has been defended or eulogized as matter of ‘ornament’ or of ‘high antiquity,’ or as ‘consonant to right reason,’ as ‘essential to an alliance between Church and State,’ or ‘upon the example of such Jewish precedents as Eli and Esdras.’”

I beg leave to observe, that his Lordship very unceremoniously turns his back upon ground from which arguments may be adduced, deserving something more than a mere dictum, or polite contempt. They are more easily avoided than refuted; but I am not fastidious—I will accommodate him, and allow him to choose his ground. Let him state it himself:—

“But it would have been more satisfactory if the intention of the Divine Founder of the Church had been examined with reference to this specific question; and particularly as contained in his declarations, that his ‘Kingdom was not of this world;’ and in his refusal to give sentence in a criminal cause of adultery, and in a civil one of dividing an inheritance.”

His Lordship introduces his inferences on these texts, by telling us that there is a proneness to put softening comments upon certain texts of Scripture. Be it so; but I must also remind



his Lordship of another common error—a propensity to take texts *without relation to the context*, to give them a meaning quite at variance with the *reasoning in which they occur*, and to apply them to subjects to which the *speaker did not intend their application*.

Perhaps Lord Henley will be good enough to reconsider the texts in which Christ says his “*Kingdom is not of this world*,” refuses to pass sentence on the woman taken in adultery, and disclaims having been made a divider of temporal inheritance—I say perhaps he will reconsider these texts, having in view the three errors against which I have just cautioned interpreters (and especially those not by profession interpreters) of Scripture. If he will do this, I think he will find that they have just as much (and no more) connexion with the bishops sitting in the House of Lords, or even with clerical magistrates,\* than they have with his Lordship’s holding a situation under the Court of Equity.†

The simple fact is, and I beg his Lordship’s and my readers’ attention to it, that Christ in all these texts only disclaims any views of *usurping* the kingly or judicial power: he is not laying down rules for his future ministers; he is making no definition of his own sacerdotal functions; he is not condemning any man for *discharging* the duties which the *state may put upon him*. He is merely meeting the *prejudices* of his followers respecting his coming as an *earthly King*, *repelling the charge*, and guarding against the *snare of an accusation of rebellion* against the state, and of designs *against Cæsar*.

If these texts were applicable at all in the light in which Lord Henley puts them, they would, according to the context, be applicable to *all Christians*, and only *a fortiori* to bishops. No Christian could take these situations. But his lordship has totally misrepresented, or rather, I would say, mistaken the intent of these texts. If, like the pope, bishops or *any other followers of Christ* should claim, in *virtue of their Christian profession*, *dominion over kings*, or a right to *interfere* with laws of the land, then Lord Henley’s texts would apply. But to wrest them as condemning, not *usurpers* of legal authority, but those to whom the state has *committed* its functions or privileges, is a perversion of scripture; which (however kindly I feel

\* I beg to refer his Lordship to the actual direction given by St. Paul (1 Cor. vi.) respecting their bringing the decisions of their *lawsuits* before the “*Saints*.” Perhaps he may not also be aware of the interpretation of this which is found in the practice of the primitive church for about 300 years—that the bishops and ministers were in the constant habit of *acting* as judges, or magistrates, in these *civil cases*. Neither they nor St. Paul seemed to have dreamed that in so doing they were condemned in anticipation by our Saviour’s defence of himself against the accusation of aspiring to *usurp* the jurisdiction of Cæsar or his officers.

† Lord Henley was before referred, in this Magazine, to a masterly exposure (in a review of the ‘*Letter of an Episcopalian*’ in the “*British Critic*”) of the absurd perversion of the text, “*My kingdom is not of this world*.”—ED.

towards him, or however highly I may appreciate his own light and knowledge of the New Testament) does seem to me likely to invest him with that appearance of presumption which he fears, in his attempt to satisfy the public in his page-and-a-half, that "Hooker, and Gibson, and Warburton" had not examined the matter on Christian principles. Such a condemnation of such men! and such an exposition of Scripture! From an unlearned man or a fanatic we should not have been surprised at its proceeding; but that it should have been seriously, not to say pompously put forward by Lord Henley, more than astonishes—it grieves and alarms us.

His lordship brings only two other texts to prove the short-sighted views of these great men—and I shall consider them, as they have some plausibility, though they cannot stand the test of close examination. The one is the caution of St. Paul to Timothy, that "no man that warreth *entangleth*\* himself with the affairs of this life." The other is his exhortation to the same person to "meditate upon these, and give himself *wholly* † to them."

In the former text the apostle cautions Timothy not to "*entangle* himself with the affairs," &c. But can Lord Henley seriously imagine that St. Paul meant to teach, that because Timothy was not to "*entangle*" himself, he was therefore to take *no part* in the affairs of the world? His own example would have been opposed to it: he himself laboured, and boasted of his labours, to furnish himself with his daily bread. Nor have we any ground to presume that Timothy did not arbitrate in those civil cases between believers which in St. Paul's Epistle to the Corinthians, and in the practice of the primitive church, were referred to bishops and pastors.

In the other text, the word "*wholly*," I venture to contend, must be taken with what his lordship terms "*softening comments*," and I should consider as *reasonable allowances*, such as are applied to "*taking no thought*" or other similar expressions. For if this were taken in its rigour it would prove too much even for his lordship: it would prove that the clergy must attend to no social duties,—must neglect their families and children; in short, everything but the immediate functions of their office. They must again be doomed to celibacy and to monasteries.

But I advance a step farther. I am at issue with Lord

\* *Εμπλεκεται*—the figure denotes such an entanglement as would follow from a soldier allowing his garments or other impediments so to enfold his person as to prevent his marching or fighting.

† The italics are Lord Henley's, and the *word* has been often relied upon in tracts and speeches, having the same object in view, at the time of the long Parliament.



Henley upon the question, whether the bishops when honestly attending their parliamentary duties, are not "wholly" in the things of their calling. I maintain that they are.

It is a common, but a contracted and unsound theory, that the whole *details* of church government are to be found in the gospel. It gives nothing more than the principles and outlines. It leaves them to be applied and adapted (so that they be not contravened) by rational beings to the circumstances of the church in the times and places in which they may be used. Thus the apostles at first appear to have performed the functions of missionaries, on account of the incipient and scattered nature of the church, and of those who were to be invited to it; but that cannot be urged as a reason why the rulers of an established church should be missionaries also. The principle of adaptation was distinctly laid down in the appointment of deacons when the circumstances of the church rendered it inconvenient or impossible for the apostles to attend to that province any longer—and also in the gradual development of the primitive church government. Lord Henley, moreover, seems to overlook those offices of our church, such as that of archdeacon, which are adapted to its situation, and enable the bishops, without prejudice to their other duties, to employ part of their time and labour in a station in which, I believe, they are highly beneficial to both church and state.

But, says his lordship, even if the parliamentary peerage of the prelates be not in terms a violation of the letter of the New Testament, it may be submitted that it would have been a "more excellent way" to have followed the example of the apostles; who, content with such things as were provided for them, sought neither personal aggrandizement nor civil power, but, submitting themselves in all things to the supreme magistrate, *relied on the piety and affection of their followers for worldly support.*

That is, according to my comprehension, in plain English—"It would be a 'more excellent way' for the bishops and clergy to lay down their rank and property, and to become beggars, or dependents upon the alms of their congregations."

Before I can venture to reply to this sweeping proposal, I must request his lordship to prove the sincerity of his advice, and that he himself is really in earnest, by acting upon his own principles,—*i.e.*, by vigorously adhering to the text, "they had all things common,"—giving up his fortune, his place, and his title, and joining Mr. Owen's or any body of "co-operatives" he thinks proper.

His lordship now leaves what he terms the "high" (I think very low) "ground of religious obligation to consider how far the interests of Christianity are in fact promoted by the prelates having seats in the House of Peers."

Over this field at present I must decline following him. But I will take leave of the subject with two or three brief remarks.

1. Does he mean to assert, as a *general* proposition, that the bishops "become the gladiators in the strife of bitterness and personality?" If he does, I am compelled to deny it.

2. If he does not, then to argue against the *use*, from the occasional (very rare I should say, if any) *abuse*, is not only false reasoning, but, in the present state of the church and temper of the people, *extremely mischievous*.

3. If his lordship desires the bishops to be excluded from every place or business in which they may see or hear things painful to them, or must encounter temptation, or be exposed to unmerited obloquy, he may as well command them to the grave at once, for in no other earthly place will they be secure from these.\* They may retire to the mute receptacles of La Trappe, but they cannot silence the solicitations of Satan. They may, like Simeon Stylites, place themselves on a material elevation above the world, but its lusts and its taints will arise around them and within them. The cave of the anchorite, the path of the pilgrim of the desert, the solitude of the afflicted monk—all are beset with secret cares and passions.

"Scandit æratas vitiosa naves  
Cura : nec turmas equitum relinquit."

These the Christian cannot avoid; but whether in the busy scene of society, or in the tranquillity of retirement, he is bound, as a faithful soldier of Christ, to encounter and to vanquish them.

Let the bishops and the clergy, as well as their fellow Christians, take care to use the world so as not to abuse it. Let them mingle with its business neither to excess nor without necessity, but so as to leaven it with religion—to convey into all parts the light of a gospel example, the graces of gospel holiness. Let them do *their duty fearlessly and honestly*, and the people will in all probability do them justice. If not, there is ONE who will. IN HIM IS OUR TRUST.

M.

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\* The Editor must once more refer to the admirable remarks of Mr. Perceval and Mr. Hull on this subject.



## HISTORY OF THE SCOTTISH EPISCOPAL CHURCH.

## No. IV.

IN my former sketch, I concluded my narrative with the year 1816—the year in which the excellent Primus, Bishop Skinner of Aberdeen, was gathered to his fathers. It is imperative to pay a tribute to departed worth, and the memory of him who, “though dead, yet speaketh,” is worthy of a more able eulogium than any which can proceed from the present writer. The public life of Bishop Skinner is, indeed, incorporated with the history of the humble church over which he so long presided, and the helm of whose shattered and tempest-tossed vessel he had steered through many dangers, until, by the blessing of Providence, he had the proud satisfaction of seeing her safely moored, in peaceful repose, in the desired haven. The death of this venerable prelate, therefore, forms an era in the humble annals of Scottish Episcopacy, which, did my limits permit, would call forth a retrospect as important in itself to the lover of apostolical truth, as it would be interesting in the inquiry.

Bishop Skinner presided over the church at a time when both the clergy and laity were subject to various severe penalties and political disabilities, the nature of which kept aloof many congregations whose clergy were of English or Irish ordination, and who, on that account, could not, consistently with the oaths they had previously taken at their ordination, submit to the jurisdiction of the Scottish prelates. Two great measures he had the happiness of not only seeing accomplished, but of having himself been, in conjunction with his brethren, the chief means of their success, viz. the repeal of the penal laws in 1792, and the subsequent union of most of the English with the Scottish ordained clergy. The great services which he also rendered to the church by his zeal and activity in his diocese, his many admirable addresses and charges,—above all, by his reply to Principal Campbell, entitled, “Primitive Truth and Order Vindicated,”—must endear his memory to every sincere member of the church in Scotland. He was, as I have been informed by those who knew him well, in every sense of the word, a churchman,—kind, hospitable, friendly to his clergy,—yet at all times the order to which he belonged could never be forgotten by his most intimate friends. He was born on the 17th of May, 1744, and was the second son of the poet and theologian, the Rev. John Skinner of Longside, in the county of Aberdeen, for upwards of sixty-four years pastor of that remote and rustic congregation. His mother was a daughter of the Rev. Mr. Hunter, episcopal clergyman in the Shetland islands, who, it is worthy of remark, was the last episcopal clergyman in that uncongenial part of the United Kingdom. He was educated at the Mareschal college of Aberdeen, and was early

admitted into holy orders by Bishop Gerard of that diocese. His first appointment was at Ellom, a village and parish in the same diocese, which then consisted of two congregations, widely separated, having, during the first years of his incumbency, to officiate twice every Sunday, during summer, in both his chapels, which were nearly sixteen miles distant from each other. He had the satisfaction of seeing them both united in one commodious chapel before his death, which he intended to have opened himself on St. James's day, 25th July, 1816, but on that day he had finished his earthly career of usefulness. The sermon which the Bishop intended to have preached on that day was found in his desk, ready for delivery, and was preached, with the addition of a few reflections suitable to the melancholy occasion, by the present incumbent. It may be proper to state, as a proof of the poverty of the church at that period, that the emoluments he received from his united charge generally varied only from 25*l.* to 30*l.* per annum.

For eleven years, Bishop (then Mr.) Skinner discharged the duties of this charge, when, in 1775, he was removed to Aberdeen, by the unanimous invitation of the Bishop and people, to succeed the Rev. William Smith, one of the episcopal clergy of that city. "At the period when he entered on his new charge," says his son, the Rev. John Skinner of Forfar, "it did not consist of 300 people, yet such was his zeal in his holy calling, that he had not served the cure above twelve months when additional accommodation was required. But, in 1776, even the idea of erecting an ostensible church-like place of worship dared not be cherished by Scottish Episcopalians. Hence was Mr. Skinner obliged to look out for some retired situation, down a close or little alley; and there, at his own individual expense, to erect a large dwelling-house, the two upper floors of which, being fitted up as a chapel, were devoted to the accommodation of his daily increasing flock." In this place he continued for nineteen years, until, owing to the rapid increase of his congregation, after the removal of the penal laws, another chapel was erected by subscription in 1795. Here the Bishop continued for twenty years, until, finding this chapel also too small for his congregation, "the public-spirited members of his flock," as we are told by Mr. Skinner, "urged him, not many months before his death, to set about erecting, in the spacious street which forms the north entry to the city of Aberdeen, a truly magnificent (Gothic) structure, capable of containing no fewer than 1100 persons, and fitted up in a manner more appropriate and church-like than any edifice of the kind north of the Forth." In this truly noble structure there is a full-length statue of its founder, executed by Flaxman of London.

Bishop Skinner's public life, after his elevation to the episcopate, has been already alluded to; and I have now merely to



notice the termination of his long and honourable career by death (occasioned by strangulated hernia), which took place on July 13, 1816, in the 72nd year of his age. He had been seized by an alarming illness in 1814, from which, however, he so far recovered, as to be able to resume his apostolical labours. "And so short was the period of his confinement at last," says Mr. Skinner of Forfar, "that the very forenoon on which he died, he was in his dining-room, and on Friday, the day preceding, at prayers in the chapel."

Bishop Skinner was succeeded, in the diocese of Aberdeen, by his son, the present Bishop, the Right Reverend William Skinner, D.D., Oxon, who was ordained deacon in 1082, and priest on the following year, by the celebrated Bishop Horsley, of St. Asaph. The election took place on the 11th of September, and the consecration on the 27th day of October, 1816,—Bishops Gleig of Brechin, Torry of Dunkeld, Jolly of Moray, and Sandford of Edinburgh, being the officiating prelates. It is needless to observe, that the present Bishop of Aberdeen governs his diocese with a zeal and activity which have endeared him to the church, and especially to that part of it which he so worthily superintends.

The Right Rev. Dr. George Gleig, Bishop of Brechin, one of the most distinguished theologians and metaphysicians which Scotland has ever produced, was elected by the episcopal college to discharge the office of Primus of the church, in the room of the excellent bishop whose death we have just recorded. The high reputation of Bishop Gleig, and the lustre he has shed over the church by his many and learned performances, is so well known in England, as well as in Scotland, as to render a particular reference to them unnecessary in this place.

In 1819, the venerable Bishop Macfarlane of Ross and Argyle died at Inverness, after having for a considerable period presided over the clergy of that united diocese. From the peculiar nature of the districts included within the limits of the diocese, comprehending the very wildest parts of the Western Highlands, it became apparent that the bishop to be elected should be a man of no common zeal and ardour in the discharge of such an important trust. As, on account of the present circumstances of the church, it is not necessary (though desirable) that the bishop should have his residence within the diocese, the clergy of Ross and Argyle elected the Right Reverend David Low, LL.D., then presbyter at Pittenweem, in the county of Fife, who was accordingly consecrated at Stirling (the residence of the Primus, the most Rev. Dr. Gleig), on the 14th of November, 1819, by Bishops Gleig, Jolly, and Torry of Dunkeld. The consecration sermon was preached by the present bishop of Edinburgh, then the Rev. Dr. Walker, from the well known passage, "My kingdom is not

of this world." This discourse, which is truly admirable in its arguments, and eloquent in its reasoning, was subsequently published. Bishop Low entered on the government of his diocese with all his characteristic energy, and he continues to superintend it with a zeal which amply evinces that the work of the Lord prospers in his hands. Since Bishop Low was elevated to the episcopate, the number of clergy in his diocese has greatly increased; in some instances new chapels have been built; schools have been instituted, and teachers appointed,—all through the influence of this active prelate. Bishop Low may also be regarded as the founder of the Gaelic Episcopal Society, recently instituted in Edinburgh, and of which there is an auxiliary in London. I shall describe the nature and objects of this excellent society minutely in the sequel.

The Scottish episcopal church was now enjoying complete repose; securely extending her pale; her bishops and clergy zealous in the discharge of their high vocation. No event of any consequence occurred in her annals, after the consecration of Bishop Low, until the year 1822, when his late Majesty George IV. visited his ancient kingdom of Scotland. Of the enthusiasm which then pervaded all ranks, the splendour of royalty, the gorgeous processions, and the temporary brilliancy of a court once more in the venerable halls of Holyrood,—of the innumerable loyal addresses, too, which poured in from all quarters,—church and state, universities, counties, cities, towns, corporations, &c.—it is unnecessary here to speak: it is to this day talked of in Scotland. The Scottish episcopal church was not behind in expressing her loyal congratulations to her sovereign. Her bishops and clergy assembled in Edinburgh, and an address was written for presentation, which was universally admired—save in one particular instance—for its eloquence, its moderation, and its historical allusions. His Majesty, on that occasion, paid a high compliment to the Scottish bishops by receiving them in the royal closet, an honour exclusively given to them, as the addresses of all the other religious bodies (that of the General Assembly of the established church excepted, which was of course received upon the throne) were transmitted to Sir Robert Peel, then Secretary of State, who laid them before his Majesty. The deputation of the Scottish episcopal church consisted of the six bishops, and six presbyters, viz.—the Rev. Archibald Alison, LL.B., prebendary of Sarum; the Rev. Dr. Morehead, of Baliol College, Oxford, and one of the ministers of St. Paul's, Edinburgh; the Rev. Heneage Horsley, M.A., prebendary of St. Asaph; the Rev. Dr. Russell, of St. James's chapel, Leith; the Rev. Dr. Walker, of St. John's College, Cambridge, minister of St. Peter's chapel, Edinburgh (now bishop of Edinburgh); and the Rev. Alexander Cruickshank, of Muthill, Perthshire. The address was read by



the Rev. Heneage Horsley, to which his Majesty made a gracious reply; after which, having kissed his Majesty's hand, the deputation retired. I never heard that this marked respect to the Scottish bishops and clergy excited any particular jealousy among the other religious communions; and the particular instance alluded to, as respects the address, was the criticism upon it by a radical, semi-infidel newspaper, published in Edinburgh, called "The Scotsman," the writers of which chose to call it sycophantical, simply because it contained some allusions to the sufferings of the Scottish episcopalians for their attachment to the House of Stuart in former reigns. This writer also attempted to sow the seeds of discord and jealousy amid the general harmony which then prevailed, by insinuating that the Scottish bishops had some ambitious design of getting their church re-established in Scotland (!)—an insinuation, however, so absurd, that the veracity or sagacity of the writer acquired no great reputation for the assertion. The ministers of the Established church of Scotland know well, as do also the civil government, that the Scottish episcopal clergy are loyal and peaceable subjects, devoted to the institutions of their country; who, though differing from the Presbyterian church on the most vital points of the Christian institution, would rather defend it, as they have often done, than see it fall the prey of dissenters and sectarians. In short, the Presbyterian church knows that it is from those who have separated from it, and who yet hold, or profess to hold, the same doctrine as itself, namely, the Seceders and other Presbyterian dissenters, that it has most to fear. They have already given sufficient indications of their hostility to their mother Establishment by having recently formed a powerful combination, in the cities of Edinburgh and Glasgow, for its overthrow. If, however, the radical critic of the "Scotsman" pronounced the address of the Scottish bishops and clergy to the King to be sycophantical, he went farther with his remarks on the address of the General Assembly, which he characterized as not only servile, but even *blasphemous!*

In 1825, however, an event occurred in the history of the church, of the greatest importance, which occasioned, at the time, no little controversy, and even acrimony, especially in England. This was the consecration of the Right Rev. Matthew Henry Luscombe, LL.D., Cambridge, as a missionary bishop to the continent of Europe. Dr. Luscombe, who was then, and still is, chaplain to the British embassy at Paris, having perceived, during his residence on the continent, the great laxity existing among the members of the church of England, and even among some of the clergy, occasioned by the want of episcopal duties and authority, came to England to consult with his friends how such a state of affairs might be rectified, and the dignity of the

church maintained. By law, the Bishop of London has jurisdiction over all British chaplains and factories on the continent, and to his Lordship the clergy are amenable for their conduct; but this jurisdiction did not in the least correct the deficiencies which Dr. Luscombe stated to exist, namely, the total want of episcopal duties, and the impossibility that they could be procured. It was plain that the Bishop of London could not hold confirmations in France; and it was also plain that there were many English families in that country, not to mention French Protestants, who either resided for the most part there, or who were domiciled there altogether, or whose descendants still adhered to the communion of the church of England. These things being duly and seriously considered, Dr. Luscombe came to Scotland; and, after a full correspondence with the Episcopal college, was consecrated at Stirling, on the 22nd of March, 1825, by Bishops Gleig, Sandford, Skinner, and Low. The Rev. Walter Farquhar Hook, M.A., of Christ Church, Oxford, chaplain to his Majesty, and now vicar of the Holy Trinity, in the city of Coventry, preached the consecration sermon, which he afterwards published with an introduction and notes, and dedicated to the Scottish bishops. This event, as we have already observed, excited no little controversy in England, for and against the expediency of the measure; and the present Bishop of London commenced a correspondence with Bishop Luscombe on the subject. Bishop Luscombe was finally constituted by that prelate his commissary on the continent, by which appointment the Bishop is invested with a jurisdiction by the Bishop of London, to superintend all the clergy, chaplaincies, and factories, and report to his Lordship at stated periods.

In 1828, the primus summoned a synod of the church, which was held at Lawrence-kirk, in the county of Kincardine, in the summer of that year. The object of this synod was to revise and consolidate the canons of the synod of Aberdeen. Bishop Gleig, the primus, the Bishops of Edinburgh, Dunkeld, and Aberdeen, with the delegates of the clergy chosen from the dioceses, attended the synod; but Bishop Jolly of Moray and Bishop Low of Ross and Argyle, either refused or hesitated to concur, on account of some peculiar objections which occurred to them on the subject. The synod, nevertheless, assembled, and revised the code of canons, which were ordered to be printed, and circulated among the clergy of the church, while the primus communicated the proceedings to the Archbishop of Canterbury. Some things, however, were overlooked in the business of this synod, which, added to the objections of Bishops Jolly and Low, caused the primus to summon a new synod, which was held in the city of Edinburgh in July, 1829, when all the members of the Episcopal College and the delegates of the clergy attended, and thus finished the revision of the canons, and rectified the internal government of the church.



In the beginning of the year 1830, the Right Rev. Daniel Sandford, D.D., Bishop of Edinburgh, died at his house in that city, in the 64th year of his age and 24th of his episcopate. This excellent and pious prelate, who was the son of the Rev. Dr. Sandford, of Sandford Hall, Salop, and who was born at Delville, near Dublin, was of Christ Church, Oxon. He was, as we have formerly shewn, the great means of uniting the English and Scottish ordained clergy, and presided over his important diocese with extreme mildness and moderation. The state of his health often prevented him from those exertions which are required of the head of a great and extensive diocese, but when not prevented from this cause, he uniformly discharged his episcopal duties with dignity, and with pious and apostolical fervour. He died respected and venerated by men of all parties and persuasions, who evinced their respect by their voluntary attendance at the last solemn offices of religion.

Bishop Sandford was succeeded in the episcopate by the Right Rev. James Walker, D.D., formerly of St. John's College, Cambridge, and Professor of Divinity in the Scottish Episcopal Church. Bishop Walker had previously held the cure of St. Peter's Chapel, in the city of Edinburgh, which, however, he resigned in 1829, and his highly respected and learned colleague, the Rev. C. H. Terrot, M.A., of Trinity College, Cambridge, became the sole pastor. Never was there an election to the episcopate in any age of the church which gave greater satisfaction than that of Bishop Walker. There was not a single dissentient voice; no other person was ever thought of by the clergy; their eyes, as well as those of the laity, were simultaneously turned to the bishop elect, and their only fear was that the then delicate state of the bishop's health would induce him to refuse. Fortunately, however, Bishop Walker yielded to the wishes of his clerical brethren, and he was consecrated at Stirling, on Sunday, the 7th day of March, 1830, by Bishop Gleig, primus, Bishops Jolly of Moray, Skinner of Aberdeen, and Low of Ross and Argyle. The consecration sermon was preached by the Rev. Dr. Russell of Leith, who on that occasion delivered a most eloquent discourse, which was afterwards published, entitled, "The Historical Evidence for the Apostolical Institution of Episcopacy."

Bishop Walker entered upon the duties of the episcopate by officially visiting all the congregations within the city of Edinburgh, Leith, Portobello, and the adjacent town of Musselburgh; in which latter place, it may be remarked, there has been an Episcopal congregation since the year 1688. The minister of that town, or rather of the parish of Invererk, in which the town is situated, was, at that period, the Rev. Arthur Millar, who was ejected from his benefice, and was afterwards consecrated a

bishop. Bishop Walker, in the summer of 1830, visited every congregation in his diocese, which, besides the county of Midlothian, comprehends also the counties of Fife, Haddington, Roxburgh, Dumfries, Peebles, Lanark, Renfrew, and Stirling, confirming most of the congregations in these counties, and holding a primary visitation of the clergy in the different districts.

Since the consecration of Bishop Walker, no event of any importance has occurred in the history of the Scottish Episcopal Church, if I except the institution of the Gaelic Episcopal Society, which will be subsequently noticed. Here, then, must I conclude this sketch, with a simple but fervent aspiration for our humble church,—*Esto perpetua!* In my next and concluding paper, I shall lay before the reader an account of the dioceses, the internal government, and modes of proceeding of the Scottish Episcopal clergy, and then describe the various institutions connected with the church.

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THE SABBATH.

THAT business and labour almost unceasing are characteristic of every class of society in England, cannot, I believe, be gainsaid. We are all very busy, enterprising, full of engagements and occupations; the spirit of Trade has drawn into its never-resting course every temper of mind and every order of the people—the over-wrought statesman, lawyer, author, the long and severe day of the mechanic, and raged even unto death of body and soul among the poor children of the factories. This aspect of the nation everywhere intruding its restless energies upon our notice, leads the mind to consider and to feel strongly the virtue and blessedness of REST, and the wisdom of the Jewish polity which so remarkably commanded and enforced it. That this precipitancy of life among us is a great cause and consequence of unsound knowledge, mediocrity of art and character, and of vulgar and unhappy feeling, I am well persuaded; and could we mitigate this thirst for action, business, and legislation, and impress upon some few at least the assurance of the poet that

“God doth not need  
 Either man’s work, or his own gifts; who best  
 Bear his mild yoke, they serve him best: his state  
 Is kingly; thousands at his bidding speed,  
 And post o’er land and ocean without rest;  
 They also serve who only stand and wait”—(MILTON,)

or from the stronger and safer language of a prophet convince them that

“Their strength is to sit still,”—(ISAIAH xxx. 7.)



the consequences would be most beneficial and blessed. In the Mosaic legislation the very land itself was commanded by God to enjoy this refreshment of tranquillity and repose ; and because this law was forgotten, we read that the Jews (Judah) were taken into captivity " until the land *had* enjoyed her sabbaths, for as long as she lay desolate she kept sabbath to fulfil three score and ten years."—2 Chron. xxxvi. 21. Thus to compensate her, and to punish them, was there bestowed a decimal week of sabbatic years upon her, the enjoyment of which she had been defrauded of by their avarice and disobedience.

But now " the priesthood being changed, there becomes a change also of the law ;" the seventh day is still sanctified, but to a purer and a nobler rest : the body is in repose only that the soul may live the more in the stillness of meditation and the gentleness of charity, and, by cherishing an unanxious, unworldly, and spiritual life, make every day to become a sabbath. Ere we can believe ourselves at all approaching to this Christian condition, it would be natural to mark some mitigation taking place of the ardent businesses, exhausting both soul and body, to which our commercial avidity, our utilitarian faith, and our secular dependencies at present so inexorably bind us. Ere the blade can spring up some decay must take place in the earthly seed, something (at least equal we would hope to the " beggarly elements " of Judaic forbearance and mercy) to check the toil of agriculture and the cupidity of mammon. But Christian England seems far from allowing any such Mosaic restraints and festivals to break its confidence in the energies of its own self-depending and unresting arm of flesh. Could some moral atmosphere be spread about her that would uplift and retain the holy and refreshing dews of the sabbath-days, so that they might fall and shed some little sprinklings of coolness upon the restlessness and fever that absorb so exclusively all the intervening ones, how gradually then would there find its way among us, in the place of our own multiscience, that simpler and quieter wisdom whose nature is " pure and peaceful," and which imposes upon its servants a " light burden " and an " easy yoke." Health and joy would be seen in the infant prisons, or rather lazar-houses, of our manufactories ; and a more cheerful and happy spirit soon enliven the exhausted sensibilities of our agricultural poor. The attainment of this blessing among our once healthful and warm-hearted peasantry, by raising a little the shoulder from the burden, has been but little spoken of, though felt to be so desirable by those who are dwelling among them. I would gently advocate it by selecting a remote and pleasing, rather than a nearer and more painful picture in illustration.

The village churches in which my lot had appointed me to be

the weekly instructor, were about two miles apart; and as I journeyed on the sabbath from the one to the other, many of my flock usually preceded their shepherd to the neighbouring edifice of prayer and instruction. It was on a stormy and unquiet morning in July that I started from the parsonage to perform my first service in the adjoining parish; and having ascended a hill which overlooks the open country directly to the village, I was surprised to observe not one rustic pilgrim travelling the road before me, which the gloomy and untr tranquil character of the day might in part, though hardly without one exception, have accounted for. As I arrived at a barn a short distance from the church, I beheld on a bed of clean straw, snugly sheltered from the wind, two peasant boys of my village, the one about 10, the other 14 years of age, who, having waited awhile for my arrival, had both fallen away into a most profound and all-absorbing sleep. The spirit had been willing and obedient to the duties of the day, but the body weak; and as I was gazing on the simple and innocent expression written upon their thin, labour-worn faces, I bethought me of the many hours of their occupations and poor fare, their unaffectionate taskmasters; how great was the stock of piety, patience, contentment, and submission that would be needful to recruit them for another six days of servitude. In the mysterious aspect of sleep it seemed to me as if they had been sensible how inadequate in their weakened condition the spiritual support must be that any human ministration could afford, and had therefore resigned their whole and enfeebled being at once and totally into the hands of its great Creator, to re-animate it with freshened powers of hope and cheerful endurance; thus receiving from the Almighty appointer of sabbatic rest himself, the recovery of their worn and wearied nature. They appeared removed from all sympathy with this world, its ever-pressing burdens and its unvarying toil, and to be taken awhile to abide in tranquillity and ease, as if the soul were carried away in order to be baptized, refreshed, and strengthened in the first and mysterious fount of life and happiness; and as I gently uttered my blessing over them, I could not but feel, they had not neglected the sabbath of the Lord their God, but that WITH HIM they had rested and kept it holy.

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PLURALITIES—RESIDENCE OF INCUMBENTS—AND  
WORKING CLERGY.

It is sometimes said, that "one fact is worth a dozen arguments." Perhaps it may be thought by some that the arguments on the above subjects are pretty nearly exhausted. If so,



independently of their greater intrinsic weight (if there be any truth in the saying just quoted), a few plain facts bearing by turns on each and all of these questions may have the advantage of a little variety in the mode of treating them.

It is presumed that the following very simple chronicle of an individual clergyman's personal experience is of such kind, and calculated to throw useful light on each of these three topics, now so often and so confidently handled in the free trade of talk on the fashionable subject of Reform; namely, first—whether the existence of PLURALITIES be the enormous *practical* evil which is represented; secondly, whether there be all the force that is so readily taken for granted in the notion of superior advantages to be derived to a parish from the residence of an INCUMBENT, rather than a curate; and thirdly, whether any current of speech can be much wider of the mark of justice and propriety, than is the phrase of the WORKING CLERGY, which is adopted so continually, for the end of drawing invidious and injurious distinctions; as if (to borrow at once the shortest and the most descriptive figure) the curates of the church were all bees, and the incumbents all drones.

The outline intended to be given must of necessity be scant and bare, because the influential facts of it alone are of any consequence; and upon several accounts it would be painful, and upon some offensive, to advertise too palpably, even to private friends, the individual whose experience is about to be recorded. But though it will be thus deficient in liveliness of detail, its full and unembellished truth may be relied on. Nor would the instance be exhibited at all, if it were anything extraordinary; a full belief that ever so many others may be found of like general character, and differing only in detail, is one great motive for submitting it to observation. The reader, therefore, will please to remember that the point on which he will be called upon to form his judgment in the end is this—what seems to be the accumulated strength of inference, if such a case be only one of hundreds.

IGNOTUS having indicated an early predilection for the church, was educated accordingly, and sent in due course to the University. Few young men can have gone thither with less of adventitious prospect. He had, however, the good fortune to obtain a college fellowship, of no large amount, but a most valuable and important nucleus to the stipend of a curacy, and adjunct to a slender remnant of private property.

With these means, their sum total being such as the veriest reformer need not have envied, he entered on his first curacy. His charge consisted of two country parishes, with a population of about six hundred. It is singular enough, and may perhaps add a trifle to the perfect consistency of his experience, that in

four successive situations, some of them widely apart, the numbers of his people have not varied materially from that amount. The incumbent, in this first case, was partially resident. The curate's regular Sunday work was two full services, one at each church, with the addition of evening prayers at one of them during the summer. It is not necessary to give any description of the parish, further than that Ignotus found the children of it, in particular, remarkably rude and ignorant, and without anything at all resembling a tolerable or general school. At the end of a few years he was called away by circumstances to another station. In saying that he left behind him an exceedingly good national school, with an average daily attendance of not fewer than seventy children, he neither means to "sound a trumpet," nor to insinuate that he did not receive most kind and liberal support from chief parishioners and other inhabitants. But he believes that every one of these would grant, if need were, that, but for his beginning of the work and personal exertions, the school and consequent marked improvement in the children of the place, with any other collateral advantages which may be believed to arise out of a good national school, would not yet have existed on the scale on which the institution still flourishes.

The second curacy of Ignotus was in a village much less advantageously circumstanced in some respects, though differing favourably (as many will judge) in the possession of some rather unusual endowed charities. These same endowments, however, had unfortunately found their way into the abyss of Chancery, nor was their period of probation yet terminated. Considerable reluctance remained, among the trustees, with respect to a final adjustment, and a helping hand was necessary to complete a settlement involving some of those points of personal touchiness in chief parishioners, which render the interposition of a clergyman particularly difficult. His population was almost exactly as before; his work, at the commencement, one full service every Sunday, and evening prayers; which, with consent of the incumbent, he increased to two full services, during the term of his residence. The incumbent was, in this case, wholly non-resident. The church was neat and comfortable, but the chancel in a very inadequate condition. There was an ill-conducted endowed school, equally incapable, under existing circumstances, of being rendered properly beneficial to the parish as it was, and of being reformed. The curate remained three years. His successor found the chancel handsomely repaired, at a considerable cost, and made harmonious with the church; and a very efficient Sunday school well appointed, in a convenient room fitted up for the purpose, chiefly by voluntary subscriptions from friends of Ignotus, which also continues in beneficial operation



to this time. By an exercise of some patience and perseverance, the charities mentioned had been finally emancipated from the gripe of law, and (it is presumed) have met with no check since. The subsequent course of events have made it as certain as anything of the kind can well be, that, at any rate, not all of these things would have been accomplished, up to the present hour, by the principals alone.

For many private reasons, the narrative must pass still more rightly over the same curate's third pitching of his tent. Here the incumbent was resident; and again his population was as nearly as possible coincident with the two preceding instances. His ordinary work now was alternate single duty in the churches of two adjacent country parishes. He found a very superior school already established here, and his aim was rather to keep up to an existing mark, than to introduce fresh plans or improvements.

From this third station he was transplanted to an incumbency. His population is now rather less than before, but not very materially. His Sunday work was, on his admission, the same as at the beginning of the second curacy; but he has ever since increased it to two full services every Sunday, in the same church. That church and the parochial daily school are appointed "decently and in order;" and outwardly, perhaps, his present field of action may shew the most imposing appearances of the four.

Nevertheless—from whatever cause, or combination of causes, it may so have happened—Ignotus cannot help feeling painfully; that while (to the best of his own knowledge, and certainly with most sincere intention) he has acted on precisely the same views and principles as heretofore (among which principles one is, always to make observant allowance for the different usages of different districts); while he has treated his parishioners, in every case, exactly in the same spirit, and shewn (or meant to shew) the same personal demeanour, and has not only preached consistent, but (as might be taken for granted) in many instances identically the same doctrines—his influence is practically weaker, and his success (he thinks of every kind) has been less in his present situation, than in any one of the preceding. The endeavours of the *incumbent*, so far as he can pretend to judge, have not only not been more profitable to the parishioners than those of the *curate*, but they have been positively less so, in all substantial respects. And it is to be mentioned, that the income of his living does not arise from tithe, nor from any mode of provision open to dispute. But here let the narrative be dropped; all having been produced which is of weight towards elucidating the three several questions proposed.

With respect to these, then;—dismissing the last mentioned

first, as being of least importance,—what can be much more absolute than the contradiction here afforded to the injurious and treacherous assumption, that curates only constitute the body of *working* clergy? “One swallow, it is true, does not make summer;” but it may be confidently affirmed, that there are thousands in the like predicament with Ignotus here; i. e. who do neither more nor less, but the very same amount of work now, as incumbents, that they began to do, or did, as curates. Indeed, since no reasonable person will dispute that the *mental* labour of performing two duties, on one day in the same church, is greater than that of an equal quantity performed in two different churches, it is palpable that Ignotus the *incumbent* is so far *working more* than Ignotus the *curate* did, in two instances out of three. So much for the nonsense about “working clergy;” the importance of which, if it were only nonsense, would in truth be very small; but if the cry be the offspring of malignity or of hypocrisy, where can be its connexion with the wisdom that “descendeth from above,” and what is its fair claim to be attended to?

Next for the sometimes less dishonest, but hardly less absurd clamour for residence of *incumbents*, as contradistinguished from *curates*, and the preposterous assertions made so smoothly, that be a curate what he may, and let him do what he will, *his* residence can still be no equivalent for that of his principal. Here is the very same individual, who has made proof of residence in both capacities. He does not pretend to know unknown things, and things which cannot yet be known; but he conceives that he has, at the least, as good a right to form a judgment from his own personal experience, as others, not even being clergymen by profession, have to draw it from theory and speculation. And if he may only have his claim allowed so far as this, then he expresses, with a confidence not less than his regret (even should it be thought to his own shame), his calm and fixed belief, that *his* residences as a *curate* have been decidedly the *most* serviceable to those with whom he has had to do.

Thirdly, with respect to pluralities. Has not enough been seen of the futility (and how much worse than futility!) of hoping to do good, or even to attain that infinitely lower end of giving content to any manner of persons whatsoever, by tampering with change for the removal of mere theoretical objections, where was, or is, no practical evil? Why, then, should the question of *pluralities* be yielded only to perverse and visionary clamour? What is the light thrown upon one natural operation of *them*, by this simple record of the experience of a disinterested witness? Had there been no pluralities, and no such thing as non-residence of incumbents, it is manifest that



he could never have had two, out of his three, curacies—namely, the first and the second. And though, no doubt, another *curate* might have done the same which favourable circumstances enabled him, by God's blessing, to do, it is quite certain that the *incumbents* of the respective benefices referred to would never have originated those measures, to the extent actually brought about, which nevertheless, when earnestly proposed and taken in hand by a representative, they were abundantly content to sanction and to further, according to their power.

Nor is it to be said with truth, that any system of providing *assistant* and *co-resident* curates would answer such desirable ends equally well—(supposing that the ends deserve to be so designated.) So far from it, the like would rarely be attainable at all, under the perpetual and unavoidable constraints of double residence. This topic is a delicate one, and not to be opened unadvisedly; but there are almost numberless varieties of hindrance, or of drawback, supposable under this contingency, of which not one exists, to any material extent, in cases where a non-resident incumbent delegates the chief direction to a representative, on whom he can repose a broad and generous confidence, with liberty to act for the best at his own discretion, subject only to the conditions of frank communication, and (if necessary) final supervision.

But this is not the present matter of inquiry. With regard to that, here are the facts of an individual's positive experience; and the reader must deal with them at his pleasure. For himself, the describer of this outline does not scruple to avow a conscientious persuasion, that pluralities, left to find their own way as they have hitherto done, are far less a practical evil than a practical good; and that, even if they shall be permitted to remain without any modification or restraint as to their amount, the leaving them untouched would still be infinitely preferable to the extinction of them altogether. He goes further, and strongly objects to the proposed limitation of them by the late Bill; thinking that to restrict the nominal amount of them to 400*l.* a year is doing great mischief, without any real counterbalancing good, inasmuch as the non-resident incumbent being, by the hypothesis, himself a needy man, cannot afford to be otherwise than scrupulously economical in the temporal charities of each benefice; and thus, all that free and salutary confidence which may be exercised by a more wealthy incumbent, in delegating his second charge to a well-chosen deputy, which has been hinted at already, can find no room for exercise. A large and a small living held together, or even two large livings, form combinations far better for the true interests of *the people*, in practice, than can by possibility arise, in general, from the junction of two meagre benefices, and such amount as is proposed.

He has to offer, in conclusion of an article already too long, only one thought more.

While perhaps one of the most pleasing theories of the present parochial constitution of the Church of England, and possibly (*upon the whole*) one of its highest practical advantages, is the settlement of incumbents for life in their respective parishes, it can hardly be doubted that, occasionally, a freer power of removing their tabernacle might be a benefit in *some* instances, as well to minister as flock. At any rate, while it is well that permanence should be the rule, there should for many reasons be some little stream of fluctuation alive also, to counteract or to prevent occasional and partial stagnations. Take what analogy you will, where is the body that will long continue in security or health (according to its nature) without some outlets? Now, perhaps, without having ever been designed for such an end, the necessary locomotions of curates may, under Providence, supply in the established church very nearly the desirable amount of provision for a due stirring and refreshing of the waters? The thought cannot be now pursued, as it opens into a wide field; but it is well entitled to reflection, and the writer's deliberate opinion is, that there is much force in it.

Ignotus can subscribe a personal testimony, in the way of illustration, on this point also. There are those who could bear him witness, that he had pronounced specifically of a leading member of one of his congregations, for whom he had much regard, but to whom he had more than once had occasion to speak in terms of friendly admonition, that, notwithstanding arguments had been to all appearance urged in vain with him to a particular effect during *his* ministry, he felt convinced that something had been done towards "breaking up the fallow ground," and that his successor, in all probability, would see the fruit. And the event very soon confirmed his expectation, grounded simply on a steady watch kept over the movements of human prejudice and passion. This is, of course, only a single instance in a question where perhaps a thousand kindred ones might be required to constitute a just induction; but would there not be found tens of thousands, if it were possible to bring together in one the personal experience of as many clergymen, as would combinedly supply the proof?

But into this, or other arguments, of which the writer can affirm that he has felt the force experimentally, of tendency to shew the many great advantages possessed by *curates*, which they will never find again when once advanced from that condition in the church, it is not either necessary or expedient now to enter. The present article shall be concluded with avowal of an honest opinion, that any measure, of which the practical effect shall be to diminish the present number of reasonably free







Engraved by C. Bulfinch

BALSAM CHURCH, CAMBRIDGE, MASS.

Designed by Wm. Lloyd Garrison



and honourably independent curates, such as have been in time past, can never be a measure of *reform*, in any other sense than that of fashioning anew, without either immediate benefit, or hope of blessing.

Feb. 7, 1823.

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## NOTICES OF THE OLDEN TIME.

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*To the Editor of the British Magazine.*

SIR,—I send you a drawing of a piece of ancient sculpture in the church of Balsham, Cambridgeshire, of which, perhaps, some of your correspondents will be able to explain the use.



It appears to be the remains of a pulpit or reading desk, built in the window of the chancel, and to have been entered from the outside, from a chapel probably, into which the door seen below it led. No such building exists at present, but in attaching a school room some years ago to the outer wall of the chancel, old foundations were discovered which might have belonged to such a building. But was it not an extraordinary place for a pulpit—in a corner of the church, and so near the altar? Are there any other instances of pulpits in similar situations? This portion of the northern wall was occupied (when there was anything more than common) by the sepulchre, or other sculptural cavities, used for the popish ceremonies at Easter, and the principal festivals. Is it possible this may have been designed for any such purpose? There are traces of steps ascending still higher than the carved projection, of which it is difficult to imagine the use, if it was merely a pulpit or reading stand. Some more particulars of these ceremonies than are now generally known might, perhaps, be recovered from ancient records.

“At the east end of the chancel on the outside are four freestone coffin ornaments, very old, and much alike, each having three crosses florè on their tops: that most north was opened A.D. 1728, and a stone coffin with a skeleton found in it; and in 1744, when the gentlemen of the Charterhouse were on their circuit, Dr. Bassit (the rector) had that most south opened, which was found filled with gravel, being bricked on the sides and bottom, where lay a skeleton of a person who had never been in a coffin. I find this was a common way of burial for persons of distinction in the time of Edwards II. and III., when some chose rather to have their bodies committed to the earth without a stone coffin than with it.”\*—*Bloomfield's Collectanea Cantab.*

This chancel was built by John Sleaford, rector in the reign of Edward the Third, who also adorned it with 28 stalls, of good workmanship (which are preserved to this day), as appears from a grey marble slab with brass plates, on which is the following inscription, curious as a specimen of rhyming verses.

“Johannes Sleaford dictus Rector mundoque relictus,  
 Bursa non strictus, jacet hic sub marmore pictus.  
 Fautor justorum, constans ultor viciorum.  
 Quem Rex Edwardus dilexerat ad mala tardus ;  
 Gardorobam rexit illius, dum bene vixit :  
 Ecclesiam struxit hanc, nunquam postea luxit :  
 Hæc fecit stalla, largè fundensque metalla.  
 Canonicus primo Wellÿs., Rippon fuit imo :  
 Edwardi festo, decessit fine modesto,  
 Regis et Anglorum qui detulit acta Reorum.

\* From the Jerusalem crosses on the outside of these monuments it would appear that they are the tombs of Knights Templars, and from the similarity of their sepulture, that they altogether came to some untimely end. Many of this order, being tried for heresy and other crimes in England, were condemned to perpetual penance in several monasteries, and they had two messuages and 120 acres of land, besides other lands and rents, at Wilberham Magna (Cambridgeshire, only a few miles distant), and there fixed a habitation for some of their order.”



Anno milleno, quadringeno quoque pleno  
 Huic addens primum deductum corpus ad Imum.  
 O clemens Christe! celos precor intret ut ipse,  
 Nil habeat triste, quia protulit omnibus is te."

This monument is engraved in Lysons.

There is another very large grey marble slab, inlaid with brass, in the body of the church, to the memory of John Blodwell, LL.D. and D.D., administrator of the temporalities of Ely to Lewis de Luxembourg, Archbishop of Rouen, who held it in commendam. When he grew old and blind he resigned this rectory, having a pension for life reserved, and convenience for his residence, to which one line of a long copy of bad and dull Latin verses on his tomb alludes. He died, as appears from these lines, April 16, 1462, and was a Welshman, who had studied law at Bologna, and practised at Rome.\*

There is also an effigy in brass, according to tradition (for the inscription is gone), of a brother of Hugh de Balsham, Bishop of Ely, and founder of Peterhouse College in Cambridge. "He began the foundation of this house," says Camden, "without Trumpington Gate, about the year 1257," in the reign of Henry the Third; and as the tower, which is the oldest part of the church at Balsham, bears marks of the architecture of this period, he might also be the founder of this handsome edifice in his native place.

The manor of Belesham, or Balsham, was added to the possessions of the monastery of Ely, sometime between A.D. 1023 and 1044, by the will of Lesfleda, daughter of Britwoth, Duke of Northumberland, and wife of Oswi, afterwards King of Northumberland, in these words:—"I give to God, and St. Peter, and the Holy Virgin Etheldreda, the village of Belesham, with all its appurtenances, after my decease, for the soul of my husband, and for my children, whether living or dead."

In the flourishing state of this abbey in the time of Leoffin, the fifth abbot, that the monks might be more regularly and constantly supplied with provisions of all kinds, the abbot, with the King's consent and favour, let out many of the abbey lands to tenants, who were obliged to bring in provisions in their course throughout the year, some for three or four days, some for one week, some for two, among which last sort was Belesham.† In A.D. 1370, the monks had no less than ten different manor-houses, castles, or palaces of residence (of which Balsham was one) sufficiently large and commodious for the reception of themselves and their household, to which they usually resorted by turns, and lived with great hospitality,

\* The figures both on this and on the other monument are habited in pontificals, with saints embroidered on their stoles, and have canopies over their heads; also adorned with figures of saints and their emblems.

† One estate in the Isle of Ely was to furnish twenty or thirty thousand eels; another nearer the sea about the same number of herrings; another six weighs of salt; another four weighs of cheese; another 12 skips of wheat and malt; another a certain allowance of wood (at that time the only firing), with eight acres of meadow for pasturing the oxen that drew the wood to the abbey.

according to the custom of those times, chiefly on the produce of their demesnes. In A.D. 1522, this monastery was surrendered to Henry the Eighth, and converted into a cathedral church, to be an episcopal see, with dean and chapter; and in A.D. 1600, divers ancient manors and estates (among them Balsham) were alienated from the said see, and by the then bishop (Hetow), with the consent of the dean and chapter, conveyed to the Queen, who granted the fee farm of this manor, and the advowson of the church at Balsham, by letters patent, to Mr. Thomas Sutton, her Master of the Ordnance at Berwick, by whom they were afterwards presented to his foundation of the Charterhouse in London, and under its patronage they still continue. Mr. Sutton was a great benefactor to the village of Balsham.

Some curious particulars relating to this parish are to be found in Strype's Life of Archbishop Parker, book iv. c. 40—"There grew now a great jealousy of a new sect, resembling either the family of Love or the Libertins, or some such company, newly sprung up in the parts of Cambridge and Essex, and especially in and about Balsham and Strethal, for there was a parcel of people lately discovered that had religious assemblies among themselves; but they were found to be indeed innocent, well-disposed people that met together on holydays, when they were at leisure from their ordinary work, sometimes after dinner and sometimes after supper, only to read and confer the Scriptures, and to inform and confirm one another in their Christian duty, and to edify themselves in the knowledge of God, thinking thereby to spend their time better than others, or themselves before had done, when it was taken up in playing at cards, dice, and tables, or sitting in alehouses. Of this company was the minister of Strethal and several housekeepers in Balsham. But information was made of these men and their meetings; and it was reported of Sharp, parson of Strethal, that he married persons in the fields, and after a new way of his own, different from that in the Book of Common Prayer; and of the rest of them, as if they disliked the Book of Common Prayer, and disowned the Queen's supremacy, and owned a state of perfection in this life—that they disbelieved the resurrection, and that they were for revelations besides the Scriptures; finally, that they held that differences of persons, of meats and apparel, of times and days, were not to be made by the magistrates. Whereupon Dr. Pern, the incumbent of Balsham, probably commissioned by the Ecclesiastical Commission, administered divers interrogatories to them concerning these things, requiring their plain answer thereunto. The which answers I have here subjoined, as worthy some observation, according as they were given in by the said Pern."\*

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\* This Dr. Pern, who was Master of Peterhouse (where he founded two fellowships) and Dean of Ely, left 23s. and 4d. in his will "to buy white herrings in the time of Lent for the poor of Balsham; and 10s. to a learned man that shall preach yearly a sermon at Balsham on Sunday the first week in Lent," whom he desires to get part of the white herrings distributed to the poor "which could say the Lord's Prayer, Articles of Faith, and Ten Commandments, in the English tongue, in such sort as he himself taught them every time he did preach at Balsham."



These answers tend to confirm Strype's account of them; but there is little interest in them. It is curious that Sharp, the parson of Strethal, *makes his mark*.

Near the village terminates one of those extensive dykes which run (parallel to one another) across this part of the country. It begins "at the east side of the Cam, and runs in a straight line by Fenn Ditton, (or rather Ditchton, from the fore-mentioned ditch,) between great Wilbraham and Fulbourn, as far as Balsham. At present, it is commonly called Seven Mile Dyke, because it is seven miles from Newmarket. Formerly it was called Fleam Dyke, that is, flight dyke, as it seems from some remarkable flight at this place. And, according to Henry of Huntingdon, the Danes committed all the barbarities imaginable at Balsham."—*Camden*.

Pieces of ancient armour, coins, &c., have been repeatedly found along the line of this ditch; and there is reason to think that both it and the other remains of Roman or Saxon antiquity in the neighbourhood would repay a more careful examination than they have yet received.

T. C.

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## SACRED POETRY.

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Μεταβαίνωμεν ἐντεῦθεν.

[“LET US DEPART HENCE.”—Joseph. b. iv. 63.]

1.

Is there no sound about our altars heard  
Of gliding forms that long have watch'd in vain  
For slumbering discipline to break her chain,  
And aim the bolt by Theodosius fear'd?  
“Let us depart:—these English souls are sear'd,  
Who, for one grasp of perishable gold,  
Would brave the curse by holy men of old  
Laid on the robbers of the shrines they rear'd,  
Who shout for joy to see the ruffian band  
Come to reform, where ne'er they came to pray,  
E'en where, unbidden, seraphs never trod.—  
Let us depart, and leave th' apostate land  
To meet the rising whirlwind as she may,  
Without her guardian angels and her God.

2. [THE CREED OF ST. ATHANASIOUS.]

“Seek we some realm where virgin souls may pray  
In faith untarnish'd by the sophist's scorn,  
And duly raise on each diviner morn  
The psalm that gathers in one glorious lay  
All chants that e'er from heaven to earth found way:—  
Majestic march! as meet to guide and time  
Man's wandering path in life's ungenial clime,  
As Aaron's trump for the dread ark's array.—

Creed of the saints, and anthem of the blest,  
 And calm-breath'd warning of the kindest love  
 That ever heav'd a wakeful mother's breast,  
 (True love is bold, and gravely dares reprove,)  
 Who knows but myriads owe their endless rest  
 To thy recalling, tempted else to rove?

3. [THE BURIAL SERVICE.]

"And they who grudge th' Omnipotent his praise,  
 What wonder if they grudge the dead his hope?  
 Th' irrev'rent restless eye finds room and scope,  
 E'en by the grave, to wrangle, pry, and gaze.  
 Heaven in its mercy hides, but man displays;  
 Heaven throws a gleam, where they would darken all;  
 A shade, where they, forgetting worm and pall,  
 Sing triumph—they excite, but Heaven allays.  
 Alas, for England's mourners, if denied  
 The soothing tones of Hope, though faint and low,  
 Or swoln up high, with partial tearless pride!  
 Better in silence hide their dead, and go,  
 Than sing a hopeless dirge, or coldly chide  
 The faith that owns release from earthly woe.

4. [LENGTH OF THE PRAYERS.]

"But Faith is cold, and wilful men are strong,  
 And the blithe world, with bells and harness proud,  
 Rides tinkling by, so musical and loud,  
 It drowns th' eternal word, th' angelic song;  
 And one by one the weary listless throng  
 Steals out of church, and leaves the choir unseen  
 Of winged guards to weep, where prayer had been,  
 That souls immortal find that hour too long.  
 Most fatal token of a falling age!  
 Wit ever busy, Learning ever new,  
 Unsleeping Fancy, Eloquence untir'd;—  
 Prayer only dull! The saints and martyrs' page  
 A tedious scroll; the scorn'd and faithful few  
 Left to bewail such beauty undesir'd."

5.

Sons of our mother! such th' indignant strain  
 Might haply strike, this hour, a pastor's ear,  
 Purg'd to discern, for once, th' aerial train  
 Of heavenly centinels yet lingering here;  
 And what if, blending with the chant austere,  
 A soft inviting note attune the close?  
 "We go;—but faithful hearts will find us near,  
 Who cling beside their mother in her woes,  
 Who love the rites that erst their fathers lov'd,  
 Nor tire of David's hymn, and JESUS' prayer:—  
 Their quiet altars, wheresoe'er removed,  
 Shall clear with incense sweet th' unholy air;  
 In persecution safe, in scorn approv'd,  
 Angels, and HE who rules them, will be there."



## SONNET.

Be mindful, ye, who festive halls adorn,  
 And on your quilts indulgently recline,  
 And drink beneath the rose the mellow wine,  
 A trump may blow, to march before the morn !  
 Is he prepared for the canorous horn  
 Who braids his tresses with the flowery twine,  
 And, when the sun is past the level line,  
 Keeps wassail till another day is born ?  
 More limber they, that do their flesh begrudge;  
 More willing part, who tarrying less delight,  
 Nor of the present good too highly judge,  
 But girded are, and shod. The word of might  
 Which bad the captive sons of Rachel trudge,  
 Fell easiest on the tented Rechabite.

A. H.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## THE RAINBOW A PROPHEPIC SIGN.

MIRACLES and prophecy are the usual means by which God has condescended to authenticate his communications with man. By miracles he afforded an immediate and visible assurance of some future event declared by prophecy. Among the chosen people, the dealings of Providence were laid more plainly open to observation ; and the appointed instruments of the Almighty, for bringing about his ordained course of events, had their own faith strengthened, and their credit with others established, by some manifest sign from the finger of God. This was a wise and merciful adaptation to the feelings of human nature ; indeed, it is impossible for us to conceive any other way that would so effectually obviate distrust on the one hand, and incredulity on the other.

After the four hundred years of affliction, at the time prefixed (Gen. xv. 13.), when the children of Israel were to be brought up out of Egypt, and that unpromising charge was laid upon Moses, how natural was the expression of his feelings ! " But, behold, they will not believe me, for they will say, The Lord hath not appeared unto thee," (Exod. iv. 1.) Upon which he was immediately furnished with the miraculous signs of the serpent-rod and the leprous hand, in token to himself and the Israelites of their approaching deliverance. Similar feelings and similar condescension were exhibited in the case of Gideon when commissioned to save Israel from the hands of the Midianites : " Wherewith shall I save Israel ? . . . If now I have

found grace in thy sight, then shew me a sign that thou talkest with me." (Judg. vi. 15.) Then the angel of the Lord put forth his staff and touched the flesh, and there rose up fire out of the rock and consumed it. And when for wise purposes, God determined to raise up Hezekiah, and add fifteen years to his life, that king, with incredulous joy, said unto Isaiah, "What shall be the sign that the Lord will heal me?" (2 Kings, xx. 8.) And Isaiah said, "This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken; and he brought the shadow ten degrees backward by which it had gone down on the dial."

Such instances are numberless in the Bible, and the point to be attended to is that the sign was always something new or miraculous. This method of giving a present sign, as an authenticating token of a future benefit, was observed by God from the earliest times. It was so done in the person of Cain; the Lord shewed a sign unto Cain, in token that no man finding him should kill him, (Gen. iv. 15.)\* This sign was certainly of a miraculous nature, and not an ordinary phenomenon; otherwise it would not have afforded him any more lively satisfaction than God's bare promise. If God had said unto him, I do set my sun in the heavens, and it shall be for a token that no man shall kill thee, what degree of assurance would such a sign have afforded to his desponding mind? Yet, of the same comfortless nature would have been the token of the rainbow to Noah, that the waters should no more become a flood to destroy all flesh, if that phenomenon had been familiar to the antediluvians. If the course of nature was violated to assure Hezekiah of the continuance of his life, is it an improbable supposition that God should do some new thing to convince Noah of his safety in a restored world. It is the remoteness of the transaction and our slight interest in it that reconciles us to the notion that God, at that time, merely appointed the bow as a token of his covenant. But God's dealings are constant, and a thousand years are only as one day in his sight; whilst man's judgment is powerfully influenced by the recentness of events and their importance to himself. If Christ had appointed the bow as a token of the resurrection of the body, and as a sign of the covenant between himself and mankind that he would make their peace with God, could we, in this case, bring ourselves to acquiesce in the sufficiency of such a pledge? But Christ knew better what was in man, and what the earnest longings of our nature required. When, therefore, he was asked—"What sign shewest thou, seeing that thou doest these things? Jesus answered, Destroy this temple, and in three days I will raise it up. He spake of the temple of his body," (John, ii. 18, Matt. xii. 39.) It is not likely, then, that the awful occasion of the deluge, wherein comfort and support were so much needed, should constitute the soli-

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\* Gen. iv. 15, should be rendered "And the Lord gave Cain a sign [i. e. worked some miracle to convince him] that whosoever found him should not kill him."—Parkhurst in voce אֵיט.



tary exception\* to God's usual dealings. Because rain is common and necessary now, we are apt to suppose that it has always been so; except for this bias, I think that no one could consider the bow as a familiar appearance on reading the account of it in Gen. ix. 12—15: "And God said, This is the authenticating token, which I exhibit,† of the covenant between me and you, and every living creature that is with you, for perpetual generations; (13) My bow I exhibit in the cloud, and it shall be for the authenticating token of the covenant between me and the earth. (14) And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; (15) And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." In verse 14, Noah is specially advertised when and where he was to expect its appearance, as concerning some new thing; which notice that there should be rain, but not to the overflowing of a flood, will appear far from needless, when we consider the terror that must have seized on this remnant of a destroyed world, on a repetition of those wondrous and fearful waterdrops, and what unspeakable comfort God's predicted sign in the cloud would afford them: "The bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature."

St. Paul classes Noah among those eminent persons who had exhibited extraordinary instances of faith: "By faith, Noah being warned by God of things not seen as yet, moved with fear, prepared an ark to the saving of his house," (Heb. xi. 7.) We know that, at present, heavy rains will sometimes produce floods, so as to inundate whole districts, and cause great loss of life; now if rains and floods were things not seen as yet, it adds greatly to his faith in building the ark, and in bearing the scoffs of that violent generation. Although the fountains of the great deep were broken up, yet rain seems to have been the principal agent of destruction, as God forewarned Noah: "yet seven days and I will cause it to rain upon the earth forty days and forty nights,‡ and every living substance that I have made will I destroy from off the face of the earth," (vii. 4.) Now, if Noah were commissioned, unless they repented, to threaten that wicked race with the unheard of punishment of a flood from heaven, he would little disturb their godless revelry which they kept up, "eating and drinking, marrying, and giving in marriage, until the day that Noah entered into the ark," (Matt. xxiv. 38.)

Kindred spirits of the present day scoff at Moses for asserting that

\* The sign of God's covenant with Abraham was circumcision, (Gen. xvii. 11,) which, although not miraculous, was certainly new. We now know that the rainbow is the effect of natural causes; yet, were it at that time new, it would have all the effect of a miraculous sign to Noah.

† The usual expression for shewing a sign is here used: אֹתוֹת וּמוֹפְתִים, *didónai σημείον*.

‡ The Hebrew idiom here would be more properly rendered, "I will cause it to rain forty days, that I may destroy, &c.;" also in ix. 13, "My bow I exhibit in the cloud, that it may be for, &c."

God then set his bow in the cloud. The same causes, say they, must ever have produced the same effects; and the rainbow must often have been seen during the sixteen centuries before the flood. Such reasoning is correct enough; but, were the premises to be questioned, they would be rather at a loss to prove the existence of rain in those times, so little analogous to our own. We should never have believed, had it not been revealed to us, that the antediluvians ate no flesh, or that they lived so long; and yet, such a state of the atmosphere, as did not admit of the condensation of vapour into drops of rain, is not more impossible to conceive than such a constitution of the human frame, as did not require flesh for its support, and could stand the wear of a thousand years. If God has asserted that he did, at that time, exhibit his bow in ratification of his covenant, can unbelievers expect that we should give less heed to his sure word than to their unproved assertions? "Yea, let God be true, and every man a liar;" and as long as the Bible is not inconsistent with itself, the difficulty of reconciling it with the objections of its enemies need not cause us any great uneasiness.

The only passage that bears in the least upon the subject is contained in Gen. ii. 4—6; but as the present version of it is very obscure, I shall here offer a new translation and arrangement:—

"Such is the account of the heavens and the earth at their creation,  
In the day that the Lord God made the earth and the heavens.

Now before any shrub of the field was in the earth  
And before any plant of the field sprung up,\*  
Although the Lord God rained not on the earth  
And there was not a man to dress the ground,  
There went up a mist from the earth  
And watered the whole face of the ground."

The first chapter, I conceive, should have been extended beyond the six days of creation, so as to contain the sanctifying of the seventh day to rest, and perhaps to end with the full close—"Such is the account of &c." The second chapter would then return to and amplify certain passages worthy of a particular account, but which would have interrupted the simple narrative of the creation: such are the place of Adam's abode, the naming of the creatures, the different formation of Eve, &c. The meaning of the six lines "Now before any

\* Two not uncommon idioms are here combined in an unusual manner, and on this account seem hitherto to have escaped observation: (1.) טָרַם *before*, as in Josh.

ii. 8—"Now before they had lain down, she went up unto them on the roof." (2.) כָּל, *every*, in a negative sentence, means *any*, as in Exod. xx. 4—"Thou shalt not make to thyself *any* likeness." Gen. iv. 15—"That not *any* finding him should kill him." Gen. iii. 1—"Yea hath God said, Ye shall not eat of *any* tree of the garden!" And Eve's answer suits better hereto. The Hebrew לֹא in this case corresponds exactly with the Latin *quisquam* or *ullus* which are used only in universal negative propositions. Gen. iii. 1—"The serpent was more subtil than *any* beast," animali astutior ullo. The same idiom, οὐ πᾶς, derived from the Septuagint, obtains also in the Greek Testament: "Not *any* flesh shall be saved," (Mark, xiii. 20;) "Not *any* one that saith unto me Lord, Lord," (Matt. vii. 21,) Non intrabit quisquam qui dicat; I Cor. i. 29, Heb. xii. 11, &c.



shrub &c." appears to be simply this: Previously to the existence of any vegetation, although there was neither rain from heaven nor irrigation from man, yet God had provided the necessary supply of moisture by means of the atmosphere affording dew.

W. B. WINNING.

*Keysoe Vicarage, Beds.*

(*To be continued.*)

### THE NAME OF CYRUS.

[Further Remarks.]

*To the Editor of the British Magazine.*

SIR,—In the first volume of the British Magazine, it was observed at some length, that the miraculous fall of Babylon and rise of Cyrus the Great, had been extensively felt and remembered among the Gentiles; that the title of Quirinus, first king, and warlike deity among the Romans, was no other than Cyrus's name, and his legend, the fable of Cyrus's birth and nutrition,—and so forth.

And it was further observed thereupon, that the Greek word *Κυριος*, and all its cognates and derivatives, were introduced into the language subsequently to the wonderful events in question, and can, therefore, be referred with probability to no origin other than the proper name *Κυρος*, *Cyrus*. Those words were distinguished with some care from an earlier word of a similar sound, but not only of a different, but of an essentially opposite import.

The meaning and force of that new Grecian word was, "being arbiter of any question," "having jurisdiction over anything," and so forth;\* corresponding with the Latin idiom, *penes quem* aliquod est; from which ampler sense, the common meaning of *lord* or *king* was deduced. But it is a word essentially kingly, implying the power of him who imposes law obligatory upon free citizens, and not the right of a master over slaves; and was considered peculiarly apt to express the supremacy of God over all beings.

Cyrus is known to be a title of the sun, and the sun is known to have been worshipped by the Pagans under an infinity of names. Some of those names expressed the various attributes which really belong to it as the luminary of nature, and others expressed attributes belonging to God alone, and imputed to it under the false hypothesis of its being a deity of the first order. It followed as a necessary conclusion from the above premises, that the name *Cyrus*, as bestowed upon the deity *Sol Mithras*, was expressive of those precise rights and faculties which the Medo-Grecian words *κυριος*, *κυρος*, *κυριευειν*, &c. denote.

These few words of recapitulation are intended to introduce the following remark. Etymologists of the sounder and better class, and,

\* *Quem penes arbitrium est et jus et norma loquendi*, i. e. *ἔθος κυριον ἐστὶ τῶν ῥησεων*.

among others, the famous Sir William Jones, have been strongly persuaded that the Ancient Persic or Zend language was, in all its affinities, of the same stock or family as the Teutonic. However well or ill-founded that opinion may be, this is true, that the word in question has the same meaning, even to the utmost nicety of idiom, in the early Teutonic, as it had in the Greek of the Post-Cyreian authors. Cyre or Kyre (for both spellings were used) is the Anglo-Saxon for *arbitrium*. "On dæs Abbodes kyre," is "within the Abbot's *jurisdiction*."—Lye, in *vocabulo*. The Saxons and Goths, or North-men, were both equally addicted to war and carnage, and they neither esteemed honourable, nor ever expected to die any death but a violent and bloody one. They believed in certain female deities in whose hands it lay—*penes quas* it was—to determine in each day's turmoil who should survive, and who, by a bloody death, should inherit the heaven of the Scythians. That Paradise of the first-born Cain was ycleped Val-halla, Hall of Slaughter; and the terrible maidens were termed in the Norse dialect, Val-Kyriur, and in the Anglo-Saxon, Wæl-Cyrian, which are to say, the *Arbitresses of Slaughter*. Not in Homeric Greek, for Homer was anterior to Cyrus, and to the words derived from him; but in Greek we should say of them—

————— αἱ κυριαὶ εἰσι  
Ζωῆς καὶ θανάτου —————

It appears to my judgment, that the conformity between these Greek and Teutonic phrases is much too exact and perfect to admit any doubt of their identity. But it is highly improbable that the cruel savages of Scandinavia and Jutland should have borrowed any word from the language of the Greeks who lived after Cyrus. There is, therefore, every reason for concluding that they brought it with them from Asia, and for inferring from thence, as a matter of fact, the same opinion as to the meaning of the Mithriac title *Cyrus*, which I had previously arrived at as a matter of argument.

H.

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ON ROMANS, xii. 20.

*To the Editor of the British Magazine.*

SIR,—In a former number, a correspondent having commented on the Bishop of Chichester's interpretation of Rom. xii. 20, I would solicit, with all due respect to rank and high attainments, the bishop's attention to a mediate point between the most opposed interpretations of the text, where the truth appears to me actually to rest; not, indeed, overlooked by commentators, but never, to my observation, placed exactly in the view which it shall be my endeavour to prove admissible, if not the only just one. Allow me, for this purpose, to set in juxtaposition the common passage, as it stands in Proverbs, and in the Epistle, together with its final clause, as in Proverbs, on the one



hand, and with St. Paul's introduction and short conclusion on the other.

Prov. xxv.

21. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink :

22. For thou shalt heap coals of fire on his head, and the Lord shall reward thee.

Rom. xii.

19. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

21. Be not overcome of evil, but overcome evil with good.

Now, does it not stand in sound reason that, as contained alike in the word of truth, the above common text, together with its adjuncts on each side, must hold, one with another, a perfect agreement and consistency: that is to say, that the act of "heaping coals" must agree with the "overcoming evil with good," and with that, likewise, be one which the Lord may approve and reward. For what purpose does the apostle employ the quotation but to enforce his dissuasion, equally affectionate and solemn, from every deed or thought of vengeance? Yet this he does, according to certain expositions, by instigating an act intentionally malignant, so that under the specious affectation of good, the person whom we may suppose aggrieved, draws down upon the aggressor that vengeance of Heaven, which he is forbidden to encroach upon, overcoming evil by accomplishing the destruction of the aggressor, and then looking for the promised reward of his unhallowed largess. On this view of the subject, and as in the person of those arguers with whom he was once disposed to agree, nothing can be more candid, in my opinion more convincing, than the Bishop's language, or more undeniable than the stated conclusion.

Let us proceed to examine what there is in the metaphor before us so appalling as to seem to militate against 'Christian goodness.\*'

With those 'milder interpreters' who have recourse to the crucible, merely as typifying the desired result, I do not agree in merging the idea of pain. I would grant that the heaping of coals of fire on the head of the adversary denotes pain, but yet no other pain than what the true Christian need have no qualm in producing—the pain of a relenting heart, the pang of awakened generosity acting upon a wounded conscience. Supposing, then, the beneficent procedure successful, the text seems to furnish a triumphant *argumentum ad hominem* † in reply to any disciple of the world's school, who might have urged resentful measures of a very different kind. 'Tell me not of schemes of vengeance: the Christian's retaliation probes the deepest, and the victory it seeks to gain is of all the most complete.' Nor is it necessary, in the explanation of proverbial language, to contemplate the occurrence of that impenetrable hardness of heart against all conciliation or repentance which,

\* The single inverted commas refer to words or expressions which occur in the Bishop of Chichester's sermon.

† For *argumentum ad hominem* see Index to Hey's (Norrisian) Lectures.

however frequent, charity would forbid us in any given instance to take for granted. Thus whilst man in his responsibility fulfils the precept, not from enmity, but from love, (he being, however, an instrument in the hands of a superior ruler,) I have no objection to admit that the heaping coals of fire may 'always' denote 'infliction of punishment from the Almighty.' In the full acknowledgment of God's perpetual providence, be it so. But why, therefore, is it of necessity judicially destructive? why not simply corrective, as the furnace, Deut. iv. 20, Isa. xlviii. 10, Jer. xi. 4; and fire as that of the refiner, Malachi, iii. 10? See also Matt. iii. 11, Mark ix. 49. By whom else, in fact, is the pain of remorse and contrition inflicted upon sinning mortals, whoever may be the ostensible agent, but the invisible Disposer who alone ordereth all things, even to the unruly wills and affections of sinful men? But here we are all "of one mind."

Those who take their exposition from the laboratory might refer, perhaps, with advantage to the verse in Proverbs immediately preceding, as, from its proximity, seeming to indicate a continuation of thought, but surely with still greater advantage to the terrific imagery of Ezekiel, xxii. 18, and following verses, which, though in such vivid colours picturing the Divine wrath, no one would dare interpret as denoting utter extinction (for in the gathering, at Jerusalem, Israel evidently comprises Judah) without a remnant left. Had the "melting of the heart like wax" occupied the place of coals burning on the head, the passage, from the greater triteness of the simile, would scarcely have provoked discussion; yet, reduce both figures to reality, and the sufferer would have little to choose between them. But neither in the case of nation nor of individual would I lose sight of the destructiveness which we naturally attach to the element of fire. Only let it have its proper object, not (at least as far as human volition is concerned) the person of the offender, but the "dross," the inherent evil, the depraved affection. "*Infectum exuratur scelus.*"

If these remarks are just, their application will be extended to other passages, which, though not canonical, are very properly referred to as illustrative. But the 17th and 18th verses of Prov. xxiv., from the manner of his Lordship's appeal to them, require a more particular examination. "Rejoice not when thy enemy falleth, and let not thine heart be glad when he stumbleth, lest the Lord see it and it displease him, and he turn away his wrath from him." The acknowledged difficulty of the latter verse seems to hang upon the particle *lest*, and may, perhaps, be entirely removed by restricting it to one of its common senses, as the only one admissible in the place. The use of it, as of its representatives in different languages, is surely not at all uncommon, when a contingency is denoted of importance to mention, but in nowise produced by any beforementioned act, real or supposed. To say, then, that it is here introductory to any consequence, as of effect from cause, may be found to be a gratuitous assumption. I advise a young friend to remain at home on a certain day *lest* his father be displeased, and something happen which, though not at all depending upon his absence, yet, if then occurring, would cause him mortification too obvious to require stating. The following, then, I would venture



to propose as a paraphrase of the passage—"Rejoice not, &c.," for times may alter; yourself as well as your enemy are in the hands of God; his prosperity may be restored; yours, through the justly incurred displeasure of the Almighty may be removed, and then what will become of your short-lived triumph? *with what shame and confusion of face when you see him shall you then be covered?* That this would be the thought which would instantly occur to Jewish readers, may, I think, be inferred from Micah vii. 10, confirmed by a great variety of other texts with more or less of parallelism, which any concordance may supply, *e. g.* Job viii. 22; Psalm lxxxvi. 17, cxii. 10.

That either King Solomon, or an apostle when he inculcated the best course of action, should suggest, amongst others, 'motives' not exactly the 'best,' considering the very different modes of instruction in which the spirit of truth has condescended to make its appeal to the human heart, may readily be allowed; but that in any instance the same spirit should suggest one essentially, however slightly, corrupt, would imply a contradiction in terms to suppose. And more particularly with regard to the personal character of St. Paul; that under any inducement he should be content to compromise for the reservation of a single corner of the heart, where an evil affection might yet linger, is what I cannot imagine. Would he not think it compromising that universal law of love, which no writer has ever more energetically enforced? Or can we suppose him at variance with James ii. 10? Not only when he is directly exhorting or giving precepts, but when even yielding to a weaker brother, when waving non-essentials, when becoming all things to all men, or when speaking after the manner of men, is not this principle in his own language, "the fulfilling of the law," virtually always avowed, always inculcated, always acted upon? With a mind thus affected, and so strongly evidenced in his writings, I can no more than the self-named *Amathes* conceive 'any qualification' of the Divine precept, which forms the very burden of the paragraph he is writing, under any circumstances compatible.

I am, Sir,

Your grateful reader,

S. S.

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#### VINDICATION OF THE EARLY PARISIAN GREEK PRESS.

*To the Editor of the British Magazine.*

SIR,—Mr. Greswell's view of the Early Parisian Greek Press, in my opinion, makes a most valuable addition to English literature. The press, when it was first applied to Greek and Latin, had an effect, naturally to be expected, but very little attended to—the destruction of the documents which it followed.

The multiplication of the printed copies took away the value of those written ones; and when future editions wanted them, they were many of them no longer to be found; they existed only in the printed copies.

Hence the high value of early editions, and the absolute necessity of a full investigation of the character and circumstances of the persons who superintended these editions. The learned have not been without this aid; but it has hitherto been confined to them, and has been made such a matter of dry detail, that few will make further use of such works than mere books of reference. Mr. Greswell, by mingling the history of the times, which really belongs to the subject, has the high merit of producing a book that will inform and please every reader.

In the "View," however, "of the Greek Parisian Press," there is one point which ought most deeply to interest all—viz., its editions of the Greek Testament. And this concerns not only those who read the received Greek text, but all who accept the authorized version as the Word of God. I was pleased, therefore, at observing so large a portion of Mr. Greswell's work employed in the lives of Robert Estienne and his son Henry; to whom sacred criticism is under such deep obligations; but to whom such a measure of black ingratitude and foul aspersion has been repaid. In this work of unceasing defamation, it is with feelings of deep shame I say it, England has been pre-eminent. The prince of critics, who once dreamt of taking an incomparably higher place in sacred criticism than even that which he obtained in classical, could say (*Phileleutherus Lipsiensis*, xxxii) "The present text was first settled, almost 200 years ago, out of several MSS., by Robert Stephens, a printer and bookseller, at Paris," and in his celebrated letter to Archbishop Wake, April 1716, "After the Complutenses and Erasmus, who had but very ordinary MSS., it has become the property of booksellers. Robert Stephens's edition, set out and regulated by himself alone, is now become the standard. That text stands as if an apostle was his compositor," (p. 232, Burney.) The last and still greater Richard, can talk of "the craft of printer and editor," *Letters to Travis*, p. 56; and again, p. 58, of editors and printers practising, "the tricks of their profession." His *Vindicator*, *Crito Cantabrigiensis*, p. 396, speaks of "the old printer." Bishop Marsh, also, (*Lectures*, vi. p. 106) of the editions of Robert Stephens, "a learned bookseller and printer at Paris." I have no more wish for "a protestant pope" in sacred criticism, than any of these great men. I have no more desire for "Prescription" than Wetsten had, vol. ii. p. 852, 1st ed. p. 166; but I deprecate the wilful rejection of any one of the means of obtaining the true text; and I feel deep obligations to Mr. Greswell for letting the world see "what a printer and editor" was in 1546—1550; by which, perhaps, they may be induced to examine on which side the tricks of trade actually lie; and when I observed Mr. G.'s undertaking, in the contents of his thirteenth chapter, I turned to it in high hopes that his commendation of the Parisian Greek Press would be no longer confined to classical literature, when he so justly says, (*Preface*, p. v.) "Many of its primary productions commend themselves to the learned of our times, as the representatives of MSS. now no longer found." When I was told that we should have the "honesty of Robert vindicated from the imputations of Mr. Porson," I expected to see the fact distinctly



shewn that more than one half of the MSS. out of which "the printer and bookseller" "settled the present text, almost *three* hundred years ago, have never yet been ascertained." Such I distinctly and fearlessly say is the fact; for the story of Stephanus's editions is simply this: Upon his petition to his high-minded patron, Francis I., he was accommodated with the use of fifteen MSS. from the royal library; out of these, and some one private MS., he formed the text of the "O mirificam," of 1546. This stock he nearly doubled while he was preparing for the glory of his life, the folio of 1550; and when the text of that splendid edition had been formed from it, he selected seven of the fifteen royal MSS. and six of the private, numbered 2—14, to give opposing readings to his first volume (the Gospels and the Acts) which together with those of one of the previous editions, No. 1, are given in the inner margin. As a sufficient number of these thirteen MSS. contained the epistles of St. Paul, and the remainder of the third part of the sacred text (the catholic epistles) there was no alteration made in the opposing materials for giving various readings thus far, in the second volume. But in the Revelations (the 4th part of the sacred text) all the thirteen of the first selection failed. A new selection then became necessary, and No. 15 was taken out of the royal MSS., and No 16 out of the private MSS., with the printed edition, to furnish opposing readings to the new text, there. A reading or two was given from each of the two last selected MSS., in the previous part of the work, probably (as I have imagined) to shew that the royal MS., No. 15, contained the whole of this second volume; and that the private one, No. 16, contained the whole New Testament. The original set of MSS. then amounted to little more than half of what were obtained in the whole, for the text of the folio; and exactly half of that set, (viz., eight of the royal MSS.) and about one half of those that were obtained afterwards, together with the Complutensian *print*, made up the set that was taken first and last to oppose the text of the folio in the marginal readings. Such was the theory of a pamphlet entitled "Specimen of an intended publication &c.," namely, that Stephanus had fifteen MSS. from the royal library, but that he had, in all, 16 MSS., "*posterioribus diebus*," for the first edition of 1546; that these were increased, as might naturally be expected, by his keeping his son so long searching the libraries of Italy, to thirty, and more, for the folio; and that a selection was made out of the whole, to furnish opposing readings in the margin. This was so natural in itself—it so perfectly accorded with every fact that had been obtained from every source—it so perfectly corresponded with the internal evidence of the editions themselves, that Crito Cantabrigiensis and the rest of the families of the Critos, had no means of meeting the pamphlet, but by representing its theory to be that Stephanus had only two sets of documents, and that the documents of the one were wholly different from those of the other, one of these sets being for the margin of the folio, the other to furnish the varying text of all the editions. And it was easy for them to knock down this monstrous fiction of their own when they had set it up.

No critical reader can need to be told that the hypothesis which,

by the zeal and ability of Stephanus's enemies, has passed current during the 18th and the 19th century, if not earlier, makes him to have had the opposing documents of the margin for the formation of all his editions, and nothing else. I have never been able to discover any reason for this hypothesis, but that it serves to convict him of the most gross violation of the sacred text. It goes on the assumption that he could not select any documents, printed or manuscript, to oppose the text of his folio of 1550, but what he had used for forming that of the 16mo of 1546. And this involves another assumption, viz.—that he could not have added one single copy to his original stock during those four years. Moreover it carries falsehood upon its face: the very first document of the set selected for the margin was the *newly-printed* Complutensian, whilst that from which the text of the "O mirificam" had been compiled, consisted of 16 *very old written* copies.

Mr. Porson, however, proceeds upon this hypothesis in the heavy charge, which Mr. Gresswell records, p. 328—"Another instance of this management, says our learned professor, may be seen in the preface to the first edition of Robert Stephens's *Nov. Test. Gr.* (anni 1546, in 18mo), where he says, that he has not suffered a letter to be printed, but what the greater part of the better MSS., like so many witnesses, unanimously approved. This boast (adds Mr. Porson) is indeed utterly false, as all critics agree, who have taken any pains in comparing Stephens's editions. They know that Stephens has not observed this rule constantly, because his editions often vary from one another, and his third edition often from all his MSS., even by his own confession." p. 57.

"As all critics agree," says Mr. Porson. Yes; all our modern critics do agree that the solemn profession of Stephanus, of Erasmus, of the Complutensians, of all those who published the old critical editions, shall be "*utterly false.*" They cannot decide precisely what degree of authority is due to each of these editions, in their calculations of evidence for their own texts; so they solve the difficulty by determining to give none to any one. All critics agree that the boast of all the early editors is "*utterly false.*" I do not hesitate to say that the world never saw a more atrocious conspiracy than this; and I did hope that the historian of the early Parisian Greek Press would have enabled me to add—nor a more infamous one. How does he rebut it in the case of Stephanus?

"Now an advocate of Robert's may be permitted to ask in reply, Can it then be fairly deduced, from the above cited words of that preface, that he either boasts, or pledges himself to a resolution never to vary at all in any successive edition from the first? Those words cannot surely be so understood." p. 329.

Can an advocate of Robert content himself with this mere negative? When Robert pledges himself to a resolution "not to give a letter that is not sanctioned by the greater part of his best MSS., did he not pledge himself to vary whensoever the preponderance of his increasing evidence varied in favour of a different reading from that which he gave at first? Might not the advocate have said, with perfect



justice, that in any case except that of old critical editions of the Greek Testament, the simple circumstance that the editions often vary from one another" would have been held to be sufficient proof that the materials from whence they were formed had varied? Yes; the editions themselves say, that the hypothesis of the identity of the materials "is utterly false."

Your's faithfully,

FRANCIS HUYSHE.

Talaton, near Honiton, Feb. 11, 1833.

(To be continued.)

### PROMETHEUS VINCTUS.

To the Editor of the *British Magazine*.

SIR,—An awful responsibility attaches to those who are engaged in the tuition of youth. If the pupil be not at an early age duly imbued with reverence for the Holy Scriptures,—if he be allowed or encouraged to look upon them only as he would upon any merely human production, and not as an inspired work, as the word of GOD, directing him in the way of salvation, and furnishing him with the principles of his faith and practice,—the loss of an immortal soul may be the result of his preceptor's negligence, and severe will be the account demanded at the hands of him who has so unfaithfully discharged his important trust!

I have been led into these reflections by having lately read an edition of the Prometheus of Æschylus, forming part of the "School Classics." I am well aware that to review editions of classical works forms no part of the design of your excellent miscellany; but I conceive the following remarks will not be inconsistent with your plan of supporting the principles of Christian faith and Christian morality in general, no less than the doctrine and discipline of the United Church of England and Ireland in particular.

That many of the fables of pagan mythology are nothing more than perversions of scriptural truth is evident to all who are acquainted with the elaborate works of Grotius, Dickinson, Gale, Bryant, and Ireland. Perhaps in some of these the inclination to trace the resemblance has been occasionally carried too far. These perversions it is advantageous to the pupil to be called upon to deduce, or for the master to point out. But this should be done with that reverence which is due to the truth, and particularly to revealed truth. That this is not the case in the "Prometheus, designed for the use of Schools and Colleges," I now proceed to shew; and am sorry that I have to point out a levity and flippancy in some of the remarks which render the intentions of the writer (to use the mildest term) very equivocal.

Note on ver. 4—"While Vulcan was said by some to be the son of Juno alone, there were certain *ἀστέιοι*, οἱ μὴ τῆς Ἥρας μόνης υἱὸν αὐτὸν ποιῶντες, ἀλλὰ ὁμοῦ μὲν Ἥρας καὶ Διὸς, πλὴν ἀπὸ κλεψιγαμίας, ὅτε φίλους λήθοντε τοκῆας εἰς εὐνήν ἐφοίτων: a solution similar to that which

has been given by some who deny the divinity of Christ." And in the Additions, p. 128, "To the instances of Vulcan and Typho, both said to be born of Juno alone, may be added the tradition respecting Servius Tullius and Ancus Martius, the former of whom, says Seneca, had no father,—the latter, no mother. In like manner, Melchisedec is said to be ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, in Heb. vii. 3."

Ver. 258, "The truth is, we have here a lacuna, arising from another act of pious fraud on the part of a person anxious to conceal the fact, that Prometheus did, before Christ, tell man not to think of his death, by teaching him the existence of another and a better world."

Ver. 295, "And, he might have added, as the gates of heaven possessed, when they opened, of their own accord, to let a deity pass through, as sung respectively by Homer, *Il. E. 749*, and David, 'Lift up your heads, ye everlasting doors, and the King of Glory shall come in;' and as the sea was said to part, of its own accord, when Neptune, *Il. N. 29*, or Moses, wished to pass through it."

Ver. 367, "Places struck by lightning were considered holy, and consecrated by the sacrifice of a young ram. Such probably was the spot chosen by Abraham for the sacrifice of Isaac."

Ver. 608, "At the very first appearance of Io, Prometheus gives a proof of his miraculous powers by mentioning, not only the father of Io, whose name she had not stated, but also a part of the story relating to Juno's hatred, which Io had not even indirectly hinted at. In like manner Christ gave a proof of his superhuman power, when he told the woman, whom he had never seen before, how often she had been married."

Ver. 874, "Ἐπαφῶν, *touching*. This was a religious and medical act. Hence persons are confirmed by the imposition of the hands of a bishop, and people touched by a king as a cure for the evil."

Ver. 902. "Ἐλελεῦ. This, like the *Allelu-jah*, is generally the shout of joy; here of pain."

Ver. 959, "For thus the three rulers of things above, round, and under the earth, the Trinity in Unity of the Pagan creed, are threatened with destruction at the appearance of a future Redeemer."

Ver. 1057, "This account of Prometheus going down to hell, and rising again, bears a remarkable resemblance of the descent of Christ into hell; an event, which, as it is nowhere mentioned in gospel history, is a subject, as Butler observes, of extreme obscurity to Christians."

I make no comment on these extracts. I merely ask, whether the book that contains them is fit to be admitted into any seminary of sound learning and religious education?

I am, Sir,

Your obedient servant,

January 21, 1833.

T. E.



## FIAT JUSTITIA.

To the Editor of the British Magazine.

SIR,—You have often admitted into your Magazine extracts from the writings of Dissenters; it remains to be seen whether you will admit a Dissenter's direct communication.

I request the insertion of this letter as an act of justice. The manner in which you treat it will shew whether *your* "notions of justice" are "exactly like those of other people."

In an article on Dissenting Journals, published in your Magazine for January, you notice the works of a Dissenter who has, you say, lately been publishing *several* pamphlets, under the name of *Fiat Justitia*; you accuse him of having "unhesitatingly stated that *Socinianism was common among the clergy*;" and you add, that "when pressed for proof, he does not venture to say that he ever knew a Socinian clergyman, but tells us of a nameless M.P. who has heard of such things, but says that he has only heard of them, and knows nothing about them!" Well may you add, "this is Christian and candid indeed."

Now, will you allow me to ask, 1. What pamphlets has *Fiat Justitia* published? I have seen *two*,—the first a letter to Mr. Noel, and the second, "Two Letters" in reply to criticisms upon the former one; but as you state there are *several*, and as I have been unable to find any statement, in either of the two I have mentioned, which at all amounts to any thing like an unhesitating assertion that Socinianism is *common among the clergy*, I am induced to think that you must have attributed to *Fiat Justitia* some publication of which he is perfectly innocent. It would certainly be unchristian and uncandid, without further proof, to accuse you either of invention, or of wilful or careless misrepresentation.

2. As the following quotation from *Fiat Justitia's* letters is so directly opposed to your statement, that he makes insinuations *only* upon hearsay evidence, I can only hope that it escaped your notice. It would neither be Christian nor candid to suspect that you purposely omitted it:—

"This statement seemed to me to be warranted by my knowledge of books published by clergymen, in which Socinian and Arian errors were insinuated or avowed; and by my recollection of individuals who had been known to hold those errors, one of whom I particularly remembered as having been, while he lived, not only a professed Socinian, but an annual subscriber to a Socinian association."

3. Allow me to remind you, that *Fiat Justitia's* pamphlets are not unprovoked attacks upon the church, but simply appeals to certain parties "clamorous about their consciences," founded on facts which are notorious enough to all who have even a tolerable acquaintance with books and men.

To affect ignorance of these things cannot serve the church of England; to be angry with those who bring them forward, is neither wise nor courteous; to attempt evasion or denial, is neither candid nor

Christian. Truth is not the exclusive possession of any sect or party. Fiat Justitia has fearlessly and faithfully animadverted on the practices of his own party, and in so doing he has acted wisely in his generation. The best friends of the church of England are those who will go and do likewise.

I am, Sir, yours, &c.

A DISSENTER.\*

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\* There can, of course, be no doubt from what quarter this letter comes. The kind and charitable tone in which it is written does peculiar honour to the writer. With respect to its contents, the Editor would only say, that having read a Letter to Mr. Noel, a Reply to a Churchman, and a Reply to a Dissenter,—all by Fiat Justitia,—he had forgotten or overlooked the *important* fact, that the last two were published together, and therefore spoke of *several* tracts, when, in compliance with that strict accuracy required of him, he should have said *three*, *two* being published together. Next, as to the charge of overstating what Fiat Justitia says about Socinianism in the church—F. J. calls on Mr. Noel, if he would act in consistence with his determination to leave the Bible Society because there are Socinians in it, to leave the church for the same reason. The terms in which Fiat Justitia speaks are these, among others (p. 13), “You are a minister of what is usually denominated the Church of England” (the phrase is worth notice); “by being so, I mean to affirm that you are associated with Socinians, and acknowledge them as brethren, in a way which far more deserves your attention than your union with them in the Bible Society.” (p. 14) “There are such (Socinians) among its members; and, what is worse, among its ministers too. You are associated with these men as functionaries and fellow workers together in the same body,” &c. “So long as you continue in the church, you, by that act, sanction their Socinianism; you do what you can to support and substantiate their ministerial pretensions,” &c. “Why do you not come out of it? Why do you not flee from a confederacy with those that are disloyal to your Lord,” &c. Unquestionably these expressions (and there are many more of exactly the same strength) do not, when an artful disputant turns round on those who complain of them, enable the complainant to say that the disputant has said that half or one-fourth of the clergy are Socinians. But no two honest men will probably differ as to the effect which such expressions would have, and were meant to have. Did they mean to convey only the impression that there may be *half a dozen covert* Socinians among the ten or twelve thousand ministers of the church of England? Afterwards, too, one finds this very scrupulous and exact gentleman protesting that his conscience would not allow him to go into the church of England, as he should be compelled to acknowledge, as ministers of God, “*hundreds* of others who are utterly ignorant of the gospel, or who habitually pervert it, and whose influence on the piety of the people is like a blight and a curse.” So that Fiat Justitia, notwithstanding his extreme mildness, and meekness, and candour, *can* speak in tolerably general language, and in what we “of the usually denominated church of England” should call *rather* strong terms. Altogether, however, let it be said that Fiat Justitia writes far more like a gentleman, and with more power than any one whose works the Editor has happened to see on that side of the question. But, still, he is to be viewed with extreme suspicion. The pamphlets are worth reading, as shewing the feelings of persons extremely dissatisfied with dissent, and yet hating the church. He tells the Evangelical clergy that their professions of catholic love to the dissenters are viewed with distrust by the dissenters. He wishes all the Evangelical clergy to secede in a body; is very angry that the church is so *schismatical* as not to admit all ministers to preach in her pulpits; and hints that, in *his* opinion, a division of church property among all sects would be good. By the way, one who is so very desirous of exactness, should not have perverted an opponent’s words so utterly as to make him say he should not object to a Socinian *joining in prayer* with him, when he really said that he should not object if a Socinian would join in *his* prayer.



## ON THE PURITANS.

*To the Editor of the British Magazine.*

SIR,—The general tone adopted by the historians who write in favour of the Puritans is evidently assumed with an intention to induce us to understand that the breach between them and the church, which avowedly commenced on the subject of ecclesiastical habits, might have been easily made up in the first instance by a little moderation and concession (I speak as a churchman) on one part, and this appears to be the view which Lord Henley and his supporters take of the subject now, judging from the following paragraph in his letter to the King, prefixed to the later editions of his Plan of Church Reform:—"My heart's desire, therefore, and prayer to God for Israel is, that those stumbling blocks which now keep so large a body of our countrymen out of the pale of the church, should be deeply, impartially, and patiently considered—considered by the fit and proper tribunal—in the spirit of prayer, in the spirit of Christian love, of peace, of charity, and of conciliation. After such a consideration and revision, and without making one unrighteous or unscriptural concession, the church will no longer number as opponents, or as strangers, men like Howe, Owen, Baxter, Calamy, Doddridge, Watts, Henry, Hall.\* Such men are the salt of the earth. No system can be entirely safe which excludes them from its bosom." Approving, as I do, most highly the temper with which this paragraph is written; believing the noble author of the "Plan of Church Reform" to be influenced by truly Christian motives, and deeming it most certainly unwise for the Church of England to persevere in keeping out of her fold any who might be brought within it if such could be effected "without making one unrighteous or unscriptural concession," I have of late been seriously considering what were originally the points of difference between ourselves and the puritans. To know what these were I have been reading their own historian, Neale, who if he be, as has been asserted, most prejudiced on the side of the seceders, may be at least supposed to speak faithfully their opinions on the subject. I find this account given of them in the commencement of the year 1567, the first year of their avowed non-conformity, which, with your permission, I will transcribe for the benefit of such of your readers as may not lately have been perusing this portion of our history. Having in one chapter† made this avowal, "Had the use of habits and a few ceremonies been left discretionary, both ministers and people had been easy, but it was compelling these things by law, as they told the archbishop, that made them separate," (a tolerable candid avowal, by the way, of the spirit of insubordination by which they

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\* In this list, at first, appeared the names of Lardner and Law; in later editions they have been omitted. Whatever credit we may give to Lord Henley for his good intentions, we cannot but deprecate the haste with which Lardner was admitted to be an evangelical Christian, and Law a dissenter.

† Parson's Edition, vol. i. ch. 4.

were actuated when they could not submit to things indifferent because they were enforced by law,) in the very next chapter he proceeds with a statement somewhat at variance with such an assertion:—"Though all the puritans of these times would have remained within the church might they have been indulged in the habits and a few ceremonies, yet they were far from being satisfied with the hierarchy. They had other objections besides those to which they were deprived, and which they laboured incessantly to remove. First, they complained of the bishops affecting to be thought a superior order, and claiming the sole right of ordination, and of ecclesiastical discipline. They disliked the temporal dignities annexed to their office, and their engaging in secular employments, as tending to exalt them too much above their brethren, and not so agreeable to their characters of ministers of Christ, nor consistent with the due discharge of their spiritual function. Secondly, they excepted to the titles and offices of archdeacons, deans, chapters, and other officials belonging to the cathedrals, as having no foundation in scripture. Thirdly, they complained of the exorbitant power and jurisdiction of the bishops and their chancellors in their spiritual courts, as derived from the canon law of the pope, and not from the word of God, or the statute law of the land. They complained of their fining, imprisoning, depriving, and putting men to excessive charges for small offences, and that the highest censures, such as excommunication and absolution, were in the hands of laymen, and not in the spiritual officers of the church. Fourthly, they lamented the want of a godly discipline, and were uneasy at the promiscuous and general access of all persons to the Lord's table. The church being described in her articles as a congregation of faithful persons, they thought it necessary that a power should be lodged somewhere to inquire into the qualifications of such as desired to be of her communion. Fifthly, though they did not dispute the lawfulness of set forms of prayer, provided a due liberty was allowed for prayers of their own, before and after sermon, yet they disliked some things in the public liturgy,—as the frequent repetition of the Lord's prayer, the interruption of the prayers by the frequent responses of the people, which, in some places, seem little better than vain repetitions, and are practised in no other protestant church in the world. They excepted to some passages in the offices of marriage and burial, &c., which they unwillingly complied with; as in the office of marriage, "with my body I thee worship," and in the office of burial, "in sure and certain hope of the resurrection to eternal life," to be pronounced over the worst of men, unless in a very few excepted cases. Sixthly, they disliked the reading the apocryphal books in the church, and though they did not disapprove the homilies, they thought that no man ought to be ordained a minister in the church who was incapable of preaching. One of their greatest complaints, therefore, throughout the course of this reign, was, that there were so many dumb ministers, pluralists, and non-residents, and that the presentations to benefices were in the hands of the queen, bishops, or lay patrons, when they ought to arise from the election of the people. Seventhly, they disapproved of the observation of sundry of the



church festivals and holidays. 'We have no example,' say they, 'in the Old or New Testament of any days appointed in commemoration of saints; and to observe the fast in Lent of Friday and Saturday, &c., is unlawful and superstitious. Eighthly, they disallowed of the cathedral mode of worship, of singing their prayers, and chanting the psalms, which the ecclesiastical commissioners, in Edward the Sixth's time, advised the laying aside; nor did they approve of musical instruments, which were not in use in the church for above 1200 years after Christ.\*

"Finally, they scrupled conformity to certain rites and ceremonies which were enjoined by the rubric, or the Queen's injunctions." These he enumerates as—First, the sign of the cross in baptism. Secondly, the use of godfathers and godmothers, other than the parents of the children, and to their answering in the name of the child, and not in their own. Thirdly, to confirming children, and to a part of the office. Fourthly, to the kneeling at the sacrament of the Lord's Supper. Fifthly, to the bowing at the name of Jesus. Sixthly, to the ring in marriage; and Seventhly, to the wearing the surplice. "There was no difference," he proceeds to say, "in points of doctrine between the puritans and conformists." Thus, then, it appears that while the dissenters are endeavouring to throw blame on the church for being the cause, by her want of timely concession respecting some few things which they themselves admit to have been trifling, of their secession from her, there were, after the first demand had been conceded to them, no less than eight other questions, subdivided into many parts, to be settled, and when these had been yielded there would have been, and still is, another, by the confession of their own historian; and all the while "*there was no difference in points of doctrine;*" for thus he continues:—"So that if we had [add] but one article more, we have the chief heads of the controversy between the church of England and the protestant dissenters, at this day, and that is, the natural right that every man has to judge for himself, and make profession of that religion he apprehends most agreeable to the truth, as far as it does not affect the peace and safety of the government he lives under, without being determined by the prejudices of education, the laws of the civil magistrate, or the decrees of churches, councils, or synods," or, in other words, the entire abolition of a church establishment; and whatever Lord Henley, and other conscientious reformers, may think, with nothing else will the dissenters be satisfied, which they, by their concessions, will only the better enable them to effect. For the spirit of alteration is a very progressive one, and from the conduct of our state-radicals, who, having obtained all they asked for, are still clamouring for more, those who are wise may easily perceive what will be the conduct of the church radicals.

I remain, Sir,

Your faithful servant,

OBSERVATOR.

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\* Is this the history of the sixteenth or of the nineteenth century?

CLERICAL SUBSCRIBERS TO CHARITIES.

To the Editor of the British Magazine.

REV. SIR,—The numbers of lay and clerical subscribers to our various religious Societies, connected with the church of England, may suggest matter of serious reflection. The subject has been alluded to in some previous numbers of your Magazine, and I am anxious to contribute a small addition to the facts, which may be made useful, perhaps by you and others, in subsequent discussions.

I have looked through the Reports, 1st, of the Society for Promoting Christian Knowledge, 1832; 2ndly, of the Society for Propagating the Gospel in Foreign Parts, 1831; 3rdly, the twentieth of the National Society; 4thly, of the Incorporated Clergy Orphan Society, for 1830; and 5thly, of the Incorporated Society for Promoting the Enlargement, Building, &c., of Churches, for 1830. I have not any later Reports of these two last mentioned societies.

As I have not in every case proved the amounts, there may possibly be a chance error; but there can be none which will be of any moment, or can in any way affect the proportion of members. They may, however, be quite correct.

1. The Society for Promoting Christian Knowledge. The list of Subscribers, from p. 1 to 80 inclusive, contains—

	Males.		Ladies.	Total.
Clergy.....	6430	}	11280 +	2726* = 14006
Lay.....	4850			

Majority of Clergy 1580

It is stated in the Report, that the present number of members is about 15,000. The preceding analysis does not include remittances from Collections, and Sale of Books, p. 90; nor Donations, pp. 92, 93; nor Parochial Collections, nor Legacies, nor additional Subscribers to specific funds. As a matter of curiosity, I send you an alphabetical abstract of the Subscribers.

													Total.		
Males .....	{	A†	B	C	D	E	F	G	H	I	J	K	L	}	11280
		350	1300	966	510	254	395	580	999	61	265	204	512		
		M	N	O	P	Q	R	S	T	U	V	W	Y		
		731	184	127	754	5	496	950	471	24	106	981	55		
Females...	{	A†	B	C	D	E	F	G	H	I	J	K	L	}	2726
		89	277	257	135	59	87	124	227	12	47	53	139		
		M	N	O	P	Q	R	S	T	U	V	W	Y		
		188	39	21	174	2	133	260	123	8	19	233	15		
		14006													

\* As the wives, daughters, and sisters of the clergy, constitute a great part of the female subscribers, it might be nearly correct to divide 2726 into two portions bearing to each other the same proportion as the lay and clerical numbers. Thus

	Clerical.		Lay.	Total.
Males.....	6430	+	4850	= 11280
Females.....	1527	+	1199	= 2726
	7957	+	6049	= 14006
	6049			
	1908			

So that, on the whole, the clerical subscribers to this Society would exceed in number those of the laity, by 1908.

† Including Royal Family, &c.



2. In the Society for the Propagation of the Gospel, I have experienced a little more difficulty. I have gone through the District and Diocesan Societies, and have reckoned the numbers of separate *subscriptions and donations*, and not always according to *individual persons*. A subscriber, therefore, to more than one Society or Association may be reckoned in each; but this I conceive to be right. All who have not a *Rev<sup>d</sup>*. before their names, all "Anonymous," or from a "Friend," &c., have been included among the laity. "Donations and Collections," as printed under this head (pp. \*38 and \*39), and Collections when noticed among the Subscriptions, have not, however, been taken into the account.

PARENT SOCIETY.

	Clerical.	Lay.	Female.	Total.
Report, 1831. Incorporated Members .....	236	+ 88	... 0	= 324
Contributing and Associated	609	+ 314	+ 198	= 1121
	845	+ 402	+ 198	= 1445
Deduct Lay .....	402			
Majority of Clergy ...	443			

DIOCESES OF	Cler.	Lay.	Females.	Total.
Canterbury	104+	48+	55=	207
York .....	114+	80+	54=	248
London .....	102+	213+	128=	443
Durham ...	111+	60+	13=	184
Winchester	249+	243+	145=	637
Bangor .....	31+	6+	5=	42
Bath & Wells	126+	71+	88=	285
Bristol .....	189+	74+	55=	318
Chester .....	151+	139+	53=	333
Chichester...	100+	44+	27=	171
Ely .....	144+	60+	18=	222
Exeter .....	189+	102+	71=	362
Gloucester...	59+	16+	34=	109
Hereford ...	42+	7+	11=	60
Lichfield & } Coventry }	164+	130+	59=	353
Lincoln .....	229+	145+	62=	436
Llandaff.....	101+	67+	14=	182
Norwich ...	58+	17+	14=	89
Oxford .....	133+	62+	24=	219
Peterboro'...	118+	57+	20=	195
Rochester ...	69+	77+	29=	175
St. Asaph ...	85+	80+	32=	207
St. David's...	86+	30+	6=	122
Salisbury ...	118+	50+	22=	190
Worcester...	58+	25+	14=	97
Clergy	2930+	1903+	1053=	5886
Lay	1903			

Maj. of Clergy 1027

DIOCESES OF	Cler.	Lay.	Fem.	Total.
Cashel .....	25+	7+	1=	33
Limerick .....	26+	7+	3=	36
Ardfert & Aghadoe	37+	2+	3=	42
	88+	16+	7=	111
	16			
Majority of Clergy	72			
Calcutta & Madras	41+	199+	13=	243
	41			
Majority of Laity	158			
Major. of Clergy	443+	1027+	72=	1542
Deduct Majority of Laity, abroad...	158			
Total Majority of Clergy...	1384			

SHORT ABSTRACT.

	Cler.	Lay.	Females.	Total.
Parent Soc. .	845+	402+	198=	1445
25 Diocesans	2930+	1903+	1053=	5886
Irish .....	88+	16+	7=	111
Foreign(Cal.)	41+	199+	3=	243
	3904+	2520+	1261=	7685
Deduct Lay	2520			
Clerical Maj.	1384			

If the proportion of *Clerical* Females were added, this majority would be greatly increased.

3. National Society. The Subscribers are not so numerous; and this is more especially a lay society, inasmuch as the lay poor almost exclusively enjoy the great benefits of its operations.

	Cler.	Lay.	Females.	Total.
Annual Subscriptions, 1831,	346 +	277 +	90 =	713
Donations .....	628 +	1035 +	218 =	1881*
	<u>974 +</u>	<u>1312 +</u>	<u>308 =</u>	<u>2594</u>

“Collections,” “Literals,” “Anonymous,” “Friends,” which are rather numerous, are reckoned among the laity. The clergy have a majority of regular subscribers (69), but the lay donations are much more numerous (407).

4. The Incorporated Clergy Orphan Society, 1830. The following comprehends the general “list of the Governors and Benefactors” only, from p. 41 to 66 inclusive. The colleges and corporations are also excluded.

Cler.	Lay.	Females.	Total.
651 +	478 +	435 =	1564
<u>478</u>			

Majority of Clergy ... 173, besides the proportion of females.†

5. Church Building Society, 1830. In this Society, I have included the donations from the colleges‡ amongst the clergy; but collections, &c., amongst the laity.

	Cler.	Lay.	Females.	Total.
Annual Subscribers.....	114 +	66 +	19 =	199
Donations.....	1075 +	931 +	284 =	2290
	<u>1189 +</u>	<u>997 +</u>	<u>303 =</u>	<u>2489</u>

The majority of the clergy is in annual subscriptions, 48; and in donations, 144; without reckoning the females.

Some DISTRICT SOCIETIES are appended. They seem not very correctly reported, but the following is an Abstract. “Anonymous,” “a Friend,” &c., among the laity.

\* All the Donations from the commencement are, I believe, here included.

† The Diocesan Society for the Sons of the Clergy in Durham, for the year 1830, was as follows:—

	Cler.	Lay.	Females.	Total.
Stockton and Darlington.....	55 +	18 +	3 =	76
Chester and Easington.....	75 +	27 +	8 =	110
Newcastle and Gateshead.....	15 +	66 +	14 =	95
Northumberland, South of Coquet...	65 +	64 +	10 =	139
Ditto           North of Coquet...	46 +	80 +	23 =	149
Total .....	<u>256 +</u>	<u>255 +</u>	<u>58 =</u>	<u>569</u>

‡ I regret that I did not, in the beginning, perceive the benefit of going in some certain rule with respect to “collections,” and the subscriptions and donations from corporate bodies, “Anonymous,” “Friends,” &c.



	ANNUAL SUBSCRIBERS.				DONATIONS.				
	Cler.	Lay.	Fem.	Total S.	Cler.	Lay.	Fem.	Total Don.	Gen. Total.
Canterbury .....	78	+ 108	+ 52	= 238	19	+ 27	+ 11	= 57	= 295
Exeter .....	135	+ 41	+ 18	= 194	123	+ 90	+ 25	= 238	= 432
Lichfield .....	42	+ 20	+ 11	= 73	...	...	...	...	= 73
Chester-le-Street* ...	7	+ 3	... 0	= 10	...	...	...	...	= 10
Oxford.....	28	+ 10	+ 2	= 40	49	+ 15	... 0	= 64	= 104
Bristol.....	26	+ 16	+ 3	= 45	28	+ 56	+ 5	= 89	= 134
Liverpool, &c.....	34	+ 16	+ 13	= 63	34	+ 22	+ 20	= 76	= 139
Seven Oaks.....	4	+ 2	... 0	= 6	8	+ 24	+ 19	= 51	= 57
Stow .....	...	...	...	...	10	...	...	...	= 10
	354	+ 216	+ 99	= 669	271	+ 234	+ 80	= 585	= 1254
Add Donations...	271	+ 234	+ 80	= 585					
	625	+ 450	+ 179	= 1254					
Deduct Lay .....	450								

Majority of Clergy... 175; viz., 138 Subscribers, and 37 Donations.

## GENERAL ABSTRACT.

	Cler.	Lay.	Females.	Total.	
1. Society for Promoting Chris- tian Knowledge .....	6430	+ 4850	+ 2726	= 14006	Subscrip.
2. Society for Propagating the Gospel, (Parent).....	845	+ 402	+ 198	= 1445	Don. & Sub.
District & Diocesan, &c...	3059	+ 2118	+ 1063	= 6240	Ditto.
3. National Society .....	974	+ 1312	+ 308	= 2594	Ditto.
Durham Diocesan .....	61	+ 7	+ 3	= 71	Subscrip.
4. Clergy Orphan Society (Parent)	651	+ 478	+ 435	= 1564	Sub. & Don.
Durham Diocesan .....	256	+ 255	+ 58	= 569	Ditto.
5. Church Building Soc. (Parent)	1189	+ 997	+ 303	= 2489	Ditto.
Districts (imperfect) .....	625	+ 450	+ 179	= 1254	Ditto.
Ditto Durham (deduct- ing 7 clergy & 3 laity) }	62	+ 15	+ 2	= 79	Ditto.
	14152	+ 10884	+ 5275	= 30311	
Deduct Laity &c.....	10884				

Total or Gen. Majority of Clergy 3268, without adding the proportion of females, which would make the number as nearly as much more. If the Collections &c. were added, the majority would be still larger.

I can scarcely hope that the above abstracts will, at present, be very attractive, but as they are strong and stubborn facts, I submit them to your consideration, and shall be amply rewarded for my trouble, if they shall, in any one instance, remove a single prejudice against the clergy; who, though generally so poor and so few in number, besides incessant labour and collections, personally contribute to the General and Local Societies for advancing the temporal and eternal interests of the people, very nearly a-third more than all the laity of the empire.

I am, Rev. Sir,

With great respect,

Durham, Jan. 22nd.

R. W. B.

\* The account of the Durham Diocesan Society, on the 1st of January, 1830, was—

Cler.	Lay.	Fem.	Total.
69	+ 18	+ 2	= 89
18			

Majority of Clergy... 51

## WEEKLY LECTURES.

*To the Editor of the British Magazine.*

SIR,—Will you permit me, through the medium of your publication, to ascertain the sentiments of some of my elder and more experienced brethren in the ministry, with respect to a *service*, which, although I cannot find it enjoined in either the canons or rubrics of our church, has, nevertheless, been adopted by many of her clergy—I mean a *weekly lecture in a school room or private house*.

The mode I have almost always observed to be adopted on such occasions is as follows:—The clergyman gives out an hymn, repeating two lines at a time—then prays extemporaneously—then gives an exposition of a chapter, or a portion of one, or not unfrequently *preaches*—the sermon differing in no respect from that delivered on the sabbath, either in arrangement or application—afterwards, he gives out an hymn as before, and concludes with extemporaneous prayer.

Now, Sir, this is precisely the form of service adopted by the dissenters and methodists; and, consequently, whenever clergymen can conform to *their* mode of worship, and become, in fact, *dissenters themselves*, it is no longer matter of surprise, that such services should be generally, if not always, well attended by those who yet are never seen within the doors of our churches or chapels, and who appear not a little elated at the conversions made to their own systems among our clergy, and of course will honour by *their patronage!* any departure from the forms of our incomparable liturgy.

There is another evil, in my opinion, attendant upon this mode of instruction, and one of a much more serious nature, viz.—that they not unfrequently are substituted, in the estimation and *the practice* of a large portion among the poorer classes of our congregations, for attendance upon Divine worship on the sabbath day—thus tending to create a breach of God's commandment (already, alas! too prevalent), as well as to cherish an indolence of disposition so observable among that portion of our hearers, and especially when such lectures are held in the vicinity of their own dwellings, and at a distance from the parish church. That this is the case, I have had frequent opportunities of ascertaining in Ireland as well as here, and not a little have these evils been increased by the zeal of some of my brethren in the ministry asserting that “this *school room!* is none other but the house of God,” or, “*this KITCHEN (!)* the gate of Heaven.”

Now, Sir, in zeal to be made the honoured instrument in bringing souls to the Redeemer, I shall yield to none; and I care not how I spend or am spent in the service of my blessed Master. That an explanation of a portion of God's Holy Word to the adult members of our congregations during the week is necessary, I willingly allow—nay, I deem it *absolutely requisite*. But *the mode* in which such information should be communicated *consistently* with the *discipline* and the *formularies* of our church is the point on which I desire to be informed; particularly when the daily occupations of the inhabitants, and their distance from the church, render an attendance there at



a weekly service impossible, and the instruction must necessarily be given either in a school room or private dwelling. Brief as has been my ministerial career, every succeeding day brings fresh conviction to my mind that the formularies of our scriptural church, to which as I have most willingly and conscientiously subscribed, and from which I shall, with the blessing of God, never depart, are the best appointed mode for communicating religious information to our people, as well as those which I do believe God will most honour. Still, as I am but young in the ministry, I would intreat, in some of the succeeding numbers of your Magazine, the matured opinion of some of the fathers of our church upon this subject, so important to the welfare of souls, as well as to the maintenance of the true religion which has been established among us.\*

I remain, Sir,  
Your constant reader,  
W. G.

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#### ON SUNDAY SCHOOLS.

*To the Editor of the British Magazine.*

MR. EDITOR,—Many may be led to exertion, in a way of which they have not previously thought, by learning the details of successful efforts elsewhere. It is with a belief that somewhat of the kind may be the result, that I send you the following statement for insertion in your Magazine, if you think fit.

In the curacy to which I am attached, there are four small hamlets lying at distances varying from five to two miles from the church. In two of these there were week-day schools previously to the year 1829, but in none Sunday-schools. In that year my attention was drawn strongly towards them through an approaching confirmation. I became wishful for the establishment of a Sunday-school in each, but scarcely knew in what way the desire could be accomplished, as there were no resident Protestant gentry near any, save one. Still I was stimulated to make the exertion by an active person in the cause of schools; and he and I went into the different hamlets in succession, learnt who were the most likely persons to be interested in such a cause, spoke with them, combating all fears of failure, and pressing for a trial. They successively fell into our suggestions; notice was given of a public meeting in each, at which the principal inhabitants were *personally* invited to attend. There the advantages and plans of gratuitous Sunday-schools were explained,—well-disposed persons were solicited to give in their names for teachers, and the inhabitants at large to contribute some pecuniary assistance for the purchase of requisites. In one place, I remember, when we arrived at the hour

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\* The Editor hopes that this subject may be well discussed. But as many will probably express their opinions, may he respectfully request them to *compress* as far as they conveniently can?

which had been appointed for the public meeting, no one seemed forthcoming. We supposed they could not be moved in the matter, as they had been generally luke-warm in our previous individual conversations with them. Still my friend would not be daunted; he went successively into the different houses, and soon a full meeting was collected, and then the matter agreed upon, and a school established. The results of these exertions may be gathered from the following reports rendered by the superintendants, and read before our respected Diocesan, at his visitation last summer. I should premise that the schools have been carried on at a very slight expense—4*l.* or 5*l.* each per annum; as all the conductors have given their services, and rooms for the teaching have always been provided rent free.

The superintendant of the Stodday school reports, "that since its formation, the teachers, with himself, have afforded Christian instruction to 87 scholars, of whom only three have left without their approval. They have sold from the schools, 5 Bibles, 11 Testaments, 38 Prayer books. Fifty-four of the religious tracts on the Society for Promoting Christian Knowledge list have been given amongst the scholars, as prizes. There are at present 38 scholars in regular attendance, taught by seven gratuitous teachers. The teachers in this and the other schools divide themselves into two sets, and so give their services alternate Sundays."

The superintendant of the Scotforth school reports, "there are at present in attendance at that school, 54 scholars, and 6 gratuitous teachers. A number of the same religious books have been distributed here, in the way of prizes, as in the Stodday school, but he has to lament that a great backwardness has existed towards purchasing any Bibles or Prayer books."

In Quernmoor, eight teachers give their services, and afford instruction to 75 regular scholars. The superintendant is able to say, "that no scholars had left the school, since its formation, without the sanction of the teachers or their parents. Forty scholars have received instruction, and left for satisfactory reasons,—such as going to place out of the township, and the like. Twelve Bibles, 40 Testaments, 60 Prayer-books, with several other small religious treatises, have been sold from the school. Many books, such as Burkitt's Help and Guide, Davy's Village Conversations on the Liturgy and Offices, have been distributed among the scholars, as rewards for attention and good conduct. The teachers have divided the neighbourhood into districts, for the purpose of attaching and keeping to the school the surrounding children, and of lending religious books in the several houses."

In the Glasson school, the superintendant reports, "there were at present 60 scholars, who are instructed by himself and three gratuitous teachers, occasionally assisted by two other well-disposed neighbours. Sixty Testaments have been purchased from the school, and many small books given among the scholars, as prizes."

To all these schools, lending libraries have been recently attached. These were paid for out of a fund which was raised through a bazaar, held about a year back, in behalf of these institutions. By the same means, assisted with a grant of 20*l.* from the National Society, a sub-



stantial school and school-house have been built in Stodday, where no school previously existed. The same are now building in Glasson, the expenses of which are to be defrayed from the Bazaar fund, assisted by a grant of 35*l.* from the National Society, and by local subscriptions.

The Sunday-schools have continued to flourish from their first establishment; and I must remark, that it appears to me considerably owing to an expository lecture given in each of them every fortnight. In a previous cure of mine, the same was attempted, and two Sunday-schools founded in the out-lying hamlets; but there they certainly languished, though as great, if not greater, attention was paid to them, with the exception of the expository lecture. The method of the lecture is, that the clergyman attends at a given hour, (generally seven in the evening,) the teachers, elder scholars, and all other neighbours, who are disposed to be present, are collected; a psalm is sung; then he says the Lord's Prayer and one or two applicable collects, after which he proceeds in exposition of whatever book of the Bible may be at that period under review; this is carried on for about half an hour, when the lecture is concluded by another psalm and prayer.\* The fruits of these efforts have been, that out of a population of 1901 persons, (the number of the inhabitants of the several widely scattered townships,) there are now 227 young persons receiving Christian instruction every Sunday, and 27 employed in giving it; and that the religious tone of the several neighbourhoods is raised, as is shewn by a greatly increased attendance at church, and a considerable check to swearing and other ungodly habits. It should be also mentioned, that among the teachers and elder scholars are some most delightful specimens of meek and unostentatious piety.

Should this statement be of any use in stimulating others to exertion, from observing the way in which it has pleased the Father of our Lord Jesus Christ to prosper it, in this case I shall be truly thankful. The real name of the places is given, which is considered sufficient to authenticate the account; and as the publication of my own name would serve no real end, that I am aware of, I would subscribe myself under a title I rejoice to bear, and under which I have before written to you, on the Burial Service, and remain, Mr. Editor,

Yours, respectfully,

A CHURCHMAN.

#### ON TEMPERANCE SOCIETIES.

*To the Editor of the British Magazine.*

SIR,—As your correspondent, "A. P. P.," in the last Number of the British Magazine, from having formed incorrect notions respecting the principles and basis on which Temperance Societies have been established, is led to "regard them with feelings of shame and fear"—

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\* This practice appears to be wholly irregular. It is collecting a congregation (not the school children only) in an unlicensed house, and preaching, without even the use of the Liturgy.—Ed.

shame, at the triumph of "human pride" over "Christian faith,"—and "fear for the members of these societies," on account of their delusively "fancying themselves nearer heaven, by forsaking certain vices" from worldly motives, you will oblige me by inserting these few remarks in reply, provided no abler champion steps forward in their behalf. It appears to your correspondent, "that the Temperance Societies afford a great and fearful triumph to the enemy of mankind, assisting him to further that species of assault against religion," whereby he would persuade men that the world would be as well, or better than it is, without "any aid from Christianity," &c. &c. Now, if the one grand object of Satan be to people hell as thickly as possible with lost souls, and if intemperance has contributed, directly or indirectly, to extend his dominions in a much greater degree than any other engine at his command, and if the temperance societies have gained greater conquests over this besotting demon than (with sorrow be it spoken) even our fair religion has made, I confess I cannot see that they will afford any triumph to the enemy of mankind. That the arch fiend is awake, and restless, and wise in his generation, and plotting, and finesseing, and undermining (in any way, and as far as he can) the religion of Christ, we have daily proof. Still, if "*the serpent be more subtle than any beast of the field,*" he will not further the very plan which the Holy Ghost points out for man's security." "*Be sober, be vigilant; because your adversary, the Devil . . . walketh about, seeking whom he may devour.*" Of a truth this would be "*Satan casting out Satan.*" These remarks, however, will not satisfy your correspondent; he will not, nor ought he to cease to regard these societies with feelings of shame and fear, till he is more correctly informed as to the motives on which members enter them; and I hope to prove that these motives (for individual exceptions no society is answerable) are neither "human pride" nor "absence of faith." This I will attempt to shew in a short and imperfect sketch of the origin and principles of temperance societies. The Christian community unhappily consists of two parties—those who obey, and those who *obey not the gospel*. We have, in truth, ample reason to bewail the low estate of Christian faith in this land, when we contemplate the multitudes who "*name the name of Christ,*" and yet "*depart not from iniquity.*" Now, by far the largest class of those who resist the loving commands of their Saviour, are the votaries of Intemperance. I need not stop to prove the excess to which drinking\* is carried (especially since the country has been deluged with the pernicious contents of the beer-shops), nor the infatuating tendency it has of making its victims dead to religion, and the consequent demand for some *decisive and extraordinary* measure to arrest its progress. This has been felt by all who are sensible of the evil. And as the poison Πολλὰς ψυχὰς Ἀΐδι ΠΡΟΐαψεν, God be thanked that an antidote has been provided, which has proved eminently successful wherever it has been applied,—

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\* This is abundantly manifest from an article in the "Saturday Magazine," No. xxxiv. p. 13. on Drunkenness. q. v.



an antidote which I conscientiously believe to have been specially provided against the workings of the prince of this world ; for the very simplicity, and apparent inadequacy, of the remedy to the end proposed, furnish evidence to me, that it was sent from heaven ; for it could “ *not do the works which it has done, except God were with it.*” The remedy is this : An association\* of persons agree to give up altogether ardent spirits, except for medicinal purposes, and to be moderate in the use of any fermented liquors. The nucleus thus formed has *rapidly* enlarged ; and why ? certainly not because it assists Satan in any “ species of assault against religion,” nor because it has disdained “ any aid from Christianity ;” but for the very opposite reasons. I have attended several meetings held for the purpose of forming auxiliary temperance societies in my neighbourhood ; and the course pursued in every instance has been this : Our hearers were reminded how God, in every age, has set His mark against intemperance ; how many evils have been produced by it ; how many curses have been pronounced against it ; and especially how Christ and his apostles have warned men against drunkenness, as being a deadly enemy to that mortifying the lusts of the flesh, that purity of heart, and that spirituality of affections, which alone can qualify us, through the merits of the Saviour, for inheriting the promises. - This is the rock on which these societies have been built.† Secondary, and not unworthy motives, have been also adduced to recommend them ; such as the blessings of health, of an united and happy family, &c. But, I repeat, in every instance admonitions were given, that men should subscribe their names to the constitution, from the desire of following their Saviour, and from a spirit of self-denial ; and that, distrusting their own strength, they should rely on the aid of God’s Holy Spirit. Now, to shew how these societies act (*and can be proved to have acted*), I will state a case : Here is a man “ chained and bound” by a besetting sin, which separates between him and his Maker. If, in his sober moments, his conscience is uneasy, these calls from heaven only produce disquietude in his soul ; to remove which, as Solomon says, he “ *seeks it yet again.*” At times he resolves, by a determined effort, to rid himself of his hard master ; but, because there is no hearty repentance for the past, nor any prayer for God’s help for the future, he soon relapses. If this one great obstacle *could* but be removed,—if these rough places *could* but be made plain,—there might be hope of his retracing his steps to the strait gate and the narrow way. He is induced to become a member of a temperance society ; the words of eternal life, which fell dead on his ears when “ *the whole head was sick, and the whole heart faint,*” make now some impression ; ‡ his

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\* It has been suggested to me, that Christianity *was* a general virtue society, according to Pliny, who says, “ They bound themselves by an oath with an obligation of not committing any wickedness.”

† The correspondence in the “ British and Foreign Temperance Herald” corroborates this statement *passim*.

‡ I extract the following from the Report of the general meeting of the British and Foreign Temperance Society, held in May last, at which five bishops were

temporal interests (especially if he is a poor man) improve with his spiritual; he gradually acquires that peace of mind which sin denies; and he becomes at least a sober and respectable member of society, if not a renewed Christian.

But we are asked for scriptural grounds to prove that we are right, or at least that those who gainsay the temperance societies are wrong. I would first instance the blessing pronounced by the Almighty on the temperate Rechabites; and may not the servants of Christ join, without sin, in renouncing that which the children of Jonadab were approved of in forswearing? But St. Paul has laid down some rules applicable to this subject; let us profit by the spirit of them. "*It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.*" And, "*If meat make my brother to offend, I will eat no flesh, while the world standeth, lest I make my brother to offend.*" And may not Christians in these days, when drunkenness is at once the ulcer of our nation, and the scandal of our religion; when (not to insist on the millions it has ruined in Christian countries) it is the vice which is thrown in our teeth by the heathen nations in the east, which we would proselytise; when the same ship that deposits the missionary among benighted savages, contaminates them at the same time by the drunken riotings of its so-named Christian crew. Thus fulfilling too literally our Saviour's words, "*I am not come to bring peace, but a sword.*" May not, I say, Christians, in pity and in love for their brethren, say also with the Apostle, "*If strong drink make my brother to offend, I will take no strong drink so long as the world standeth, lest I make my brother to offend?*" Surely here "*a great door and an effectual is opened;*" and "*to him that knoweth to do good, and doeth it not, to him it is sin.*" What would St. Paul have done in this case?

I will not trespass further on your pages than to state, that I am wholly unknown and unconnected with those who preside over the interests of the temperance societies; that I neither became a member myself, nor attempted to induce others in my parish to do so, till I was thoroughly convinced, *by facts*, of their utility; and that the good which I have witnessed effected by them, in a small scale in my own village (where 80 out of a population of 400 have become members), makes me daily to rejoice in so valuable an auxiliary to our religion.\*

I am, Sir, your faithful and humble servant,

A WILTSHIRE CURATE.

W—h, Feb. 7, 1833.

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present: "In many instances, to which the committee refer with peculiar satisfaction, persons unaccustomed to any observance of the duties of religion, having been induced to join the temperance society, have at first become thoughtful hearers, and ultimately joyful and sincere receivers of Christian truth."

\* Various correspondents have written on this subject. From the letter of one, G. P. H., the following (containing the *argument*) is an extract:—

"My view of the subject, which I am desirous of conveying to your readers, is this,—that the man who, by his vicious habits, is beyond the reach, for the present, of the high and constraining motives of religion, may, by inferior considerations, but to him the more powerful, be led to abstain from the haunts of drunkenness, and to put himself within the influence of the means of repentance. And are these considerations to be undervalued or despised because merely outward reformation may



## ON BUILDING CHURCHES.

*To the Editor of the British Magazine.*

SIR,—The mass of valuable matter which, from time to time, you have brought forward in your Magazine in evidence of the present efficiency of the church establishment is now becoming an aggregate of much importance. Not a little has been said of impediments to the provision of church room within our communion. As regards patronage, recent enactments have removed some of the difficulties; but I am inclined to think that the facility with which, in favourable circumstances, church accommodation may be provided under the old regulations (still allowed to operate) has not been generally known, or it would not be perpetually asserted that whilst every opportunity of “lengthening their cords” is granted to the dissenters, nothing but obstacles to such extension are presented by the regulations of the church. The particulars that I have to relate of the erection of a church, five or six years ago, in the parish in which I reside, will leave it difficult to point out with what greater facility a building of an equally permanent character could be erected and endowed without the pale of the National Church. Slighter or unendowed edifices we covet not. One of the hamlets in the parish referred to, of which the total population exceeds 2000, contains about 600 inhabitants, and was thought to need a more extended provision of church room than the mother edifice afforded. It was determined in the spring of 1827 that a building capable of containing 500 persons should be erected, five-sixths of the sittings to be free. The estimate was 1260*l.*, and the whole was completed without exceeding it by more than 30*l.* or 40*l.* The patronage was a matter that gave no trouble, being suffered to take its appropriate course, and to vest in the noble patron, the chief landed proprietor in the parish. His liberality, in conjunction with minor contributions, together with a grant of 200*l.* from the Society for Enlarging Churches, and a parish rate of 4*d.* in the pound, defrayed the whole expense. The church was begun on the 4th of June, and, though very substantially built, was in such progress on the 21st of November in the same year, that, having been endowed by the patron with 5*l.* a year in land, it was then consecrated. By a grant from the Governors of Queen Anne’s Bounty of 800*l.* consequent on this endowment, and by their further aid in meeting the patron’s benefac-

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induce self-complacency, or a false ground of hope? To take the lowest ground, I may say, that if the drunkard forsakes his vicious habit, he may perhaps be saved; but if he continues in his sinful course, he is nearly sure to ruin his soul. He certainly is not “nearer heaven” with respect to his justification before God; for we are “justified *freely* by his grace, through the redemption that is in Christ Jesus.” But the whole tenor of holy scripture warrants the assertion, that he who ceases to do evil, is in the way to learn to do well. (See Isaiah lv.) I am aware, that in this passage of scripture, the motive urged is of the highest kind—the salvation of the soul; but it appears to me, that the way of the sinner’s return, is by first forsaking his wicked ways. It is very true that man cannot do good of himself; but, in the attempt, God imparts the power, as our Lord did to the man with the withered hand.”

tions, together with the pew rents, which yield about 30*l.* per annum, the yearly value of the living now reaches almost 150*l.*

It is freely acknowledged that in the erection of this church, nothing was wanting as regarded either adequacy of means or harmony of view. These cannot be supplied by legislative enactments if any are contemplated; but it is not too much to presume that circumstances equally favourable with those of the parish in question exist in many other places where a church would long since have been erected, had the fact been known that an edifice containing 500 persons could, as in the present instance, be projected, built, endowed, and consecrated within ten months, and a living of 150*l.* per annum be constructed within half that number of years. I ought further to add, that the church of which I write, at the end of nearly five years, is often filled almost to overflowing; and that the Church Commissioners, though the building was not erected under the provisions of their act, have, in the exercise of the powers vested in them, consulted the future spiritual interests of the inhabitants by assigning for ever to the minister the cure of souls.

I am, Sir,

Your very obedient servant,

W. H.

#### ON BUILDING GLEBE HOUSES ON SMALL LIVINGS.

*To the Editor of the British Magazine.*

SIR,—When reading the *British Magazine* for the month of October, I was particularly interested by the extract from the Bishop of Gloucester's Charge, where he so feelingly deplores the want of parsonage houses in numerous parishes in which the living does not amount to 150*l.* per annum, and laments this above all "because it is difficult to discover any means by which this unhappy deficiency may be speedily and effectually removed." Now I do not presume to have discovered such means; still a plan has suggested itself to me that may perhaps be worth consideration; should it appear visionary, I am sure you will excuse my drawing your attention to it, in consideration of the only motives by which I can be influenced. Great may seem the difficulty of carrying it into effect; but great indeed is the evil it is intended to lessen, if not entirely remedy; and though it is an evil unhappily not confined to the diocese of Gloucester, yet I know of no prelate more capable, or who would be more likely to set at nought "labour and pains," and give effect to the plan, should it, on meeting his eye, appear feasible, than the Bishop of Gloucester himself. I would premise that there are in his lordship's diocese, and in every other, livings from 150*l.* to under 250*l.*, to which Gilbert's act would not apply, and to those for the present would I limit the plan, which is this: (through the recommendation of the ecclesiastical commission) to enable the incumbents of such livings to borrow under the Gilbert act the sum of 500*l.*, instead of the sum being limited as it is at present to the amount of two years' income, on the condition of his guaranteeing the forthcoming of



300*l.* more; and surely this sum might be raised by the aid of subscriptions from the patron, more wealthy neighbouring clergymen and others, and the governors of Queen Anne's bounty; thus a sum would be supplied exceeding by 50*l.* the money expending in completing or nearly completing Grove Parsonage House, (see Brit. Mag. for Oct. p. 185.) On this 500*l.*, 3 per cent. interest should be charged, which seems but reasonable, since at present on a good mortgage scarcely more than 4 per cent. can be obtained; and 4 per cent. was intended as a *bounty* when the legal rate of interest was 5*l.*; add to this the repayment of 3 per cent. principal, making on the whole 30*l.* for the 500*l.*; but this payment, differing from the present mode, should be *annually* continued, the surplus of interest being added to the principal paid off till the whole sum was redeemed, which would be the case in 24 or even 23 years, as may be seen from the calculations below.\*

At the end of the 23rd year there remains therefore only 12*l.* 5*s.* 4*d.*, which may be paid off optionally then or at the end of the next year, with 7*s.* 6*d.* interest. The circumstance that the term of 3, or at the most 4 years longer, is required to refund the sum borrowed than under the present system is surely not worth a moment's consideration when put in competition with what is so devoutly to be wished by every one (who is not indifferent to the diffusion of religious truth—the strengthening, by getting rid of what appears a blemish in, our established church—and convincing the gainsayers), viz.—the procuring a permanent residence for the minister of the gospel where his ministry is to be exercised. It may perhaps be thought that 30*l.* per annum is a large sum deducted from such small livings as those to which the proposed plan is applicable; but where can a clergyman procure a fit residence for a less sum; or one in which he may not be subject either to the caprice or extortion of a landlord? Be it remembered also, that the deduction (besides being considerably less for many of the first years than what would now be the case under Gilbert's act), comparatively speaking, can be but temporary. And now, Sir, should the above plan meet the ideas of those who may be enabled to carry it into effect, or should it suggest a hint for one likely to be more efficacious, it would be a source of gratification to

A SUFFOLK RECTOR.

January 26th, 1833.

	Principal Returned.			Principal Remaining.			Total Principal redeemed.			
	£	s.	d.	£.	£	s.	d.	£.	s.	d.
* At the close of the 1st year, interest (paid on 500 <i>l.</i> )	15	0	0	15				485	0	0
2nd year, ditto (on 485 <i>l.</i> 0 <i>s.</i> 0 <i>d.</i> )	14	11	0	15+	0	9+	0	469	11	0
3rd year, ditto (on 469 11 0 )	14	1	5	15+	0	18	7	453	12	5
11th year, ditto (on 327 8 3 )	9	16	6	15+	5	3	6	307	4	9
12th year, ditto (on 307 4 9 )	9	4	2	15+	5	15	10	286	8	4
22nd year, ditto (on 68 19 10 )	2	0	10	15+	12	19	2	41	0	8
23rd year, ditto (on 41 0 8 )	1	4	8	15+	13	15	4	12	5	4

† Surplus of interest.

## NOTICES AND REVIEWS.

*Discourses*, by W. E. Channing. London: Kennett. 1833. 8vo. pp. 274.

It is a great comfort to a magazine reviewer when the work of a person of established reputation is put before him, for it is a cruel task to be obliged to give, or rather to attempt to give, in a few lines, a notion of the style, views, and abilities of a writer. The name of Channing is so well known as to make it quite unnecessary to speak of anything but the volume before us, which has all the excellencies and defects of its author. The first sermon (in two parts), extending to eighty-eight pages, is an able summary of the Evidences for Christianity, shewing that the notion of a Revelation is consistent with all our notions of God; and then pointing out the strength of the evidence of the Christian revelation, and refuting (though without specially noticing them) many common errors; as, for example, the notion that the evidence is wearing out—that there is no proof of the genuineness of the gospel—that Christianity was merely a clever compliance with the spirit of the age, &c. &c. There are, indeed, some parts to which one cannot at all assent. It is true, for example, as Dr. C. says, that Christianity was not intended to erect a spiritual domination; but it is very weak and unworthy of Dr. C. to see no better proof of this than the (false) assertion that it orders no ministry. Its ordering a ministry is perfectly consistent with its not tolerating that its ministers should usurp dominion. This sermon too is disgraced by its Introduction, which is a mean homage to the loud demand for abuse of all that is, a common-place tirade against priests and priestcraft, and the abomination of abusing infidels instead of treating them kindly. It is curious to find Dr. C. doing precisely what he abuses priests so unmercifully for. He says, that undoubtedly a bad life does lead men to reject Christianity, but that if he saw a man living morally, and yet rejecting Christianity, he would not accuse him of doing so from a bad life. Really Dr. C. must know perfectly well that priests say not one word more. They, like him, judge no *particular* case, but, like him, they assert generally that immorality disposes the heart to reject the pure doctrines of the gospel. The second sermon, on the Character of Christ, is in one respect excellent. The Rationalist contends that our Lord was always *accommodating* himself to the character of the times; and Dr. C. has very ably shewn how completely one characteristic of his ministry was his entire opposition to all prevailing feelings and opinions. But what are Dr. C.'s real opinions of our Lord? He talks of *his oneness with God*, of his *power in heaven*, of listening to a *Being such as never before or since spoke in human language*, of his being *clothed with divine power*, of his having a *consciousness of more than human greatness*, and of *unrivalled and divine glories*, of his *reigning in heaven*, of *God the Father having purposed our recovery from sin and death*, and for *this end instituted the agency and mediation of his Son*, of his proffering the Holy Spirit to all who strive, &c. Yet he denies (as one would expect from his profession of faith) the doctrine of the Trinity,—allowing, however, that it can be proved by detached texts. What are his opinions? It is quite below him, by the way, to refer to 1 John, v. 9, as the text on which the doctrine mainly rests. He must know better. He *asserts* (and nothing more) that the doctrine is *against* the consent of scripture, quoting (as he accuses his adversaries of doing) two or three detached texts on his side. Fifty Trinitarians, as learned and powerful as Dr. C., have asserted exactly the contrary. Of what use then are his assertions?

The fourth discourse is a good deal like St. Simonianism. Christianity has not yet done its work. A new principle must be revealed to man—a new revelation made; for the old bonds of society still exist—instinct, interest, force. This new principle is to be established on the ruin of the pernicious principles



in church and state which have so long divided men into the abject many and the self-exalting few. The new principle is to be the discovery of something great in human nature. Then there will be a real brotherhood, and love will be everything. Dr. C. sees in the revolutionary spirit (as he himself calls it) clear indications of the approach of this era of perfection! To be sure he expects sad irregularities in the development of this principle (a few millions of throats cut, for example); but that, he says, is the case with all great principles; and his comfort is, that it is quite clear that all old institutions are to be subverted. These are delightful doctrines for the pulpit; but when a preacher will thus bow down before the idol of the day, he will have, no doubt, a name and a popularity—*which will not last*.

This review has exceeded all limits, and must here conclude.

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*The New Testament, with a Commentary, consisting of short Lectures, for the Daily use of Families.* By the Rev. C. Girdlestone, M.A., Vicar of Sedgley. Vol. I., Part II. St. Luke and St. John. Oxford: Rivingtons, 1833. 8vo. pp. 360.

MR. GIRDLESTONE deserves the best thanks of heads of families for this work. It is better adapted than any in the reviewer's knowledge for its particular purpose; and many a head of a family, whose business or duties call him much from his own house, and thus prevent him from *preparing* himself duly for giving Christian instruction to his household, will feel the advantage of this work. It is not exactly a commentary, but a series of very short lectures, in an earnest, practical, and affectionate style, on the leading topic of the passage of scripture prefixed to each lecture. The same faults as were observed in the first volume may be found in this, *i. e.* the occasional (though not very frequent) use of hard words, and a strange love of inversion in the sentences.

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*A Harmony of the Four Gospels in the English authorized version, arranged according to Greswell's Harmonia Evangelica, with References to the same.* By R. Mimpriss. London: S. Low. 1833. 8vo. pp. 351.

MR. GRESWELL'S admirable Harmony is unquestionably the best and most convenient and useful ever published, and, by his permission, the author of this English Harmony has adopted his arrangements and referred to his very learned and able dissertations. Great pains have been taken in these respects to render this work useful. The author has introduced many of the original words in parentheses to shew where our English translators have varied in their rendering of the same word in different gospels, or where the words in parallel passages differ. Altogether it is a very excellent and useful work. It appears to be intended as a companion to a chart; but it will be found very valuable as a separate publication.

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*Letters from Sussex Emigrants, &c., &c.* Petworth, and London: Longman and Co. 1833. 8vo. pp. 103.

THIS is a collection of letters from the large party sent out by Lord Egremont's munificence. Every precaution was taken by the friends at home to satisfy themselves of the genuineness of the letters. The emigrants were between 7 and 800 in number; and there are letters here given from twenty-eight of them. The Preface states that the committee which managed the emigration has taken pains to see *all* the letters, and has not yet seen one in which the writer *regrets* the step he has taken, but very many which say the contrary. This is consequently a very important volume, and should be widely circulated. It contains much useful information besides the letters.

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*Seven Sermons preached during the Cholera.* By the Rev. C. Girdlestone. London: Rivingtons. 1833. pp. 108.

THE narrative prefix to these Sermons, concerning the Cholera in the Sedgley

district, and the exertions made to devise checks and remedies, and to use the visitation for spiritual purposes, is full of interest. Only two of Mr. Leigh of Bilston's letters are given. But not one should have been omitted. They were most affecting and valuable. The account of the spiritual effects produced by this awful visitation up to the present time are very satisfactory. It is to be hoped they will be lasting. The sermons themselves are, like most of Mr. Girdlestone's, very useful and valuable.

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*Letters of the late Rev. Irwine Whitty, Rector of Golden.* Oxford: Parker.

THEY who wish to see the picture of a true Christian and faithful pastor, and a model in all the domestic and social relations of life, and to profit by the reflexions of such a man, should read this little volume, which, besides Mr. Whitty's letters and reflexions, contains a memoir of him, drawn up with excellent taste and feeling. The picture set before us of this admirable man's devotion to his calling, his piety shewn forth in domestic affliction, his patience under difficulties and privations, his resistance to all endeavours to take him from his parish, even when his health required it, because he thought his people were suffering, is most affecting. Such a man was Irwine Whitty. But he was an Irish protestant clergyman, and the *earthly* reward of his labours and devotion was, that he was barbarously murdered in mid-day, as he returned from a charitable visit to a sick bed, by some of the miserable people, deluded, by demagogues and popish priests, into a belief that this is the proper treatment of such wretches as protestant clergy. There are persons who laugh loud, it seems, at hearing of Irish clergy being shot at, after having submitted patiently to the loss of their professional income, and given half their private means to found charitable institutions in their parishes, and much louder at finding that this shooting frightens their wives. To such persons this book will be sport. To men of a different heart, while such a detail must bring deep and bitter regret, it brings consolation too, by shewing that he who was thus inhumanly murdered in his earthly country, looked for a better country, even an heavenly, and that he has, of a surety, obtained the fruit of his Christian faith and holiness.

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*The Church Defended, in two discourses recently preached at St. George's, Birmingham.* By the Rev. John Garbett, M.A., Rector of that parish. London: Hatchard. 12mo. pp. 46.

MR. GARBETT has drawn together exceedingly well, and in a very proper tone, the answers to the common objections to establishments, and has judiciously reminded his hearers, that all the great names among the elder dissenters were warm advocates for establishments, and that the most eminent among them have borne witness to the truth of our articles, and the beauty and excellence of our liturgy. This tract, which is small and cheap, should be circulated. There is one argument not so likely as the rest to carry conviction—viz., that from the state of the church triumphant, as portrayed in prophecy—which Mr. G. would consult the usefulness of his book by altering.

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*The Young Christian's Guide to Confirmation, in familiar lectures.* By the Rev. W. T. Myers, A. M., Curate of Eltham. London: Roake and Varty. 12mo. pp. 400.

THIS volume appears to be sound in doctrine, earnest in tone, and likely to be useful both to the faith and practice of such young persons as shall be induced to read it.

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*Young Christian's Sunday Evenings.* 2 parts. London: 1833.

THESE are conversations between a mother and child on the Bible, and appear to contain very sound and right views, and, as the reviewer is told by



persons more capable of judging, than himself, in a style likely to be intelligible to young children, and liked by them. The first part goes through the Pentateuch, containing a conversation on each great event; and the second part through the rest of the Old Testament, in a similar manner.

*Whychcott of St. John's.* 2 vols. London: Wilson. 1833.

It is quite out of the way of the *British Magazine* to notice a collection of papers containing tales not on religious subjects or matters connected with the moral improvement of the people. But this is noticed as a phenomenon, for it contains a paper strongly in favour of the church, and reprobates the falsehoods vented against it. It is passing strange to find this in a work courting popularity. The book is clever, and the author has a great deal of comic power. Two of his *University Stories* are told with much humour; but real names should not be introduced.

*Two Sermons Preached before the University of Oxford.* By the Rev. W. Sibthorpe Cole. Dover: 1833. 8vo.

MR. COLE presses very strongly the advantage of some practical knowledge of the pastoral duties before taking charge of a parish, and shews very fully his own accurate perception of their extent. He very modestly abstains from adding any plan of his own for effecting this, leaving it to the wisdom of the university to devise such a plan. But is it possible to do so?

*A Sermon, Preached at the Visitation of the Lord Bishop of Chester.* By the Rev. A. Campbell. London: 1832. 8vo.

MR. CAMPBELL, with great good sense and good feeling, avoids the question of Church Reform, and presses with great force and truth on the clergy the necessity of personal exertion and personal excellence as the best safeguard of the Church.

*Essays Designed to afford Christian Encouragement and Consolation.* By John Sheppard. London: Whitaker and Co. 1833. 12mo. pp. 368.

THERE is an originality of thought, a piety, a humbleness of mind, a catholic spirit, a degree of reading and observation in every one of Mr. Sheppard's works, on which too high praise cannot be bestowed. He fully maintains this character in the volume at the head of this article. Its object is to cheer men of humble and anxious minds, under the dejection caused by doubt as to the genuineness of their faith, as well as to administer comfort under the more common afflictions of life. There are some phrases (perhaps they may imply some views, but this is far from certain) in which the writer cannot quite agree with Mr. Sheppard. But he sympathizes with him warmly throughout in the general tenour of his work, and feels confident that his earlier essays, as *virtually* warning men against presumption, by holding up the picture of the doubts and fears of sincere Christians, will be eminently useful. Mr. Sheppard is a dissenter, and yet the writer is not at all inclined to say, *Talis cum sit utinam noster esset*. On the contrary, his earnest wish for the dissenters (as being the best wish for the Church) is that not their laymen, but even their ministers in general, had Mr. Sheppard's power, knowledge, and spirit.

*Fulton and Knight's Pronouncing Dictionary of the English Language, greatly improved.* Edinburgh: Stirling and Co.; and Whitaker and Co., London. 1833.

THIS seems to be an excellent dictionary, and far more simple in its method of marking pronunciation than the older works on the subject. It is small, cheap, and contains a table of scripture names, and another of classical names properly accented.

## REMARKS ON WORKS ON CHURCH REFORM.\*

A FEARFUL storm of pamphlets on Church Reform has been spreading itself (and havoc with it) over the land. There is one, however, with much good sense and feeling in it, by the Rev. F. Massingberd, of which a friend of the writer of this paper will give a short account. Then there is one by a gentleman named Stephenson, who says he was once member for Westbury. This gentleman has contrived (what is not very easy) to engage the writer's sympathies in favour of Lord Henley, by the vulgar tone of his sneers, and laboured attempts at scoffing at Lord Henley's *saintly* notions, &c. &c. This gentleman is quite one of the servile herd of imitators. He does little more than out-herod Lord Henley in his plans, reduce all the bishops and clergy still lower, and strongly urges what he insinuates that Lord Henley only hypocritically hints at. His deep knowledge of church matters and of literature is displayed very frequently, and especially in one note in which he says "How many eminent men have adorned and illustrated the Scotch Church—*Robertson, Reid, &c. &c.*" The fullness of the list is peculiarly striking.

Then "One of the priesthood" has written a pamphlet praising Lord Henley very much, but suggesting that *all private patronage must be done away*, and placed in the hands of the bishops, and an allowance made in compensation to the patrons, out of the church revenues—so admirably adequate as they are to their present purpose. The bishop is to be assisted by a council of his chapter, various regulations for which are laid down; but the main one is, that no one is to have a stall till he is *fifty-six*. Of all ages under the sun, why the learned author has fixed on fifty-six, it is not easy to guess, unless he thinks that seven years' run of a stall, up to a man's grand climacteric, is a fair allowance.

Then "a Churchman" has been remarking on Lord Henley and Dr. Burton. This gentleman suggests *diocesan* boards to manage the seized chapter and bishop's property, instead of the *general* one, &c. &c. Has this writer any authority for hinting that Lord Henley's Letter to the King was published with the permission, if not the sanction of the King? Mr. Stephenson, by the way, mentions that a plan noticed last year in this Magazine was actually completed, and that one hundred members of the House of Commons actually did petition the chancellor not to give the bishops the disposal of the small livings!

But all these gentlemen are entirely *Dii minorum gentium* to Dr. Arnold.

Dr. Arnold, after stating very pleasingly both the beauty of a system which snatches something from the gripe of self and gives it to the common good, and the advantages of an established church, and after pointing out very truly that the church reformers of the present

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\* These remarks (except the note on Mr. Tennison) were printed for the last number, but were not inserted in consequence of a delay in the transmission of the proofs.



day are mostly either church destroyers or self-seekers (i. e. persons who expect to *get* or *save* money by church reform), goes on to state that if every thing they ask for should be accomplished, the danger of the church would be the same, and its real evils increased. Afterwards Dr. Arnold says again (page 72) that he holds the evils commonly clamoured against to be quite subordinate evils. *Sectarianism* he holds to be the great evil; and he proposes to cure it by enlarging our articles to that degree of capacity that *all* denominations, except perhaps Quakers and Romanists, might belong to the national church—by having ministers of all classes of society and education—because as things are, ignorant and fanatical men will preach—because there are, at all events, some people more ignorant than themselves whom they could teach, and it would be better to have them under control—by having different kinds of worship, at different hours of the day, in the parish church, the Liturgy at one hour, and various other fashions at others, so that the natural love of variety and the different tastes and opinions of different men may be consulted—by making Episcopacy not prelatial, by stopping translations, and seeing that the bishop is only head of a council\* of lay and clerical members, partly elected by the officers of the parishes—by having general diocesan assemblies—by allowing the election of ministers in many cases, and giving the parishioners a check in all—by having lay and clerical officers in every parish to form a body, superintending it with the principal minister.

On the *principles* here laid down the writer does not intend to say one word. When parties have not one single point of common ground to stand on, when the honest conviction of one considers as excellent what the honest conviction of the other considers as absolutely abominable, dispute would be useless. Besides, if Dr. Arnold had the power of acting on his own suggestions, there would fortunately be no difficulty in knowing what course to pursue. They at least, who think as the writer does, could never be members of a church regulated by Dr. Arnold, and could feel no necessity for even one minute's discussion of the matter. But although no attempt will be made to canvass Dr. Arnold's principles, a few words must be said as to the probable practical effects of such a scheme. It must be asked, whether any man, who looks at human nature, could for a moment suppose, that even a decent quietness could thus be procured—that when things were so arranged that every class of opinion, from the fiercest Calvinism down to the lowest Arminianism, from the highest Trinitarianism down to the gulfs of Socinianism,

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\* Dr. Arnold says, that Dissenters may be required to submit to Episcopacy when it will be so much modified, inasmuch as there *are* Episcopalians who think Episcopacy an essential! He adds, that Episcopalians have consented to such entire changes in the essentials of primitive Episcopacy, that they are manifestly satisfied by retaining the name! The first sentence requires no comment; the second deserves none,—as far as relates to the essentials of Episcopacy, it is, however painful it is to say so, wholly contrary to fact.

might be represented in the *ministry*, any thing could possibly ensue but battles within the church, instead of without the walls. Can Dr. Arnold doubt for a moment that if the principal minister should happily speak the words of soberness and truth in the morning, the uneducated fanatic, whose admission to the ministry Dr. Arnold advocates, would take especial care in the evening to attack every word he had said? Is not a love of controversy and of handling hard points but too prevailing an evil at all times and among all men? Is not the latter especially one of the strong holds of dissent now? And would it be given up then, when the only difference would be, that such a minister, instead of such a chapel, might thus gain popularity? But, again, while Dr. Arnold advocates an endowed establishment, can he forget that as he chuses to have *some* articles (lax enough to be sure) the hatred of all restraint and the hope of gain will always cause dissent from even the laxest church, and raise up teachers without its walls, who could not, even in his comprehensive plan, be admitted within them? If two uneducated men were admitted in a given parish, and six more thought themselves equally qualified, what is to hinder them from hoisting the standard of dissent?

But does Dr. Arnold really believe that, on the one hand, conscientious dissenters would enter a church which does not feel it a duty to proclaim the great truths of the Gospel plainly, and, on the other, does he, in his *hope* of bringing many in, forget the many whom he will *certainly* drive out? Through his whole pamphlet, he speaks indeed with kindness of those who hold to the church system conscientiously, but he also holds them to be the cause of all the evils, to be as much schismatics as those who are formally so, and he appeals very affectionately to them to give up such views—to give up, in short, all which is most dear and sacred in their eyes.

Dr. Arnold forgets again apparently the declarations constantly made from many dissenting pulpits, that the *articles* of the church are willingly accepted by the teachers and congregations, and are, *in no degree, the cause of dissent.*

How strange a notion, one may say in conclusion, is that which Dr. Arnold seems to have of an union of all sects, when it is to be an union without any thing to hold it together,—not an union from common hopes of good, common fears of evil, common views as to the promotion of gospel truth. Why, in good truth, is he not satisfied with the present bond which the law gives? When in the assize court the King's proclamation against blasphemy and vice is read, and the law proclaims that Christianity is the law of the land, it would appear that all which Dr. Arnold can reasonably hope for is already done to bring about religious unity.

What one would wish to know would be, does Dr. Arnold purpose, after thus setting the church open, to *enforce* conformity to it? If he does not, does he suppose that dissent will not flourish just as much as before when the motives to dissent are always the same; or that it will want any ingenuity to find out reasons against connexion with a church which does not proclaim the truth, allows



all sorts of creeds to be taught in its bosom, and all kinds of caprices to be enacted in its temples?\*

To these remarks on the books on Church Reform, it must be added, that it seems quite clear, from the best information, that a Commutation Bill is to be brought in, and it is earnestly to be hoped that, if so, as many secure forms of investment as can be devised, will be permitted. So alone can any safety or any feasibility be given to the measure. Nor can it be much doubted that *other* measures (*i. e.* as to the *distribution* of church property) are also in preparation.† But we have assurances from the Chancellor and Mr. Stanley, (the Bishop of Lichfield adds in his Charge, and from Earl Grey,) that they think church property inalienable. And when three men of as powerful minds as these begin *practically* to handle the questions of *pluralities* and *non-residence*, and the *inequalities* of church preferment, it is not possible that the truth can escape them, that much which looks well on paper *cannot* be done except at the expence of greater evils, or of injustice. *Within these boundaries*, who objects to church reform?

Such being the state of things, such hosts of agitators handling this great subject, and government very clearly handling it too, let churchmen remember that the church means the laity as well as the

\* This article was, as before stated, written a month ago, but the writer feels no desire to recall, and no wish to change, any thing which he has said. Nor does he, on farther consideration, feel at all disposed to go any farther into controversy with Dr. Arnold, for the simple reason that they have no common ground to meet upon.

The proposals made by Dr. Arnold have (according to the newspapers) been echoed in another place, and unquestionably in a very different spirit, by one of the metropolitan members, Mr. Tennyson. This gentleman is made to declare in one sentence, that he is a friend to the established church, and in the next, that its articles contain *a mass of contradictions* which are a terrible burthen to the consciences of the clergy, and which ought consequently to be entirely altered! Some persons may be inclined to be angry with Mr. Tennyson; but (even if he did say all this) to be angry with a man for asserting falsehoods out of sheer ignorance, or to think a second time of the opinion on religious matters of a person who professes himself a friend to a church which contains a mass of contradictions in its articles, would be really absurd. Some persons again may be very angry with a gentleman for talking so quietly of altering the articles, and taking it for granted that the clergy would assent to such alteration; but this anger would be more unjust and absurd than the other. After Mr. Tennyson has so clearly stated (according to the newspapers) that he is a friend to the established church, though it contains a mass of contradictions, the whole matter is quite clear, and Mr. Tennyson, instead of meaning to insult the clergy, obviously means to compliment them by supposing, that if the articles were altered as he recommends, it would make no difference to them. Mr. Tennyson is clearly, in short, an utilitarian of the first water, and he likes an established church because, on the whole, it tends to keep things quiet, and then arts and sciences can flourish, and money can be made. It is in his view obviously a man's sacred duty to promote this wellbeing of society. Now, if the first article of the new church, instead of saying that there is only one God, as the present first article does, made a small change, and said that there was no God at all, and if that little change would conciliate a large majority of mankind to the church (and perhaps ere long it might) and thus promote peace, and allow mammon to prosper, would Mr. Tennyson mean to insult the clergy if he said that they would assent to this little change? On the contrary, he would only mean that they acted like men of sense, and that this was their bounden duty. Other people *may*, no doubt, see the thing differently from Mr. Tennyson; but it is only just to explain how he seems to view it.

† These anticipations are, it seems, or are to be realized.

clergy, and that all true members of the church are bound, in such times and circumstances as these, to consider themselves as called on for greater exertions in order to make the union amongst themselves closer and more effective, and thus to prepare for any trials or afflictions with which it may please God to try the church. That this end must be aimed at, every true Christian will agree. The choice of means is one which requires the greatest wisdom; but it must soon be made.

P. S.—Since last month there has been another swarm of “church reformers” on the wing. It is almost amusing to trace the progress of one’s own feelings about them. First comes exceeding anger, at the mischief done by an unguarded statement or partial view of supposed evils, which rises into positive indignation at finding such statements and views repeated on four or five sides, and by persons from whom one would have expected better. Then comes wonder at the cloud of “meddlers” which come across and obscure the sunshine. Then something very like laughter, at the strange and odd fancies which they send forth, and the perfect confidence with which each vends his nostrum, and fancies that his plan is “as easy as lying.” Laughter is very soon succeeded by indifference—for one cannot laugh long at utter folly—and then weariness follows. Positive nausea seems likely to succeed, as far as one can judge. The writer can answer for the regular progress of the symptoms up to excessive weariness. Mr. Gleig mentions that he has *twenty-three* pamphlets on church reform lying on his library table. A pleasant repast, but requiring a strong digestion! There have been some little doings on the conservative side too.

A late “Fellow of Balliol” has published “Suggestions relating to the Professional Education of the Clergy,” which he makes out to be worse than it really is, and then goes on to lay down his scheme for forming cathedrals into colleges. Persons going into orders are not to be compelled to stay to take a degree (or some new degree, after a short residence, is to be invented for them); and then it would be “a mighty improvement” to have specific duties attached to every stall, “to say nothing of having, at every cathedral, a body of theologians, ready to afford to the bishop any necessary assistance, *information*, (poor bishop!) or advice. The dean is to teach the evidences, pastoral theology, including preaching, visiting of the sick, conduct of schools, and charitable institutions, management of controversy with infidels, heretics, Romanists, schismatics, (poor dean!) &c. &c. &c. The archdeacon is to lecture on the liturgy, articles, canons, homilies, and ecclesiastical law. Then there are to be professors of Hebrew, Greek, and ecclesiastical history.

Archdeacon Butler has written a pamphlet in favour of dignitaries, lamenting at the same time that they have not spoken for themselves. There are some excellent observations in his pamphlet, and he advocates the cause of the dignitaries and of cathedrals with cleverness and success.\*

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\* He gives a list of names of present dignitaries known by their writings. Do *Hall* and *Herne* among the prebendaries of St. Paul’s mean *Hale* and *Horne*?



Then "A Beneficed Clergyman" has written a very decent pamphlet, called "What will the Bishops do?" This gentleman's elevated views and principles are at once explained by his defence of the bishops for voting against the Reform Bill. He thinks it hard to abuse them for this, because they were made bishops by Tory patrons, and it would not have been decent or decorous in them to have flown in the face of their patrons. "They were in a dilemma of no ordinary difficulty, and although they may be thought to have adopted the less *expedient* alternative, yet surely, *in the presence*, and with the example and urgent solicitation of those who had advanced them to their legislative functions, it would have been no light matter, neither, in the ordinary estimate of these questions, would it have been thought very honest and honourable, to have voted in direct opposition to their patrons." This excellent gentleman seems quite to forget that it is just possible that these bishops might have a troublesome article called *a conscience*, and that there are some instances (though *he* will be surprised at hearing it) of men's voting according to their conscience, not thinking of *his* god, *expediency*, and remembering that they are in *another presence* besides the presence of their patrons. One is very thankful at finding such a sentence early in a book; it saves all doubt as to whether one shall go on. The still earlier part of the book has a compassionate feeling for "the melancholy inadequacy of his Grace's (the primate's) conceptions of what the times require," and the ten-thousand-times-repeated history of church corruptions, commendams, &c. &c. How well does one know before each sentence exactly what it will contain! Yet this gentleman is not for destroying the church: quite the contrary—he is a conservative, and prophesies all sorts of evil to the laymen if they touch church property. It is only necessary to add, that the answer one would give to "What will the bishops do?" would be, that if they *could* and *would* rid the church of persons who have no better principles than "A Beneficed Clergyman," they would confer a great favour on all decent people.

Mr. Uvedale Price has written a book, called "Reform without Reconstruction." The Liturgy, he thinks, is too long—a fresh selection of proper lessons is wanted—the Apostles' Creed ought to be left out, as the Nicene is used—the Ten Commandments are "a singular and most uncalled for interpolation" into a Christian Liturgy. (This is followed by other of Archbishop Whately's opinions, as lately expressed by him, as to the doctrine of providential interference, and the Sabbath.) Moral directions from the New Testament ought to be substituted for the Decalogue—and various minor changes on fast-days, &c. Mr. Price suggests the giving certain stalls to the poor bishopricks, instead of livings, an arrangement which many have thought desirable. He says, with great truth, that the only real remedy for the small livings is, a sacrifice on the part of the patrons. But alas! will it be made?

"L. L. B." writes a book to shew that curates must be paid much more highly than the act requires, because they cannot have the influence on the poor or rich which they ought without money, and their preaching will not be so much attended to. His last fact being

quite false, and his neglecting to remember (1) that, as far at least as the rich go, no difference arises, because from a curate and young man so much is not expected as from an older and benefited one, and (2) that as to the poor, there *are* non-resident rectors, who do not, though non-residents, forget the poor, are matters which do not particularly recommend him to notice. His statement, too, that the curates have long been obliged to "submit to severe and oppressive terms," and that "the present system for the purpose of enriching a part of the rising generation, subjects them to much inconvenience and mortification," shews his temper quite sufficiently. As to the large body of 4000 or 5000 curates of which he talks, who are to have a *just remuneration*, would he be so good as to find out first, where, in 4000 or 5000 livings, the money is to come from which is to place them in a situation, as he desires, to command the respect of the rich by their expenditure, and the love of the poor by their charities? Not from the incumbents, inasmuch as they have no such incomes themselves.

Mr. Cator, of Carshalton, has published a pamphlet, full of valuable remarks and sound principles, called "The Writing of a Man's Hand," which should be read by those who are so extremely anxious for the disunion of church and state. He mentions a curious fact, that a person high in power expressed his approbation of a sermon, preached in a dissenting meeting-house, full of political discussions as to the Reform Bill, and most violent abuse of the church and the bishops. If a clergyman preached a political sermon, full of abuse of dissenting ministers, what would be said?

There is a little pamphlet called "Plain Words addressed to Members of the Church of England," by "one of themselves," which puts all the plain and strong arguments for the church in a remarkably clear and pointed way.

And, finally, Mr. Palmer has published "Remarks on Dr. Arnold," which, it is to be hoped, will be in every body's hands. In saying that it is Mr. Palmer's, one says at once that it is written on the highest principle, that it is fearless and powerful. And these are the things which we want now.

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## MISCELLANEA.

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### THE FACTORIES.

THE manufacturers of England have sent forth a very strong and touching address, stating the dreadful sufferings to which their children are exposed, and calling on their countrymen to assist them in rescuing these poor victims from the iron grasp of Mammon. To the clergy they have address themselves especially; and such an address ought not to be made in vain, if they whom it calls to action have any power of acting to good purpose. Of one thing they who make the call may



be assured,—that their unfortunate children have the fullest sympathy of every Christian heart; and that every Christian minister, especially, must feel it to be his bounden duty to lift up his voice against the monstrous wickedness which is perpetrated yearly, daily, and hourly, in this country, by men who call themselves Christians. We have all of us heard—we are doomed every day to hear—the ten-times-repeated tale of the wickedness, the oppression, and the cruelty of priests and kings. But what priest of Moloch, what despot did the world ever yet see, whose cruelties were at all equal to those practised by the priests of Mammon in English factories? The bloodiest tyrant that ever scourged the earth still held only a power which, “after it had killed the body, had no more that it could do.” The factories of England have a far more deadly and destructive power than this. Whatever human power can do to torture, and injure, and enfeeble the bodily frame, they can do. They can, and they do, rob youth of its joy, and manhood of its health and vigour. Where they are, no smile plays, and no blush mantles on the cheek of childhood. Before childhood has risen to youth, their accursed power has introduced feebleness, infirmity, disease, and distortion into the frame; and before the “heavy hours” of youth “are past,” the victim, if he is miserable enough to survive, is a confirmed wretch for life.

But yet this is little, or rather nothing. Over a body distorted by disease, or disabled by infirmity, the mind may reign triumphant, and may shew of how little importance to man, even here below, is the well or ill being of his bodily frame. In the distorted and disabled body, every holy affection may dwell, as in its proper temple; every Christian grace may shine triumphant, and wishes, thoughts, and counsels for the good of others, may flow from this well of good in glad profusion. But these pure springs of spiritual and intellectual life are poisoned by the dreadful spirit of the factory. Here is its most awful power; that in which it exceeds the power of every human despot. It has “more that it can do;” for after it has killed the body, it has power to cast both body and soul into hell. Man was formed for solitude as well as for society. It is not good for him to be alone, but it is assuredly not good for him to be never alone. And if there were nothing besides to object to the factories, this alone would make them a curse to society, that they make their victims always dwell in the crowd and hum of men, and never leave them to gather that good which God has decreed shall be gathered, by even lowly-endowed natures, from solitude, and from that quiet communion with him and with his works, which solitude affords. But this is not the only good of which the factory deprives these miserable children. Are they taught, or can they be taught,—labour-worn as they are, and chained down by their taskmasters for a period during which, before experience and proof of what Mammon dictates, it would have been impossible to believe that *men* could have doomed the helpless years of childhood to labour,—can they be taught any thing beyond the mechanic and manual labour to which their lives are to be devoted? Can they find a single hour in which there can be imprest on their young hearts the knowledge and love of that Heavenly Master, who, unlike *their* masters, desires to see all his

children and servants happy? In the six days, every minute is consumed; and on the seventh, the parents tell you that the poor child is so worn and wearied with toil, that often they are fain to let him sleep—to waste in bed the precious hours when he should be in the house of his God and friend—the happy hours when, with his parents and his brothers, he should be enjoying the calm cheerfulness of Sunday freedom and Sunday rest. Have the masters of these factories—they who, for their gain, have called into existence this thickening population of immortal souls—have they always provided a house where those souls can be taught to know their God, and a house where they have a place to worship him? or would they defend their neglect by alleging that they who are *always* in the factory for six days, and in their beds or asleep for half the seventh, can require neither a school nor a church? If there was nothing else to allege against factories, be it repeated, than this, that they keep every human being connected with them in a continued crowd, and a constant course of mechanic employment, and that having called millions into an existence which is to endure for ever, they are so far from enabling them to prepare for that eternal existence, that they forcibly prevent any time or thought being given to it; that they forcibly destroy, as far as in them lies, all that is holy, and spiritual, and enduring in human nature, enough would be proved to draw from every Christian heart a sentence of woe against them, and to awaken a trembling anticipation that such wickedness, unreprieved and unredressed by the nation where it is perpetrated, must bring down a judgment on our heads. Alas! how probable does it seem to human foresight, that, by a righteous retribution, the instruments by whom that judgment will be inflicted, will be those on whom the wickedness has been committed; and that all that is holy and healthful in our national condition, will be blotted out at the bidding of the fearful men thus nourished up without the fear or the knowledge of any God but the god of their masters—Mammon.

But it is not by what they neglect or prevent, but by what they *do*, that these fearful abodes of misery are to be judged. What is the natural if not the certain consequence of throwing together a multitude of the young of both sexes, unrestrained by religious instruction, and left to their own guidance, as far as morality is concerned (as is the case in far too many of these places), but the utter and entire depravation and pollution of all? How can evil again have more free and ample scope than by such an arrangement as this, where materials to work on are thus brought home to its door,—where one vile person can infuse into hundreds, by reading or speaking, the worst principles, and the most dreadful thoughts and intentions? Is it true, too, as is alleged, that within the knowledge of very many masters, in factories where one machine is consigned to one man, who is attended by several young females, that man, perhaps a husband and a father, is too often the seducer of all these miserable children, thus given up to him to be destroyed? Shall these things be, and will not God be avenged of such a people as this? It is in vain to talk of national riches and prosperity, and of manufactures as the source of them. If they can exist without these evils, what is to be said of the nation which never raises its voice against these evils?



What is to be said of the demagogues who, year after year, in language which ought to have sent them to the gallows, have been complaining of the oppressions exercised on themselves, but have never said one word for these miserable children? If factories cannot exist without these evils, is there any one—even the veriest Utilitarian that breathes—who will dare to say that they ought not to be swept off the face of the earth, which they pollute and poison?

As to the immediate remedy for these foul doings, the cure for the evils under which these poor children groan, one knows not what to say. It is painful to dash the hopes of warm-hearted benevolence, but is it possible to believe that legislation as to hours can do any thing? Will not Mammon laugh to scorn the might and the majesty of even a reformed Parliament, and, the very day that the Bill shall receive the Royal assent, put some devilish device into practice, which shall make it of no effect whatever? There is something, too, let it be said in seriousness, not in insult, very strange and sad in the way in which this matter is prest upon the public notice, and which must take away all hope of doing much good. With one hand these poor men offer up their children to destruction, and with the other a petition to Parliament to keep their children from destruction. That it is want which leads them to the former step, is beyond a doubt; and God forbid that their sufferings should be undervalued. But how is it, if they feel so keenly on this matter, that they who have combined for every iniquity under the sun, who have combined to rule their masters, combined to rule the government if they can, have never combined to rescue their innocent children from destruction? Many a heart which has condemned them on other occasions, would have praised them then, and have allowed that, dangerous and detestable as combinations are, the combination of fathers to keep away every child from the factory who should not have time to use and improve the precious gifts of a gracious Creator—health, and strength, and joy,—and to learn what God has done, not only for his body, but his soul,—had something in it of a holy and redeeming kind, that “God and Nature say that it is just.” Why is it that such a combination *has* never been tried, but that it *could not*; that there would always be but too large a portion ready, whatever others might do, to give their first-born for money,—the fruit of their body for the love of filthy lucre? And while this is so, surely it must be in vain to ask Parliament to interfere as to hours. Let Parliament have as righteous intentions as it will, and as much power as man can have, still it cannot conquer the spirit of evil. It could compel the masters to build schools and places of worship, and to shut every factory at the hour when these places were open; but to prevent their having the children at *every* hour besides, by some means or other, while the parents will give them, is beyond its power. The cure, from what quarter soever it is to come, cannot, it is to be feared, come, if manufactures are to last, from legislation. It will come, probably, only when masters and workmen alike are actuated by a Christian spirit, whenever that happy time shall arrive; or when the nation at large shall raise the voice of Christian indignation against such practices. Till then, they will continue, and till then, the nation will deserve, and may expect, a judgment.

## MODESTY AND CHARITY.

(From the *Congregational Magazine* for Feb., p. 69.)

THE "Congregational Magazine" commences a series of articles on dissenting chapels by complaining of the little attention paid to their architecture, and calling for more. After which occurs the following sentence:—

"While, however, we plead for a certain degree of architectural beauty in our ecclesiastical buildings, it is with joy—we had almost said with pride—that we acknowledge (!) that for all the really important purposes to which a place of worship is destined, namely, for those of *public prayer, praise, and preaching*, dissenting chapels have *always* been as superior to the churches of the establishment, as they have been inferior when *architecturally* considered."

The retiring delicacy which is thus *forced to acknowledge* the superiority of every dissenting chapel to every church of the establishment, and which will only plead guilty to *almost* feeling pride at such an acknowledgment, can only be equalled in its claims to admiration by the charity of the feeling which dictates the statement, and the obvious truth of the statement itself. Are the dissenting magazines *compelled* to nourish the worst feelings of their readers by such paragraphs, or are they written in pure simplicity and good faith?

## THE HOME MISSIONARY SOCIETY.

(Number for February, p. 37.)

A PLACE of worship has been opened at Caldbeck, in Cumberland, by this society, because "there is no place of worship of any kind open for seven miles round this spot———on the evenings of the *Lord's days!*"

Here is another feature of this society. It is in vain that God's word may be preached in truth twice every Sunday. If it is not preached in the evening the place is still heathen, and still requires the Home Missionary Society to interfere.

## RIGHT OF DIVORCE TO BE CLAIMED.

LET people take the trouble of reading the following extracts to see what men are hoping for—the right of divorce whenever parties are tired of each other! This, too, for the furtherance of morality! and the putting down the villainous devices of priests!! This is the happy plan of part of the Socinian party, as put forth in the *Monthly Repository*. Surely the Socinians will disown such a book.

"The German novel, like the French play, requires an indulgent allowance for diversities of national sentiment. A large proportion of English readers are indeed deeply convinced that our own habitual habit of thought (whether it concerns the observance of the Sunday or any other custom) is the only true, and lawful, and permissible habit. To them we have nothing to say. To another class we content ourselves with reminding them, that in all that respects the indissolubility of marriage, the principles of the Anglican church are nearer those of the church of Rome than those of any other reformed church; and that in the Protestant churches of Germany, as well the Lutheran as the Calvinistic, divorces are allowed, as our own great and wise Milton so strenuously contended they ought to be."—*Monthly Repository*, February, 1833, pp. 118, 119.

"For certain it is that our present system does not work well. In many cases parties are inexorably bound together for life by the law, and by those anomalous relics of popery, the ecclesiastical courts, who are neither one flesh nor one spirit, but, morally speaking, divorced, and without affection,—if they



live together, living viciously. In many other cases the institution fails of realizing any approach towards that sympathy, solace, stimulus to honourable action, and moral training of the rising race, which are its proper and professed objects. Moreover, the streets of all large cities swarm with unhappy women, miserable agents of the temptation of which at first they were the victims, alike suffering and corrupting, and visiting on the one sex an involuntary, but fearful, retaliation for their own ruin. Now, if the principle that marriage is a common contract, a simple agreement, were consistently followed out, one result would be, that law and fact would cease to be at variance, and parties to be condemned to wretched lives of unwilling falsehood. A civil contract, not dissoluble, when its dissolution is required by the interests of the contracting parties, and of the community, would be a strange anomaly. Some of the American States have got rid of that anomaly, and we can scarcely throw stones at them on account of their immorality or unhappiness. There never would have been any doubt on this matter, but for priests, alike ignorant and meddling, &c. &c. &c.

“Should juster notions of marriage lead to the deliverance of society from these and other evils, it would again become the ministry of happiness on which the Creator pronounced his primeval blessing. May the Dissenters, therefore, persevere; establish the principles which they affirm, as well as obtain the rights which they claim; and ‘no longer hesitate to take such steps as may be necessary to secure the speedy passing of a decisive and effectual measure of redress for a grievance which, having long been oppressive and vexatious, has now become utterly intolerable.’”—*Monthly Repository*, Feb. 1833, pp. 141, 142.

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#### ERRORS IN THE BIBLE.

MANY persons have doubtless lately read in the *Morning Herald* extracts from evidence before a Committee of the House of Commons respecting certain errors alleged to be found in various editions of the Bible, and have seen a pamphlet published by a Mr. Curtis, formerly a well known bookseller, and now a dissenting minister, on this subject. He, it appears, has been the active mover in the matter, and by this pamphlet has put himself, his character, and motives before the public in a way which requires some notice. Of course there are two parts to the question, the one relating to the facts themselves, the other to the character of the persons who allege these facts. The first part is unquestionably the most important, and it will be properly handled by those to whom it especially belongs to rescue the character and vindicate the proceedings of the Universities.

It need only be said here, that any person of common observation, who reads Mr. Curtis's pamphlets, will see at once that the overwhelming majority of the dreadful errors which he accuses the Universities of allowing to creep into the Bibles, are mere delusions,—alterations in the heading of chapters or the citation of parallel passages, or in the italics; that when these are taken away, his thousands will disappear, and sink down to a very different number indeed. In fact, the writer has strong reasons for believing that candid examiners have found the number of errors, properly so called, extremely small, and (inasmuch as the Universities do not profess to be perfect or infallible, or to have printers exempt from all human errors) so small as to be highly creditable to all parties concerned.

It seems quite important to the right understanding of the question that the second point should be handled at once, *i.e.* that some view of Mr. Curtis and his proceedings should be set forth to the public.

He professes very loudly that he has acted all along out of pure love for “the blessed book,” and that in accusing the Universities of having permitted

inaccuracies and sanctioned deviations from the standard, he has not a particle of any bad feeling against them, and that his one only care and wish is to secure correct Bibles for his countrymen.

Now no person can even look at the first aspect of Mr. Curtis's book, far less go through it, without finding him virtually contradicting these declarations at every instant in the clearest manner, and proving, with a *naïveté* quite charming and a cogency of argument quite irresistible, that he cherished views and hopes of a very different kind—that he had actually a clear view of getting 500*l.* from the University of Cambridge before him, but that that learned body having seen reason (good reason, no doubt) for terminating all intercourse with him, and having given him only *one* hundred instead of *five*, and his attempt on Oxford having been resisted altogether, and with very proper spirit, by Dr. Burton, he is now making an appeal to the passions of the public, and trying to convert what he cannot use as a source of gain to himself, into a source of injury and abuse to the Church of England and the Universities.

These are serious allegations. The proof follows.

(1.) First of all, the four first pages give three or four distinct proofs of this volume being an address to the passions. The title is, "*The Existing Monopoly, an inadequate protection* of the authorized version of Scripture."

(2 and 3.) At the back of the title is (in capitals) the following sentence—*Intentional departures from King James's Bible*, followed by an enumeration made for a quarter of the Bible, which, it is said, (and the cautious phrase deserves notice) "suggests the presumption that there are upwards of *eleven thousand* (Mr. Curtis's italics) in the entire version."

Now, Mr. Curtis afterwards says, that there are three editions of King James's Bible, in 1611, and he does not attempt to explain from *which* of them these *intentional* variations have been made; and what is much more, he does not say that these variations have been made in *any one edition*, so that for aught one knows, variations made in a given edition, and *done away* with in subsequent ones, are counted up in his enumeration. Or, printers being not infallible, in each of 110 editions, for example, there may be 100 errors (only), which *together* make 11000.

(4.) In page 4, Mr. Curtis says, "There is no kind of adequate benefit for which the British public should pay from forty to fifty thousand pounds per annum to the authorized printers of the Bible. This, at least, would appear to be paid *over and above* what the Bible may otherwise be procured for—a tax on the noblest and most needful knowledge, I would hope and do believe, quite unparalleled. A judicious friend calculates that the Bible Society alone pays twenty-four thousand pounds annually above what it could print its English Bibles for, if the monopoly were broken up. Precautions might be necessary in breaking it up, but need not cost the country a twentieth part of this tax."

Here it is thrown out that the privilege given to the Universities is a *tax*, and costs the nation *forty* or *fifty* thousand a year. Mr. Curtis, all this while, will not pretend to deny that he is ignorant that there is documentary proof at any time that Bibles could not be printed cheaper than they are at present, with the least hope of their being even decently correct.

This use of the words *Monopoly, and Tax of fifty thousand pounds per annum*, with the enumerations of blunders and (unexplained) statement of their amounting to *eleven thousand*, (so placed as to catch the eye) is proof enough of the *animus* of Mr. Curtis. He relies on the effect to be produced by this address to the prejudices and pockets of the multitude, and this alone would render him unfit to be trusted without the fullest documentary evidence. But when we come to examine Mr. Curtis's work further, his views stand out much clearer.

He appears to have gone with fair professions to every possible quarter.



He first went to the Bishop of London; and the Bishop having, according to Mr. C.'s account, written to Cambridge, and, *at the end of June*, having received an answer *quite unfavourable* to Mr. Curtis's wishes, Mr. Curtis tells us (p.17) that on *June the 20th*, the correspondence *furnishing an opportunity*, he went to Cambridge, and *sought to confer* with the Dean of Peterborough on the subject of these letters.

Mr. Curtis, in short, found out without any great difficulty that the University breaks up at the *beginning* of June, and that consequently he should find the coast *tolerably* clear for his operations—that there might perhaps be two or three persons there, but that he should not be exposed to the vigilant examination of all the syndics. He found the Dean of Peterborough there, and, it is clear enough, was very sorry so to find him. The Dean is scandalously used through Mr. Curtis's pamphlet, as the most garbled account of his conversation and his letters is given. Mr. Curtis *says* that his representations induced the Dean to allow that the press must be stopt if so many errors had really crept in, but that *no investigation* could take place *till October*, when the University was to meet again. This did not suit Mr. C.'s purpose at all, and he complains bitterly of it, (p. 18.) He thinks it most extraordinary to admit the necessity of stopping the press, and yet to take no measures to rectify what is amiss. That is, it was very extraordinary that the University should deliberate when her members met again and commit an important task to competent hands, *instead of employing Mr. Curtis*. However, Mr. C. was not to be so defeated. He managed the next day to have a short interview with Professor Lee; and having induced that gentleman to listen to him, he went again to the Dean, and proposed that Professor Lee, Dr. Turton, and himself, should undertake an examination of the matter. Even Mr. Curtis does not pretend to say that Dr. Turton assented to this, but states that he proposed going to the Vice-Chancellor, evidently wishing to get rid of a troublesome person. Dr. T., he says, informed the Vice-Chancellor of the purport of Mr. C.'s visit, stating that he had come to Cambridge to support the privileges of the University. Here, Mr. C. says he interrupted Dr. Turton, and stated that in candour he must say that he had not come down for that purpose; at the same time adding, that he had not come down to attack them. Nothing can be clearer than all this. Every one who knows Dr. Turton knows his extreme and perfect accuracy. He repeated, beyond a question, (if the account be true) exactly what Mr. C. had said to him in private; but Mr. C. did not wish to commit himself too publicly. It appears that the Vice-Chancellor was induced by Mr. C.'s statements to call a syndicate (i. e. probably if syndics could be found in Cambridge) on an early day, and to stop the proceedings at the press till it had met. Mr. C. says that after this, the question of remuneration for his services was stated by Dr. Turton. At all events it *was* started. "I was to dine with him in the afternoon, and agreed (kind Mr. Curtis) there to state what might occur to me. We dined, and I then mentioned (in that spirit of candour (!) which had hitherto pervaded our communications) that I had reflected on the matter of being engaged to collate the various Bibles necessary; and had *roughly thought* (!) as Dr. Blayney received 1000*l.*, as I understood, for putting the Universities in the wrong, they" (i. e. the University of Cambridge) "might give me 500*l.* to assist in putting them right." To this *candid* proposal again, Mr. C. does not pretend to say that Dr. T. gave any sort of assent. He left Cambridge, and, as he says, engaged himself in looking into the public libraries for early editions, "in the midst of which," i. e. on July 7th, "after he had been hard at work" *for a few days*, he received a letter from Dr. Turton, saying that the syndics had resolved to have an accurate collation with an edition of 1611, but that they had very small funds, and that it would be great injustice to encourage Mr. C. to occupy his time on the business. All this was very plain. The syndics saw that it was proper to investigate the charge, but they wished for no connexion with Mr.

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Curtis, and could not possibly consent to put the university money into his pocket. Mr. C., with great naiveté and great decency, tells us that "he saw something incomprehensible in the syndics having voted the large sums of which he heard to rebuild the printing office, when they knew not how to set about the chief work they had to print (!), and now could not afford to provide themselves with correct copy"—i. e. to pay Mr. Curtis 500*l.* Very incomprehensible indeed, that having premises where it was almost impossible to get through the business, they should enlarge them (for the ornamental part was not done by the University, but was a present from the Pitt fund), and that they should not chuse to give 500*l.* to a person of whose character and ability they knew nothing, because he chose to ask for it. However, says Mr. C., "with so much gained for the blessed book and the public, I resolved never to complain on my own account." No! not at all! The very next sentence tells us—"But I thought the facts I had collected respecting the authorized version ought in evident duty" (to himself, for the last thing he told us was, that the syndics were doing everything necessary for the blessed book and the public,) "to be directed into some *useful* channel, and I accordingly prepared for the consideration of my literary friends (*but never published*)," (let the reader mark this!) "reasons for reprinting the Bible in the authorized version of King James I., and *proposals* for the work." "*While engaged on a proof of this paper*, Professor Lee of Cambridge did me the honour of a call . . . and asked how my representations and proposals at Cambridge had terminated. I put into his hands the Dean of Peterborough's letter, and shewed him also the proof before me, when he requested to take it home with him. I consented (not knowing he had any particular purpose in view)," (unsuspecting Mr. Curtis!) "on one condition—that if he found anything at all disrespectful to the established Church, or that he thought unfair towards the Universities, he would send me it back with such passages marked. From the subsequent correspondence of the Dean of Peterborough, I have reason to know that the paper was laid before the Vice-Chancellor and sent to the Dean."

Thus it appears, that Mr. Curtis being foiled in getting his five hundred pounds by fair means, resolved to see what a battery would do. His professed purpose of getting a collation was answered, but his *other* purpose was not. So he drew up a paper containing *proposals* for publishing a Bible according to the edition of 1611. These proposals were only for his literary friends, however! No doubt! He never published them! No! because Professor Lee saw them, as Mr. Curtis fully intended that he or some one else should; and having contrived to frighten the Professor, he thought that the *expectation* of such an attack would bring out the five hundred pounds. Dr. Turton was at Peterborough, as it appears by the letters; but Professor Lee made, as his own letter to Mr. Curtis states, a "strong representation" to the Vice Chancellor about this terrible threat of Mr. Curtis; and the Vice Chancellor, of course, wishing to avoid responsibility from acting alone in the long vacation, called together such persons as were at Cambridge. The Syndics, however, were not to be frightened, and would not have Mr. Curtis, but appointed Professor Lee to superintend the collation previously ordered, and settled that Dr. Turton should be requested to assist. Professor Lee, still obviously under the impression of fear of Mr. Curtis, expresses his hope "that this arrangement will meet Mr. Curtis's approbation," (!) adding, that "his impression was, that it was made for that purpose." The Professor goes on to state, that it is his intention to move for power to have a coadjutor, and that of course he should apply to Mr. Curtis. "I cannot of course say anything in this state of the business about the *amount of remuneration*, but I think I may say, that our coadjutor will not be suffered to go unremunerated." The Professor evidently saw what was the important matter to present to Mr. Curtis. Mr. Curtis first asked to see the resolution of the Syndics, and then objected to being *smuggled* into



the business. He wished, he said, his name to be inserted, and the reason, viz., *his collated series of early Bibles*. Doubtless he did! He ended this letter with a fresh attack on Professor Lee's fears, viz., by sending "the most curious proof of the wretched practical conduct of all parties connected with the Cambridge press, to a very late date." The mystification of the sentence which follows is to be noticed. "A letter stating that the Professor had requested me to be named to assist in the projected edition of the Bible, was encouraged by Dr. Turton in a letter just received, and my own inquiries as to the *long delay* which now took place I here omit." What Dr. Turton encouraged, Mr. Curtis takes good care we should not know. The delay might seem long to him; but as the meeting of the Syndics was on August 3rd, as Professor Lee and Mr. Curtis had a meeting afterwards in London, and then Professor Lee was to go to Bristol and thence to correspond with Dr. Turton, at Peterborough, not much time was lost, when the letter "which seemed to Mr. Curtis to settle the business sufficiently for us to proceed" was dated Bristol, August 31st. This letter states, that the Syndics had authorized Professor Lee and Dr. Turton to engage any person they thought competent, but still they would not name Mr. Curtis. Professor Lee then says, that he *believes* he is authorized to ask Mr. Curtis to assist, and he then goes on at length about remuneration, promising that he shall be inclined to give Mr. Curtis's labours every consideration, or that they may be valued by any friend of Mr. Curtis. Mr. C. was to read the proofs once at least. To this letter Mr. Curtis replied, by saying, that he consented, as he would not doubt "that every degree of justice will be done in the issue to his character *and interests* in the way proposed." He then tells us, that he set to work in collating, but that in November, Dr. Turton stopt him by a letter, stating that he had already informed him that the resolution of the few Syndics past in the vacation would be reconsidered when the University met; that it was so, and was rescinded; but that, to do no injustice to Mr. Curtis, the University had ordered 100*l.* to be paid to him. Part of Dr. Turton's letter Mr. Curtis suppresses, and says, *he believes* he convinced the Dean afterwards that he had not stated to Mr. Curtis anything about reconsideration of the resolution. *But no such admission from the Dean appears.*

Mr. Curtis tells us that "at first he demurred upon the point of taking the money proffered. But he had spent some money (the greatest part of the amount) and much time in the service of the syndics," (who never engaged him, but always *declined* doing so); "they were under an engagement to him," (i. e., Mr. C. wished that they *should* be,) "which contemplated the revision of the entire Bible; they terminated the engagement which they 'authorized' Professor Lee to make;" (Mr. Curtis knows very well that they never authorized any such thing, but that the syndics having authorized Professor Lee and Dr. Turton to engage a competent assistant, whom *they* did not and would not name, nor have any thing to do with, Professor Lee, without consulting Dr. Turton, offered to engage Mr. Curtis, saying that 'he believes he is authorized to do so,' i. e. evidently, that he thought he might act without writing to *Dr. Turton*;) "and they fixed upon this sum. Although, therefore, it did not recompense him (Mr. C.) in the manner in which he had been accustomed (?) to have his labours remunerated," (Mr C. at this time not having revised one sheet, which was the business he was specially engaged for,) "he received and acknowledged it in the terms of the Dean of Peterborough's letter." (? the meaning of this last sentence?)

Thus the whole history of Mr. Curtis's proceedings at Cambridge is simply this. He made a desperate attempt to get himself taken into the service of the University by name, and to get 500*l.* from them. Dr. Turton declined his offers, and warned him against expecting money (Mr. Curtis gives *one* letter to that effect, and it would seem that there were more); the Syndics would have nothing to say to him; the Vice-Chancellor avoided all notice of his

name. But as he unfortunately frightened Professor Lee, as the "strength" of the Professor's representations induced the few Syndics in Cambridge to *consider* the matter, and as Professor Lee chose to employ Mr. Curtis, the University, although as soon as the whole body of Syndics met, they declined all connexion with Mr. C., still, that he might not complain that he had been employed (though without their authority) on any work of theirs, sent him, very liberally, an hundred pounds.

Having thus failed at Cambridge to get more than 100*l.*, and his services having been wholly rejected at Oxford, through the clear-sightedness of Dr. Burton, who kept him entirely at arm's length, he tried another scheme before he appealed to the Press, and applied to the Archbishop, with just the same professions of his extreme disinterestedness, and of good will to the church, and the same intimations of the probable consequences if some notice were not taken of his information, as he had tried before. The purpose was, it is needless to say, seen through. He was here defeated again and entirely. Mr. Curtis tried all plans of attack in his interview with the Archbishop, but could make no impression in any one.

Finally, he got a committee of Dissenting Ministers together, who wrote letters to both Universities, and received answers, appointed a committee to receive an account of Mr. Curtis's collations, and drew up a resolution, which goes no farther than stating that changes had been made in the *italics*; but that before any other attempt was made to return to the "Standard," it was right to await for the Oxford reprint of the edition of 1611. This was, perhaps, the unkindest cut of all. Mr. Curtis's own friends did not corroborate his assertions, and did not chuse to serve his purposes, or be dragged through the mire after him.

Enough has now been said to shew what sort of a person Mr. Curtis makes himself out to be. Much more might be added if it were necessary. This, however, will surely suffice to make people cautious how they receive his assertions, and induce them to listen patiently to what is stated on the other side.

The Universities, as both the Oxford and Cambridge letters state, have been taking great pains for many years\* to make their Bibles correct. They are now also taking every pains to investigate the matter, and to let the facts of the case be known.

But on this point it is unnecessary to enlarge. All that has been done above is to shew what picture Mr. Curtis draws of himself. The reader is particularly requested to give his best attention to a statement which immediately follows, from Dr. Cardwell, entering into the really important part of the question, viz., the state of the Bibles, the care bestowed on them in one of the Universities, and the truth and justice of Mr. Curtis's assertions. The postscript is also most important, as flatly contradicting two statements of which every use has been made to prejudice the public mind, one especially by Mr. Ofor. And the advertisement also well deserves attention, referring, as it does, to a republication of what is considered at Oxford as the standard edition, of which the *first* part has already appeared, disproving at once Mr. Curtis's allegations as to the carelessness shewn at Oxford.

It is odious work to track a person through such proceedings as those of Mr. Curtis's, and nothing but a sense of duty could induce the writer to undertake so offensive a task.

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\* The fact is, that these histories of *errors* are no new matter. A Quaker drew up a catalogue some years ago; and the writer believes that the Bible Society also examined the question fully. Did not Mr. C. know this perfectly well? Had he not seen either list?



## APPENDIX.

## MR. CURTIS' MISREPRESENTATIONS EXPOSED.

*To the Editor of the British Magazine.*

SIR,

MANY of your readers will be glad to learn some particulars not generally known respecting the earliest editions of our Authorized Version of the Scriptures, and the changes, if any, that have been introduced since the first publication of it. With some of your readers, too, the subject will have acquired a greater interest, from the complaints recently made against the privileged printers of our Bibles, and more especially from the grave accusations of a pamphlet addressed by Mr. Curtis, of Islington, to the Bishop of London.

In my estimation there is nothing more deserving of respect and protection, than the honest confidence with which an unlettered peasant looks upon his English Bible as expressing to him the genuine word of God. Take merely the blessings that Bible affords to one single individual, the fortitude it imparts to him in his moments of temptation, and the calmness it gives to days and nights of sickness and sorrow, and there is an amount of virtue inspired by it, which has never been equalled by any other instrument of happiness. But consider also the multitude of places where such individuals may be found, follow our language into every quarter of the globe, and see that its constant companion, and in many cases the only instructor that it brings with it, is the English Bible; and it will be manifest, that no limit can be assigned to the importance of translating the Scriptures faithfully, and preserving that translation, as far as may be, pure and undefiled.

The first edition of the Authorized Version was published in the year 1611, in folio, and in large black letter, and was quickly followed by other editions of various sizes, some in a type of the same description, others in a smaller black type, and others again in the Roman character, to such an extent, that I have met with copies of at least eleven different impressions issued before the year 1618. The first edition is the most important, as coming more immediately from the hands of the Translators. Even in that, however, errors would exist, and could not have been avoided, whatever degree of care might be bestowed upon it: but as they might be either mechanical or critical, the duty of

the privileged printers, as to the proper treatment of them, would differ according to the same distinction. If such readings, being untrue to the original language, could fairly be considered as errors of the press, they must without question be removed; or if, being from their nature unlikely to have had such an origin, they might still be errors of *copy*, they must also be corrected: but how must they be treated, if they could not be owing to either of these causes, but were clearly mistakes in point of judgment or knowledge on the part of the Translators? There is only one case perhaps in which it would become the duty of the privileged editor to enter into questions of criticism, without some express authority to support him. If a given mistake of the Translators had already been corrected before his time, if the public opinion had concurred, either avowedly or tacitly, in the change, he might reasonably hope that the general acknowledgment of the truth would relieve him from the obligation of returning into error. I say nothing of the boldness which first made the alteration; I only commend the sound judgment which, after it was generally adopted, did not hesitate to retain it.

Now all this, and more than this, applies to the first edition of our English Bible. There are errors in it of such a description as not to be explained by the common inaccuracies of the press, but owing probably in some cases to the defectiveness of the copy delivered to the printer; in others, it may be, to the imperfect knowledge of the Translators themselves. Do not suppose for a moment that I would depreciate the labours of those admirable men, or cast a reproach upon the comparative unskilfulness of their times: the same causes of mistake are still in operation, and I am confident that there is no book whatever published in our own days, requiring the same descriptions of science and attention, which does not contain the same variety of mistakes. The following are a few among many of the more important errors to be found in the edition of 1611; and, to save some trouble, I will call the first edition (\*the one considered such in Oxford) A, the questioned edition B, and the edition of 1617 C.

Exod. xiv. 10. Twenty-one words printed twice over in A; corrected in B.

2 Chron. xxxii. 5. *prepared*, A and B; *repaired*, correctly C.

Ezra iii. 5. *offered*, twice over A and B; corrected C.

Job xxxix. 30. *he*, A and B; *she*, correctly C.

Psalm lxix. 32. *good*, A and B; *God*, correctly C.

Jer. xxxviii. 16. *Zedekiah*, omitted in all three.

\* A is the folio in large black letter, from which the reprint is now taking in Oxford. B is the No. I. of Mr. Curtis. C is the edition of 1617. Of all these, being folios in large black letter, I have copies in my own possession.



Mal. iv. 2. *ye*, omitted A and B; inserted C.  
 Ezek. xxiv. 7. *not*, omitted A and B; inserted C.

From these cases, and others which might easily be adduced, we may shew the value of subsequent editions, admitting at the same time the paramount authority of the first.

But we might fancy perhaps, that as errors were thus gradually removed, there must have appeared at no distant period an edition presenting a perfect standard, and therefore precluding any further change. In point of fact, however, the editions which have corrected former errors, have frequently introduced new errors of their own. To confine ourselves to early examples:

Prov. xviii. 19. *barres*, correctly A; *bares*, B.

Prov. xvi. 5. *unpunished*, correctly A; *punished*, B.

Matt. xxvi. 37. *Jesus*, correctly A; *Judas*, B.

Heb. xii. 1. *unto*, which appears in A, B, and C, was omitted, possibly at an earlier period, but certainly in an edition of 1629.

And thus we see that errors might continue, even in modern Bibles, partly from a rigid adherence to the first edition, partly from the unavoidable mistakes of subsequent printers, which more careful editors might still feel it to be their duty to remove.

But let any one look at the condition of our language in the reign of king James I, and he will find that there were then no established rules of spelling, nor any attempts made to preserve uniformity. In the first edition of the Bible, for instance, we have the same word spelt differently in the same sentence, and letters omitted or inserted with so much caprice, that we might suppose the variations to have been made for the mere convenience of the printer. When we add to this the tendency of words to become obsolete, such as *bought*, to signify a curve or knot; *fet*, the derivative of *fetch*; *lift*, instead of *lifted*; and *rent*, instead of *rend*; we might expect that in process of time many and great would be the changes in words required by the altered condition of general knowledge. The language itself would have so far varied, that the original edition could no longer be employed for the actual business of the press, and a new copy must be supplied, derived from and depending upon the authority of the first, but constituting for all mechanical purposes a new standard.

From these defects existing in the original edition, and from the imperfect manner in which the Scriptures had recently been published, Archbishop Secker recommended that a revision of the Authorized Version should be made in the University of Oxford; and several learned persons undertook, in conjunction with the Delegates of the University Press, to prepare an edition more

perfect than any that had preceded it. The result of this undertaking was the publication, in the year 1769, of two editions, one in 4to and the other in folio, commonly known as Dr. Blayney's; the latter of which, being the more accurate of the two, has been considered since that time as the standard for the English Bible.

It is clear, from the instructions given to Dr. Blayney, and the account rendered by himself of his labours, that the folio edition of 1611 was his standard in reforming the text, and that he deviated from it in those cases only where his collations with other Bibles (viz. that of Bishop Lloyd of the year 1701, and two printed at Cambridge) enabled him to point out errors both in the first edition and in many others that followed it.

The adoption of this plan, so powerfully recommended, and undertaken with the utmost rectitude of purpose, I will neither defend nor complain of: I hope to be able to shew hereafter, that so far as the Delegates of the Oxford Press have retained Dr. Blayney's edition as their standard, they have been fully justified in doing so. I must of course confine my assertion within certain limits of time: but I assert, that for the last twelve years the text of the Oxford Bibles, though not totally free from errors, affords a more perfect specimen of faithful printing, than any other book I am acquainted with of the same extent.

And this leads me to consider a pamphlet entitled, "The existing Monopoly an inadequate Protection of the Authorized Version of Scripture," and consisting of four letters addressed by Mr. Curtis of Islington to the Bishop of London; a pamphlet which I recommend for perusal to all persons who can derive pleasure from seeing feelings and statements placed in painful opposition to each other, positive assertions resting upon precarious facts, professions of kindness and sincerity in company with strong tokens of artifice and malignity, assumptions of knowledge in cases where there was real ignorance, and a smooth surface of complacency and disinterestedness but half concealing a sense of bitter disappointment.

I will confine myself however to those portions of the pamphlet which concern the Oxford Press, leaving, as I well may, both the Cambridge Syndicate and the King's Printer to defend themselves respectively from the charges brought against them.

And first as to the conduct of the Delegates in the time of Dr. Blayney.

"Shall we find," asks Mr. Curtis, "that Dr. Blayney, or any of his learned friends, KNEW the edition of 1611, to which they evidently refer as King James' Bible, to be the first or original edition? The phrase, '*the edition of 1611*,' was evidently written on the supposition of there being but one edition of that year. But I personally possess two: (the candid reader



“ will excuse a necessary egotism, in stating matters of fact) : the  
 “ copies of the Universities are all of one edition, I believe : but  
 “ in the Archbishop’s library at Lambeth, and lately in the pos-  
 “ session of George Offor, Esq. of Tower Hill, was a *distinct*  
 “ edition of 1611, answering to my No. 1. Those of the Uni-  
 “ versities, answer to my No. 2; and these editions are both in  
 “ the ‘ large black letter.’” Page 54.

And again ; “ But the fact of there being *two* editions, at least,  
 “ of this year (1611)—one in the Lambeth library, and another  
 “ at his hand, is surely sufficient to prove that Dr. Blayney and  
 “ the Oxford Reformers of the text in 1769, were disgracefully  
 “ ignorant of the materials they might have accumulated for their  
 “ task : the resolution of the Delegates bears this ignorance of a  
 “ *vital point* (which is the first edition) on the face of it ; and  
 “ leaves it doubtful whether throughout the whole business, they  
 “ had *a document of the slightest genuine authority* before them !  
 “ That is, they may have mistaken a second and more inaccurate,  
 “ for the first and genuine edition of the Translators.” Page 55.

I answer, that thirteen copies of A (the Oxford original) have  
 been examined at Oxford ; most of which have titles to the Old  
 Testament, and all of them to the New. In every instance the  
 date is 1611. Again, eight copies of B (the Curtis original) have  
 also been examined, and four of them have titles to the Old Tes-  
 tament bearing date 1613, the titles of the rest being lost. In  
 these cases the titles of the New Testament bear date 1611, but  
 they appear to be taken, with some little alteration, from the same  
 block with that of the edition A. This evidence then proves A  
 to be of the year 1611, and B to be of subsequent date ; and the  
 result is confirmed by many small but decisive tokens, by which  
 an intelligent and experienced printer can easily discover that B  
 is the later of the two impressions. The Lambeth copy gives no  
 support to the opinion of Mr. Curtis, as it did not belong to  
 that Library before the time of Archbishop Secker, and is found  
 on examination to be made up from different editions, containing  
 many leaves in various parts of the book, ascertained to belong to  
 the year 1640. But all this might be totally unknown to Mr.  
 Curtis. Could he be as ignorant of the fact that his edition B is  
 “ more inaccurate” than A, when the instances he actually pro-  
 duces in the comparison of the two are evidence of it ?

In reference to the same undertaking, Mr. Curtis says, “ Dr.  
 “ Blayney and the Oxford Delegates did not know enough of the  
 “ matter to distinguish between typographical and critical altera-  
 “ tions,” p. 57. It appears to me that the Bibles they employed  
 for collation (the Hebrew and Greek originals being constantly  
 before them) were wisely and skilfully selected. Their edition of  
 1611 would naturally be considered as their standard, and the

most elaborate editions of modern date, such as Bishop Lloyd's of the year 1701, and the two Cambridge Bibles, would be well calculated to point out the alterations, whether right or wrong, which had subsequently been made in the text. It is difficult to conceive that Dr. Blayney, who was an eminent Hebrew scholar, should have known nothing of the nature of criticism, and that Delegates of the Oxford Press should be totally unacquainted with the art of printing.

But Mr. Curtis says, "Dr. Burton is my authority for stating that there do not seem to have been *any* formal or written instructions given to Dr. Blayney," p. 52: and again, "The Regius Professor of Divinity states, that it" [the list of Italics altered by Dr. Blayney] "never afterwards was heard of," p. 52, note. It is not safe to trust Mr. Curtis with the explanation of Dr. Burton's meaning. Dr. Burton really says, "As to the list, I can find no trace of it; if it was given in to the Vice-Chancellor, it does not appear to have been preserved." And again, "The instructions to which Dr. Blayney alludes, were merely a resolution at a meeting of the Delegates of the Press, that he should compare the edition of 1611, Bishop Lloyd's of 1701-3, and the Cambridge editions of 1743 and 1760. Nothing beyond this appears in the minutes of the meetings of the Delegates.—Dr. Blayney was aided throughout by a committee of Delegates," p. 46. So then Dr. Burton states that he could not find the list, not that it never existed; that instructions were actually put into the form of a resolution, and that several members of the Board which made the resolution, were constantly acting with Dr. Blayney as his colleagues; not, as Mr. Curtis has it, "that there do not seem to have been *any* formal or written instructions given to Dr. Blayney."

Not contented however with throwing a suspicion upon the standard of 1611, employed by Dr. Blayney, Mr. Curtis says\*, "that the *gross* state of the entire edition" [of Bishop Lloyd's Bible] "was unknown to Dr. Blayney, and of course to his learned employers and coadjutors." And afterwards, "Ought they *not* to have known a fact on the records of the Convocation of the Established Church?" p. 54. Now observe the reason he assigns for this summary condemnation. "Dr. Blayney so particularly notices the errors of the *figures* in the marginal references of this Bible, that in justice to him one cannot but add, it appears very clearly that the *gross* state of the entire edition was unknown to him," p. 53; and again, p. 54, note. Dr. Blayney could not be silent respecting the condition of the margi-

\* Mr. Curtis uses the word *gross* as if it had been applied by Lewis himself in his History of the Bible to Bishop Lloyd's edition. The fact is not so. See Lewis, p. 350.



nal references, because it was his avowed purpose to make considerable use of them. Would Dr. Blayney need to say any thing of the errors of the text, when, from the plan he professed to follow, they could not be thought likely to mislead him?

Mr. Curtis complains of the alterations made by Dr. Blayney in the paragraph marks, and says, by way of example, "The Translators, placing this mark of a distinct subject, Matt. xxviii. 19, express their opinion that the important commission of that verse was given in the mount of Galilee: the modern Bibles placing it at the 18th verse, indicate a different opinion," p. 58, note. I do not know to what modern Bibles Mr. Curtis is referring, but I have reason to believe that the paragraph marks in the Oxford Bibles have not been printed according to the method of Dr. Blayney for upwards of fifteen years.

The next complaint is on the subject of Italics, and this will require attentive consideration. I see, from the Postscript of the pamphlet, that at the last meeting of the sub-committee of Dissenting Divines, appointed to verify and report upon the collations of Mr. Curtis, resolutions were adopted, which give no countenance to his other accusations, but express a strong dislike of the alterations "made in the Version of king James by changing innumerable words and phrases into Italics." Now for every member of this committee of whom I have any knowledge (with the exception of their Secretary) I feel great and unfeigned respect. Most of them have made themselves known by their talents and attainments; and some of them have supported the cause of Christianity by publications surpassed by few others of their times. I cannot but feel, therefore, that a conviction expressed by such men is entitled to immediate and earnest attention.

I would submit to their candid consideration, that the objections made by them apply to all cases of Italics, whether inserted by subsequent editors, or proceeding from the Translators themselves. According to the resolution, these alterations "convey to the reader the idea, that wherever any words are printed in Italics, there is nothing corresponding to them in the original text," p. 114. If the more recent Italics convey such an idea, so also must the Italics of the Translators, supposing them to be the only instances of the kind remaining in our Bibles. Must we then discard them also? Or if we leave the original Italics, without marking other cases still more deserving of the distinction, should we not in effect be saying, that the cases of the Translators do afford grounds for the suspicions of the reader, but that there are no other words in the Version that are in the same manner supplements to the original?

But does not in fact the whole question turn upon this idea of

the reader? Who tells the reader that these words printed in Italics have nothing corresponding to them in the original text? These Divines themselves do not; for they say, and truly say, that these words are "absolutely necessary in order to give the full force of the Hebrew and Greek idioms." In the Family Bible of Mant and D'Oyley in like manner it is stated that "these words have none corresponding to them in the original Hebrew or Greek text, but that the sense is implied." Dr. Adam Clarke says the words printed in Italics are "avowedly not in the original, but were thought necessary by our Translators to complete the sense, and accommodate the idioms of Hebrew and Greek to that of the English language," pref. p. xxiii. Dr. Geddes calls them "necessary and implied supplements," (see Mr. Curtis, p. 82.) Whence then this mistaken idea of the reader? Mr. Curtis says, "They generally indicate, as commonly understood, that there are no words exactly corresponding with *them* in the original; and that where they occur, *it has not the precise sense of the Hebrew or Greek that is expressed, but a sense approaching it* as nearly as the idiom of our language will admit," p. 59. So then this mistaken idea of the reader is to be assumed on the belief of Mr. Curtis; and he will do what he can to increase and to propagate the mistake.

\* The Translators themselves have left no record of their reasons for admitting such a distinction into their text; but it is clear that in most instances their object, if any, was purely philological. The words printed by them in a different character are for the most part absolutely necessary to give the full force of the original languages, owing to the difference in idiom between them and the English. But the fact is, that the distinction was already familiar to the English reader. It existed in the Bishops' Bible, printed in 1572; it was repeated in the Geneva Bible, printed in London in 1578; and the reason assigned in the latter

• In the evidence given by Mr. Curtis before the Committee of the House of Commons, on the Patents of the King's Printers, he says, "Dr. Adam Clarke, in his Preface to the Bible, states that he has corrected many thousand errors in the Italics, "which made God to speak what he never did speak." The very words create a suspicion that Mr. Curtis was perverting them from their proper meaning. And such was really the case. "In these [the Italics] I found," says Dr. Clarke, "gross corruptions, particularly where they have been changed for *Roman* characters, whereby words have been attributed to God, which he never spoke." On an examination also of Dr. Clarke's text, I have found in every instance compared by me, and particularly in the passages complained of by Mr. Curtis, (Exod. xii. 36, &c.) that the Oxford Italics are retained. I have also compared the Oxford 4to of 1824, with Dr. C.'s text in the Epistle to the Hebrews, and I find that, in addition to the Italics of the former, Dr. C. admitted at least three new cases of them: viz. ix. 17. xii. 19. and xii. 25. So that Mr. Curtis did really, and if he had looked at the passage, must knowingly have alleged the authority of Dr. A. Clarke, before a Committee of the House of Commons, in favour of an opinion directly opposed to his real sentiments.



case is as follows: "Whereas the necessitie of the sentence required any thing to be added (for such is the grace and propriety of the Ebrew and Greeke tongues, that it can not but either by circumlocution, or by adding the verbe, or some word be understand of them that are not well practised therein), we have put it in the text with an other kinde of letter, that it may easily be discerned from the common letter."

If this be so, it might perhaps be thought the best method to abandon the distinction entirely; but that is not the result to which the argument, as employed by Mr. Curtis, would bring us. And before such a result is adopted, it would be well to consider, that there may be instances in which the distinction is important, and that we are not competent judges of the whole question, until it has been patiently and thoroughly examined. For instance, Heb. iii. 3. "This man was counted," &c. Heb. vii. 24. "This man, because he continueth ever," &c. Heb. x. 24. "This man, after he had offered one sacrifice," &c. In these three cases, the word *man* is applied to Christ, the Greek being in every instance a mere pronoun. Dr. A. Clarke has printed all of them in Italics; the Oxford edition of 1824 only two of them; and the edition A only one. Which of all these methods would the Divines, who complain of our Italics, think it their duty to adopt? On this subject I will only add, that the Italics of our modern Bibles had most of them been introduced at different periods before the time of Dr. Blayney; and that it would be as easy to find precedents for increasing the number of them, as for reducing it.

In the heads or contents of chapters, Dr. Blayney made considerable changes, and Mr. Curtis thinks it necessary to enlarge upon them, although he acknowledges that they are suppressed. They have in fact been discontinued in the Oxford Bibles for many years.

The changes also made in the column titles afford him materials for fresh indignation. It is possible that some of them were made without sufficient reason: but I certainly have never myself considered those titles of greater importance, than as helps for discovering a required passage; and I am sure that they could not have been preserved constantly as they were left by the Translators, unless all subsequent editions had corresponded exactly in page and in column with the first impressions.

Our next subject shall be the distinction made by the Translators in printing the word Lord. Using the same word for the two Hebrew names Jehovah and Adonai, they denoted the first of them by capitals, LORD, and the second by smaller letters, Lord. New distinctions followed, whenever the two names Jehovah and Adonai were in juxtaposition, and under other va-

rieties of circumstance. Now, when the difference to the printer is so easily overlooked, it is not unreasonable to expect that errors of this description, in whatever edition they might occur, should be considered as errors of the press. They will probably be found in every edition of the Bible. The edition of 1611 contains some extraordinary cases: in Ezek. i. 3, where Lord occurs twice, and is printed after the two methods, the Hebrew name is Jehovah in both instances: in Judges xiii. 8, and Neh. viii. 10, in both of which verses the word occurs twice, and is printed in capitals, the names are different in the Hebrew; and it is evident to every reader in Zech. vi. 4, and still more remarkably in 2 Kings iv. 28, and 2 Chron. xiii. 6, where the word is also printed in capitals, that this peculiar name of the Most High is applied in the first instance to an angel, and in the other two to men. In the passage of Ezekiel the error was corrected in 1617, if not previously; the other errors also had been noticed and removed before the time of Dr. Blayney, (see Bishop Lloyd's Bible;) and in all these cases the Bibles now printed at the Oxford Press have deviated from the edition of 1611, and are in accordance with the Hebrew. It is true that errors of this description may be found in Oxford Bibles of recent date; but it is also true, that the first edition of King James contained at least twenty-eight\* instances of the kind, (although Mr. Curtis can discover only eight, see p. 108,) and that all those instances are printed correctly in our modern text. If these errors are strictly typographical, even Mr. Curtis would unite in the wish, that the Hebrew text, and not the edition of King James, should be the standard to be followed †.

Of the additions made by Dr. Blayney in the margin, and still retained in the margins of some of our Oxford Bibles, I will merely observe, that the increase of parallel references was the suggestion of Archbishop Secker ‡, and is rather below than beyond the demand of modern times; that the new readings are for the most

\* The instance (Numb. xiv. 17.) mentioned by Mr. Curtis as still remaining in the Oxford Bibles, together with one or two more, is over and above the twenty-eight errors corrected by them.

† The Oxford edition used in this comparison is the 4to of 1824. But on the whole of this question I wish to suggest, that no person is a competent judge who has not some critical knowledge of the Hebrew text. He ought at least to be acquainted with the collations of MSS. by Kennicott and De Rossi. I would propose Kennicott's collation of the sixty-eighth Psalm, by way of illustration.

‡ The number of parallel texts had been increased as early at least as the year 1677; and at the close of the same century, if we may judge from the editions of Canne, Archbishop Tenison, and Bishop Lloyd, the quantity given by the Translators was generally considered too small for the wants of the reader. Dr. A. Clarke says of the Oxford references, "I have taken care to reprint all that Dr. Blayney has "inserted in his edition, which I scruple not to say are the best collection ever edited." Pref. p. xxiv.



part mere translations of Hebrew names, and have probably been acceptable to many curious inquirers; that the notes are, with few exceptions, either historical, geographical, or chronological, and cannot easily be brought to bear upon religious differences; but above all, that  $\frac{6}{7}$  of the Bibles printed at Oxford have no notes, readings, or references whatever in the margin, and are therefore guiltless of the offences imputed to them by Mr. Curtis.

We will now consider the charges that apply more directly to the present Delegates of the Oxford Press. "I procured," says Mr. Curtis, "a more useful collection of editions for my purpose than either of the Universities possessed last year, as I came personally to know," p. 35, note. "All the five other copies of the Bible of 1611 at Oxford," p. 42. "I found that I possessed a greater number of the earliest editions of the Authorized Version than either University," p. 45. "The copies of the Universities [of the year 1611] are all of one edition, I believe," p. 54. Mr. Curtis' list of Bibles is as follows:

2 Black folio	1611
1 Roman 4to	1612
1 Black 4to	1613
1 Roman 8vo	1615
1 Roman folio	1616
1 Roman 4to	1613
1 _____	1615
1 Black folio	1617
1 Roman 4to	1619
1 small folio, Roman	1629
1 Black 4to	1641
1 Roman 8vo	1661 (p. 32.)

Now at the time when Mr. Curtis was in Oxford, there were in the possession of the University, and accessible to the Delegates, the following copies, besides many others of more recent date:

7 of A, large black letter, folio	1611
2 of B. . . . .	questioned 1611 or 1613
1 Roman . . . . .	8vo 1612
1 Roman 4to Old Test.	1613. New Test. 1612
1 small black letter . . . .	fol. 1613
1 Roman . . . . .	fol. 1616
1 large black letter . . . .	fol. 1617
1 Black letter . . . . .	4to 1628
1 Roman . . . . .	4to 1629
1 Roman . . . . .	8vo 1631
1 large black letter . . . .	fol. 1634
1 ditto . . . . .	fol. 1640
1 Roman . . . . .	8vo 1640

Since that time many other copies, the property of public bodies or private individuals, have been placed at the disposal of the Delegates.

“Down to a very late period,” says Mr. Curtis, “the holy Scriptures have been most *carelessly* printed at the authorized presses;” and shortly afterwards, “In the Bibles printed within the last ten or twelve years there is a decided improvement in this respect,” [with regard to typographical errors,] “particularly in those of the Clarendon Press,” p. 3.

“There is no kind of adequate benefit for which the British public should pay from forty to fifty thousand pounds per ann. to the authorized printers of the Bible,” p. iv, note. “The crown and people of England have largely provided and *paid*,” &c. p. 79. The reader will remember, whatever may be the amount paid by the British public to the three authorized printers, that accurate and handsome Bibles cannot be produced without considerable expense. If he has read the evidence given on this subject before a committee of the House of Commons\*, he will have seen that the actual profit received from the Oxford press is only twelve per cent., including, be it known, the interest of capital and the rent of extensive buildings.

“The Oxford Delegates have commenced reprinting ‘the edition of 1611,’ which they possess. The Book of ‘Genesis,’ the only part published, assists me in making the following comparative extracts.” p. 55.

Now in a pamphlet where the object of the author is to hold up certain presses to universal contempt, and more especially in a passage where he was publishing a strict collation for the purpose of distinguishing between two rival documents, we might expect that he would shew his peculiar fitness for such employments. And yet the extracts are printed so inaccurately, that were he to issue an edition of the Bible similar to the one now in progress at the Oxford press, after the copy of 1611, and *with as little correctness as the comparative extracts in pp. 55 and 56, there would be exactly forty errors to a page.* The book will contain 1428 pages; so that the whole amount of the errors would be 57,120.

We will now examine some of the mistakes imputed by Mr. Curtis to the Oxford Bibles.

“One” [clergyman told me] “that an important part of a text he had taken in the Lesson of the day, to his great astonishment, was not in the Church Bible when he came to read the Lesson. It was, 1 John v. 12, and *of God* were the omitted words,” (p. 14.) Now it is singular that these words, although required by the Greek, are actually wanting in the editions A, B

\* See Report on the Patents of the King’s Printers, No. 1885.



and C; but it is still more singular that Mr. Curtis (p. 105.) should mention this very passage as one in which the Oxford Delegates have violated their duty by inserting the omitted words.

“In the Burial Service alone,” says Mr. Curtis, “two minor interpolations occur,” p. 80. These two cases are in 1 Cor. xv. 41. and xv. 48. The reader will see them noticed hereafter, and he will there find that the interpolations, as Mr. Curtis calls them, are in the original Greek, and had appeared in English Bibles as early as 1629.

“An Antinomian Oxford Testament of the year 1807.” Note, “I must thus characterize a New Testament which, Heb. ix. 14. reads, ‘How much more shall the blood of Christ—purge your conscience from *good* works,’ instead of, *dead* works,” p. 17. Mr. Curtis was informed last June that a copy of this edition had been sought for in vain; that another edition of the same year, two of the year following, and all editions that could be found of eleven years nearest to the time in question, had been examined, and the passage was printed correctly in them all.

At the close of his pamphlet Mr. Curtis publishes two lists of errors, which I must consider separately. The first consists of “typographical errors, in and since Dr. Blayney’s edition,” and enumerates fifty-six mistakes, some of importance, and others totally unimportant, in different Oxford editions published from the year 1769 to the year 1823, inclusive. They are collected from eleven different editions; so that the result of this examination is, that the Oxford Bibles in question contain on an average five errors of the press. I have compared the list with the 4to edition of 1824, and in that edition, and probably in all that have succeeded it, not one of these mistakes is to be found.

The other list consisting, as Mr. Curtis says, of “intentional departures from the Authorized Version,” must be considered a little more in detail. On the many cases of Italics noticed among them, I shall merely observe, that in practice, as before in principle, Mr. Curtis has perverted this distinction of the Translators and subsequent Editors to a purpose totally unknown to them. They intended Italics to denote a difference of idiom: he applies them as if in some cases their object was to point out a mere approximation to the meaning, and in others as if the sentence required such a supplemental word, but there was nothing in the language of the original to justify the use of it.

Gen. xxxix. 1. “Bought him of the *hands*, for *hand*, of the Ish-maelites.” This change would certainly seem to be unnecessary, and is opposed both to the earliest editions and to the Hebrew. The error, if it be worth while to

- consider it as such, may be found in Bibles as early as 1629.
- Gen. xxxix. 16. "Until *his* lord; for until *her* lord, came home. "Vulg. *ostendit marito revertenti domum*. Right in 1750." The Hebrew is *his*, and the change had been made in 1701.
- Exod. xv. 25. "Made for them a statute; *For them* inserted." This change also is according to the Hebrew, and had been made in the year 1701:
- Exod. xxvi. 24. marg. "*twined*, for *twinned*." It is singular that in the only other case where this word occurs, viz. Exod. xxxvi. 29, Mr. Curtis' favourite edition B and the edition C have the word with a single *n*.
- Lev. ii. 4. "*Unleavened cakes*, for *an unleavened cake*." The Hebrew is plural, and so Bishop Lloyd printed the word in 1701.
- Deut. xxvi. 1. "The LORD thy God. *Thy God* inserted." This was probably an error of copy on the part of the Translators; for this expression is in the Hebrew, and the words appear in English Bibles as early as 1629.
- 1 Sam. v. 4. marg. "The *fishy* for the *filthy* part of Dagon." To shew that *fishy* is not the right reading Mr. Curtis refers us to Parkhurst. Now Parkhurst's words are these: "From 1 Sam. v. 4, it is probable that the lower part of "this idol resembled a fish; and it appears plain from the "prohibitions, Exod. xx. 4. Deut. iv. 18, that the idolaters "in those parts had anciently some fishy idols." Could Mr. Curtis suppose that his references would be taken on trust? The real error is in *filthy* in editions A and B, and it was corrected as early as in 1617.
- 1 Kings xiii. 11. "His *sons* came, for his *son* came and told him." The alteration, whether right or wrong, was made as early as in 1617.
- 2 Chron. iii. 10. "In the most holy *house*, for most holy *place*." The change was made in conformity with the Hebrew as early as in 1629.
- 2 Chron. xxxii. 5. "*Repaired* Millo, for *prepared*." The error is in *prepared*, and it was corrected in 1617.
- Job xxxix. 30. "Where the slain are, there is *she*, for *he*, i. e. the "male bird." Mr. Curtis is here defending a palpable misprint. It was correctly printed *she* in 1617.
- Isaiah lvii. 8. "Made *thee* a covenant. *Thee* inserted. Lowth "omits it." I answer, Bishop Lloyd in 1701 inserts it, according to the Hebrew.
- Dan. i. 12. "Give *us* pulse. *Us* inserted." The Hebrew requires it, and the word was in English Bibles as early as 1629.
- Dan. iii. 18. "Nor worship *the* for *thy* golden image." The same answer as the last.



- Hos. ix. 3. marg. "Not into Egypt. Flatly contradicting text." Reader, the whole note is as follows, "Not into Egypt itself, but into another bondage as bad as that." Is this a flat contradiction of the text? Is the writer, who quotes it as such, and mutilates it for his own purpose, deserving of your confidence?
- Matth. iv. 20. "Left *their* nets. The article τὰ used for the possessive pronoun." In other words Mr. Curtis complains that *their* is printed in Italics, because τὰ, he says, is used for the possessive pronoun.
- John vii. 16. "Jesus answered them, and said. *And said* inserted." The Greek requires it, and so it was printed in 1701.
- 1 Cor. iv. 9. "As it were *appointed*, for *approved* to death." And yet in 1617 it was *appointed*.
- 1 Cor. xy. 41. "*And* another *glory* of the moon. *And* and *glory* inserted." The change had been made in 1629, and is justified by the structure of the sentence and the words of the original.
- 1 Cor. xv. 48. "Such are they *also* that are earthy. *Also* inserted." The Greek requires it, and the insertion was made as early as in 1629.
- 2 Cor. xi. 32. "Kept the city *of the Damascenes*. *Of the Damascenes* inserted." The words are in the Greek, and are to be found in English Bibles in 1629.
- Ephes. vi. 24. "*Amen* inserted. The better MSS. omitting it." Does Mr. Curtis talk of MSS.? The word is wanting in A, but appears in 1617.
- 1 Tim. i. 4. "Rather than *godly* edifying. *Godly* inserted." The word appears in Bishop Lloyd's Bible of 1701, and the word Θεοῦ ought not to have been left untranslated.
- 1 John iii. 16. "Love *of God*, because he laid down his life. "To discard a reading, which implies that Christ was "God." Mr. Curtis here complains that the words *of God* are now printed in Italics, although he knows, or ought to know, that they do not appear in the Greek \*. And afterwards.
- 1 John v. 12. "Son of God, (second time *Son* occurs). *Of God* inserted." This insertion was made, according to the Greek, at least as early as in 1629.

In another part of his pamphlet (p. 85) Mr. Curtis says, "I would not, as the pretensions of the King's Printers and Universities, I conceive, now do, speak CROOKEDLY FOR GOD." Who then is it, that in the first of these two passages complains of the

\* In these cases I refer to the Greek text of Rob. Steph., Paris, 1550, as well as to the more critical editions of modern times.

Italic reading, although he knows that the idea is not contained *expressly* in the Greek, and in the latter passage wishes to suppress the important addition, although he knows that the genuine word of God demands the insertion of it?

A few words more, and I will conclude. Mr. Curtis says on the first leaf of his pamphlet, "Counting the *words* only which "are altered in the modern Bibles, and a few of the paragraph "marks, which are important; that is, not at all including the "general alterations of the orthography or minute punctuation, "there appear intentional departures from King James' Bible,

" In the book of Genesis, containing	50 chap.....	807
Exodus.....	40	724
Psalms.....	150	600
Lamentations.....	5	59
St. Matthew's Gospel..	28	416
Hebrews.....	13	147
Revelation.....	22	178
	308	2931

"Or, in about one fourth of the Bible, upwards of two thousand "nine hundred such departures, suggesting the presumption, "that there are upwards of *eleven thousand* in the entire Ver- "sion." In this calculation, Mr. Curtis has studiously omitted to inform us from how many different editions, and where and when printed, these variations have been collected. Now I have examined, with the help of a minute collation, the text of the Book of Genesis and St. Matthew's Gospel, and I affirm that, if we exclude changes as to Italics and the printing of the word *Lord* or *God*, and such differences as between *toward* and *towards*, *ye* and *you*, *among* and *amongst*, *born* and *borne*, *flee* and *fly*, *to* and *unto*, including, in short, those departures only which convey an actual difference of meaning, there are not in the copy which I have used (the Oxford 4to of 1824) more than nine departures, intentional or otherwise, correct or incorrect, from the text of King James' Bible A in the Book of Genesis, nor more than eleven in the Gospel of St. Matthew. I affirm also, that in most of these cases the departure is justified by the words of the original languages, and by the length of time during which each corrected reading has had possession in our English Bibles.

I have the honour to be,

Sir,

Your very obedient Servant,

EDWARD CARDWELL.

St. Alban's Hall, Oxford,  
Feb. 18, 1833.



## POSTSCRIPT.

AMONG the witnesses examined by the Committee on the Patents of the King's Printers, is

GEORGE OFFOR, Esq.

1404. " You are now a magistrate?—Yes.
1405. " Were you brought up a bookseller?—Yes.
1434. " Have you directed your attention to the editions [of the Bible] printed by either of the Universities?—I believe the editions which were usually printed at Oxford have been the most incorrect of all. In one case, a schoolfellow of mine corrected a copy of a nonpareil Bible, and he found upwards of 12,000 errors in it, which he sent to the then Archbishop of Canterbury, who in return sent him a handsome letter and 10*l.* for his trouble.
1435. " Who was the gentleman?—Mr. William Randall. It was about fifteen or sixteen years ago.
1436. " Did you see the Bible?—I did, with all the errors marked, &c.
1437. " Had it marginal references?—No.
1438. " From what edition did he take his standard?—From Blayney's 4to edition."

After fifteen or sixteen years, and with many things to create confusion during the interval, some few inaccuracies might be expected and excused. But mark the extraordinary contrast between Mr. Offor's evidence and the following statement. I have the best reason for knowing that about twenty years ago a Mr. James Randall (not William) who was not a schoolfellow of Mr. Offor, but only the brother of one, did shew to Mr. Offor a collation of an Oxford Bible; that this collation was not made by himself; that the Bible containing it did possess marginal references; that it was not the 4to of Dr. Blayney, but of the year 1802; and, above all, that the errors, so far from being upwards of 12,000, did not amount to 1000.—Of this, a little more hereafter.

1443. " —During the time of the Commonwealth, when there were no King's Printers, Bibles were printed very nicely indeed. There is Field's Bible, and there is one printed by Giles Calvert, a Quaker.
1444. " Do you consider that during the time when there was no monopoly, more care was paid to the printing of Bibles than there is now given to them?—I am confident of it."

READER, You have had one extraordinary contrast; now prepare yourself for another. Dr. Cotton says in his "List of Bibles," p. 33, note, "The Bibles printed during the time of the Commonwealth have been generally reputed to be full of errors." The writer of a tract, entitled, "The London Printer his Lamentation, &c. 1660," speaking of Hills and Field, says, "Have they not obtained, and now keep in their actual possession the MS. copy of the last translation of the Holy Bible in English, attested with the hands of the venerable and learned Translators in king James's time, ever since the 6th of March, 1655, and thereupon . . . . . printed and published ever since for the most part, in several editions of Bibles (consisting of great numbers) such egregious blasphemies and damnable errors, as have corrupted the pure fountain, and rendered God's holy word contemptible to multitudes at home, and a *ludibrium* to all the adversaries of our religion\*." To this I will only add, that I have now before me a small Bible "Printed by John Field, printer to the Parliament, 1653," and I find in a single chapter, Romans vi. the three following mistakes: ver. 5. "in the *likeness* of his death," "likeness" in Italics; ver. 12. "in the lust thereof," *lust* for *lusts*; ver. 13. "instruments of righteousness unto sin," *righteousness* for *unrighteousness*. I do not believe that three such errors as are here found in a single chapter, can be discovered in the whole of the text of the Oxford 4to Bible of 1824.

And now a few words concerning the collation mentioned above. Mr. Curtis says in his pamphlet, (p. 7, note,) "I could not then have conjectured that *some* gross errors had been pointed out to one of the Universities *twenty* years before; the list of them acknowledged to be received—a modicum of reward assigned the poor but intelligent printer's reader who furnished them; and his character acknowledged as that of a person well qualified for the task of *revising an edition* of the Bible—the passages moreover all said to be 'right' in the Standard edition, (that standard being Dr. Blayney's.)—Yet that some of the grossest of *these errors* should be *found* in Dr. Blayney's Bible and Apocrypha, and others of them remain unaltered to the present day. Unaltered ones are, &c.—Of *these facts* I have vouchers before me, and trace the information in question to the Vice-Chancellor of the University. I ought to add, that the poor man, when remonstrating on the subject of being ill rewarded, was told that his list was of 'no

\* See Harl. Misc. vol. iii. p. 293. Park's edit. Dr. Cotton, in referring to this Tract, has supposed that Bill and Barker were the printers spoken of. On examining the whole passage, I see that it is otherwise.



“practical utility.’ It contained 731 errors between the beginning of Genesis and the end of Jeremiah, all occurring, in a quarto Bible at that time on sale, and from which as a standard he was employed, he states, to correct the popular Bible of the late Rev. Mr. Hewlett. *Was this quarto Bible ever called in?* No. I recently bought it in Holborn. The list would then have been of ‘practical utility.’ Were the errors ever carefully examined? No. The preceding instances could not then have remained. Yet the Vice-Chancellor vouches they were ‘all right.’ Some of these errors of ‘no practical utility’ to point out, were as follow.” Then follows a list of forty-three errors.

In answer to this long and manifold accusation I state the following facts. I have now before me the collation in question, extending from Genesis to Hosea xiv. 5. inclusive, and forming, as I have reason to know, the whole of the document received by the Delegates. If so, some of the errors quoted by Mr. Curtis, as corrected in it, (such as *Ecclus. xi. 25; Zech. ix. marg.; Zech. xi. 17; Wisdom i. 5, &c.*) could not possibly have been noticed by it. The Bible in which the collation is made is of the year 1802, and, as I find from the Minutes of the Delegates, was received by them in the year 1810. I have now before me an Oxford Bible of 1808, and on examining the forty-three passages noticed above, I find that, with the exception of only five, they are all of them printed correctly. The errors therefore made known by the collator, had with few exceptions been discovered and removed two years at least before he offered his information. But his labour had been great, his intention was praiseworthy, and the Delegates repaid him for the copy transmitted to them by a present of twenty guineas. Was either the answer then of the Vice-Chancellor deficient in truth, or the conduct of the Delegates in generosity?

*Lately published, price 2s. 6d.*

Printed for J. H. PARKER, Oxford, and E. GARDNER,  
7 Paternoster Row, London,

THE  
BOOK OF GENESIS,  
AN  
EXACT REPRINT  
PAGE FOR PAGE  
OF  
THE AUTHORIZED VERSION

PUBLISHED IN THE YEAR MDCXI.

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COMPLAINTS having been made that the English Bibles printed at the Universities, besides necessary alterations in the spelling, differ greatly from the Authorized Version of the Scriptures, the Delegates of the Oxford Press have caused collations to be made preparatory to a careful consideration of the subject. They have also commenced an exact reprint in Roman letter of the Authorized Version printed in the year 1611 in *\* large* black letter, folio, to which will probably be added the various readings of some other editions printed in the same year, or soon after. When this Reprint shall have been completed, the public will be enabled to compare it with the Oxford Bibles of the last ten years, and with such as issue in future from the University Press. But, as many months may elapse before the whole work can be correctly executed, the Book of Genesis is now published, as a specimen.

\* Copies of this edition may be seen in the British Museum, at Sion College, in the Bodleian Library, Oxford, and in the University Library at Cambridge.



## REPORTS.

### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this society was held at their chambers in St. Martin's Place, on Monday the 18th of February; his Grace the Archbishop of Canterbury in the chair. There were present the Bishops of London, Winchester, Lichfield and Coventry, Bangor, St. Asaph, Carlisle, and Chester; the Hon. Mr. Justice Park, Rev. Archdeacon Watson, Rev. Dr. Shephard, Rev. H. H. Norris, Rev. J. Lonsdale, Joshua Watson, Esq., John Stephenson Salt, Esq., N. Connop, Jun., Esq., and a large number of the Committee.

Among other business transacted, grants, varying in amount according to the necessity of the case, were granted towards building a chapel at Cloughton, in the county of York; building galleries in the church at Dean, in the parish of Bolton-le-Moors, county of Lancaster; enlarging and repairing the church at Handsworth, in the county of York; rebuilding the church at Coddington, in the county of Chester; enlarging and repairing the church at Biddulph, in the county of Stafford; building galleries in the church of St. John, Bristol; building a chapel at Parkstone, in the parish of great Canford, in the county of Dorset; repairing the church of Potterne, county of Wilts; increasing the accommodation in the church at Cosheton, county of Pembroke; building a chapel at East Cowes, in the Isle of Wight.

It is a matter of great regret to report that the disposable balance of the society has been reduced to the small sum of 9,098*l.* 16*s.* 9*d.*

### FIRST REPORT OF THE CHESTER DISTRICT ASSOCIATION (Established 1831--32) OF THE INCORPORATED SOCIETY FOR THE PROPAGA- TION OF THE GOSPEL IN FOREIGN PARTS, FOR THE YEAR ENDING MICHAELMAS, 1832.

THE Chester District Committee of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, in presenting their first Report to the Subscribers, are happy to announce the success which has attended the formation of the Association. It will be seen that they already number nearly 100 subscribers, the amount of whose annual contributions is 83*l.* 13*s.* The ready and liberal encouragement thus afforded to the designs of the Parent Society seems to justify the opinion, which led to the establishment of the Association, that the claims of the Society needed only to be made known to be acknowledged. Its active operations being confined to distant lands, are not objects of general attention in this country; but they are of so important a nature, and so interesting to every one who is sensible of the value of his Christian privileges, that it was felt, that if they were more strenuously urged on public attention, they would receive a more cordial and general encouragement. At the public Meeting held in November, 1831, at which the District Association was first formed, the names of nearly forty annual subscribers were given in, and donations were announced to the amount of 200*l.* A Committee was subsequently held at the Palace, at which it was resolved to send a circular letter to the clergy of the city and neighbourhood, requesting their co-operation in extending the knowledge of the claims and present exigencies of the Society in their respective parishes; to which request immediate and active attention was paid by the clergy; and it is in consequence of their exertions that the list of annual subscriptions has been extended to its present satisfactory amount. To them, therefore, the Committee feel that their grateful acknowledgments are due, as they are to all those who have so readily contributed to aid the pious designs of the Society.

A Quarterly Meeting of the DOVER and SANDWICH DISTRICT COMMITTEE of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE was held at the Guildhall, Dover, on Thursday the 17th of January, when a very gratifying report of the late proceedings of the committee was read by the secretary, the Rev. W. Sibthorpe Cole. From this report (which is to be published immediately) it appeared, that *during the year 1832*, the committee had ordered for gratuitous distribution, or for sale at reduced prices, 329 bibles, 189 testaments, 775 books of common prayer, and 8420 bound books, tracts, &c.; making a total of 2428 bibles, 1068 testaments, 5457 books of common prayer, and 36,240 bound books, tracts, &c. circulated by the committee since its formation in 1818. When it is considered that the Deaneries of Dover and Sandwich comprise only 48 parishes, most of which contain a very small population, the efficiency of the District Committee appears to be unquestionable. Several new subscribers were announced at the late quarterly meeting, and there is reason to expect that this excellent institution will be more generally supported than it has been hitherto, when the statement of its proceedings, which is about to be printed, has been laid before the public.

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## T R I A L S.

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*Arches Court, Wednesday, Feb. 13th.*

GIBBONS AND ANOTHER *v.* THE BISHOP OF ELY.

THIS was a suit originally instituted in the Consistorial Court of Norwich, by the churchwardens of the parish of Clare, against the Bishop of Ely, as impropiator of part of the great tithes of that parish, to compel him to repair the chancel of the parish church, which the bishop resisted on the ground that it had been the custom for the repairs of the chancel to be defrayed by the parish. A prohibition was obtained, on the suit being moved into this court, to try the question of custom in the temporal courts, and on trial of that issue in the Court of Common Pleas, the jury found that, "from time immemorial, whereof the memory of man runneth not to the contrary, there hath been a certain ancient and laudable custom for the parishioners of the said parish of Clare to repair the chancel of the church as often as occasion required;" and the Bishop obtained his costs.

Dr. Phillimore and Dr. Lushington now contended that the establishing the custom did not decide the question of right, which was properly the question before this Court; that the burden of the repairs fell of common right upon the parson or rector; that a custom, though proved to exist, might not be a good and valid custom; and that if a custom which had crept in through negligence, or by accident, were suffered to overthrow the common right of the parishioners to be exempted from a burden which intrinsically belonged to the possessor of the tithes, parishes would be liable, in many cases, to such unjust impositions.

The King's Advocate and Dr. Addams, for the bishop, expressed their surprise that, after the verdict of the jury, the parties should have thought it necessary to carry the suit further. They contended that the verdict found not only the existence of the custom from time immemorial, but that it was a laudable custom; and that though a custom might be invalid, the burden of proof lay upon those who contested its validity.

Sir J. Nicholl said that the question of the custom having been thus decided by the finding of the jury that it was an ancient and laudable custom, reaching beyond the memory of man, it was not open to the Court to go into the question of its legality; but if it were to go into that question, he had heard



nothing which should induce him to set it aside on that ground. By the general rule of law the owners of the great tithes were bound to repair the chancel, but there might be special customs to the contrary; and the general rule of law might be controlled by those customs. A custom of that nature existed in the present case, and there was nothing to shew that the custom was illegal. The learned judge, therefore, pronounced against the prayer of the parishioners, and dismissed the Bishop from the suit; and considered that, as they had persevered in this suit, putting the Bishop to the inconvenience of an expensive litigation, they did it at their own risk and peril, and therefore he should give the bishop his costs in both courts.

Dr. Phillimore and Dr. Lushington urged the Court not to inflict the costs on their party. Very strong opinions had been expressed as to their being entitled to be relieved from these repairs.

The King's Advocate said the parties must have seen their case clearly in the diocesan court.

Sir John Nicholl refused to alter his sentence as to costs.

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IMPORTANT TO FRIENDLY SOCIETIES.

*Court of King's Bench, Jan. 30.*

REX v. THE JUSTICES OF SOMERSETSHIRE.

Mr. ERLE this day shewed cause against a rule *Nisi* obtained by Mr. Tidd Pratt, calling upon the Justices of Somersetshire "to shew cause why a writ of *Mandamus* should not issue, directed to them, commanding them to enrol and confirm the Rules of the Friendly Societies of Marksbury and Stanton Prior, in the said county." The question for the opinion of the Court was, whether the provisions of the sixth section of 10 Geo. IV. c. 56, applied or extended to societies established before the passing of the 10 Geo. IV. c. 56 (June 19, 1829), and duly enrolled under the statutes then in force. The Judges were unanimously of opinion, that the provisions of the sixth section of the 10 Geo. IV. c. 56, did not apply or extend to societies established before the passing of the 10 Geo. IV. c. 56, but only to societies formed after that time; and accordingly made the rule for a *Mandamus* absolute. The public are indebted to Mr. Batchellor, solicitor, of Bath, for getting this important question set at rest.

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DOCUMENTS.

BEER ACT.

"To the Right Honourable the Lords Spiritual and Temporal (and to the Honourable the Commons of the United Kingdom), in Parliament assembled:—

The humble petition of the Justices of the Peace for the Southern Subdivision of the parts of Lindsey, in the County of Lincoln, in Quarter Sessions assembled, and of the Grand Jury of the same Sessions,

SHEWETH,

That within a short time of the enactment of the statute, 1 Will. IV., cap. 64, called the Beer Act, your petitioners submitted to your Lordships House their sense of the evils which would result in country districts from allowing the beer to be consumed upon the premises.

That the experience of three years has since confirmed their worst fears upon this subject. That many of the houses licensed under this Act have become, to the certain knowledge of your petitioners, the means of seducing the

labourers from their families, of poisoning their minds with the worst publications of the day, of corrupting their morals by idleness, licentiousness, and debauchery, and thus aggravating all the evils incident to the complicated operation of the poor laws.

That these houses, being subject to no control as to locality, are constantly established in the most remote districts, beyond the reach even of such authority over them as is reserved by the law to the rural police; while the monopoly of the brewers, so far from being broken up, is rather increased by the building of cheap houses, for which the tendency always is to select such situations, on account of security, as are least liable to inspection and control.

That your petitioners, comprising the Magistracy and Grand Jury of a large district, are, therefore, unanimously of opinion that this enactment, which was intended as a boon to the labouring classes, has been so far from attaining that object, that it has become a source of increased want, misery, and crime. They are, however, desirous of preserving to their poorer neighbours every advantage which the bill was intended to provide; and they, therefore, pray your Honourable House that so much, and no more, of this Act may be repealed as permits the beer sold to be consumed upon the premises.

And your petitioners will ever pray."

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#### CLERICAL SUBSCRIPTIONS.

THE Editor is enabled by the kindness of some of his friends to give some, though a very faint idea, of clerical subscriptions to local objects. All of course that is attempted is to give the contributions to such local charities as *print* their reports; and even this, it has in some cases been impossible to get at except very imperfectly. It will be understood that there is not one farthing of subscriptions to *parish charities* (such as *schools*, penny-clubs, &c., &c.) or *private charities*, but simply to *county* or *district* charities; and that even of these the accounts are imperfect, and many items are unavoidably wholly overlooked. Thus in Cambridgeshire there is a Mendicity Society and a District Committee of the Refuge for the Destitute. In other counties there are many other Committees of various charitable religious societies; but only the larger ones are here noticed. Still, with this total silence on the two items of charity, which are overwhelmingly greater than those here noticed, and with imperfect accounts of these, we find the clergy of eleven counties subscribing to public objects in these counties the sum of 10,727*l.* 3*s.* 11*d.*, i.e. on an average 975*l.* 3*s.* 11*d.* to each county. The counties returned were not selected for the purpose, and indeed do not embrace the largest or the richest counties, such as Yorkshire, Lancashire, and Lincolnshire, on the one hand, or Middlesex, Essex, Surrey, &c., on the other. If, then, these counties may be taken as a fair average, the local subscriptions of the clergy in England, (not including Wales, a part of which the Editor has by the kindness of a friend, and will shortly give) on *imperfect* returns, will appear to be nearly 40,000*l.* per annum. The Editor wishes very much that *actual* returns from each county\* for the items noticed in this return could be sent him, and he will then give the subscriptions to the Parent Societies and large Metropolitan Charities. It is tolerably clear (as the clerical subscriptions to the Society for Promoting Christian Knowledge alone are above 6700*l.*), that the whole will exceed 70,000*l.* per annum. The *donations* from clergy to the Church Building Society have been above 37,000*l.*, besides their annual subscriptions. It is very odious to be obliged to bring these things forward; but when such people as Lord King are for ever assailing the clergy as caring for nothing but money, it is only common justice to shew that they are not deaf to the calls of charity.

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\* Staffordshire, Herefordshire, and Westmoreland are now in the Editor's possession.



## CLERICAL SUBSCRIPTIONS TO LOCAL OBJECTS.

	Leicestersh.	Nottingham-shire.	Shropshire.	Cambridge-shire.	Worcestersh. with Deanery of Warwick.	Dorsetshire.	Oxfordshire.	Wilts.	Norfolk.	Suffolk.	Devonshire.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
County Hospital .....	153 6 0	109 2 0	198 0 0	251 10 0	191 2 0	{ No Hosp. ptial. }	...	...	305 17 0	161 14 0	{ 459 8 0 } { 63 10 0 } { 40 19 0 }
Lunatic Asylum, Orphan Asylum, &c., Deaf & Dumb, &c. }	12 12 0	48 6 0	...	...	15 15 0	289 7 0	577 14 0	169 19 0	...	...	{ 67 4 0 } { 27 6 0 }
Sea-Bathing Infirmary, or Fever Institution .....	22 1 0	...	...	...	...	...	...	...	...	...	...
Dispensaries, Infirmaryes, &c....	33 12 0	12 0 0	8 8 0	...	65 2 0	...	{ 672 7 6 } { 34 13 0 }	7 0 0	167 12 6	...	40 19 0
District Committee of National Society, or Society connected with National Society.....	40 17 0	13 0 0	...	77 0 0	168 12 0	92 10 0	{ Supported by the colleges. }	...	291 17 0	135 9 0	101 18 0
Ditto of Society for Promoting Christian Knowledge.....	74 11 0	68 0 0	112 5 0	120 0 0	74 8 0	22 10* 0	51 0 0	79 16 0	82 14 0	59 3 6†	50 18 6
Ditto of Society for Propagation of Gospel.....	41 9 6	10 10 0	34 0 0	151 0 0	51 19 6	159 12 6	94 9 0	87 2 6	51 9 0	5 5 0	125 17 6
Ditto Church Building Society	15 14 0	15 0 0	40 0 0	35 0 0	5 15 6	64 12 0	316 13 0	...	...	25 0 0§	64 12 0
Auxiliary Bible Society.....	27 16 6	12 0 0	44 0 0	48 0 0	14 8 11	23 7 6	45 10 6	13 13 0	...	...	...
Ditto Church Missionary Society	103 0 6	113 18 0	202 0 0	...	224 14 0	203 0 0	25 2 6	17 15 6	...	...	...
Archdeaconry, Deanery, or Diocesan Funds for Poor Clergy, Widows, and Orphans, and similar objects ... }	524 19 6	401 16 0	638 13 0	682 10 0	831 16 11	854 19 0	157 15 6†	402 14 0	314 16 0	319 7 0	385 16 6‡
	524 19 6	401 16 0	638 13 0	682 10 0	831 16 11	854 19 0	1975 9 0	731 0 0	1214 5 6	705 18 6	1388 8 6

\* District of Dorchester alone.

† To this should be added—Jews Society, 12*l.* 10*s.*; Mendicity Society, 10*5*l.* 2*s.**; Benevolent Society, 13*5*l.* 19*s.**; Lying in Charity, 40*l.* 19*s.*; Clothing Fund, 101*l.*; Society for Augmenting Livings, 23*6*l.* 9*s.**; and Winter Work for Poor, 12*5*l.* 9*s.**—Total, 737*l.* 8*s.* Even this, however, does not give nearly all the Oxford Charities. Last year, 12,000*l.* more was subscribed, partly in minor societies and institutions.

‡ For Bury district only.

§ Western division only. || Archdeaconry of Exeter, Barnstaple, and Totness.

## OBJECTS OF THE DISSENTERS.

*(From the "Christian Advocate," Jan. 28.)*

A FORTNIGHT ago, we announced that the Congregational Board of Dissenting Ministers had come to a determination to make a vigorous effort to free themselves and their brethren from certain grievances to which they are subjected, on the score of their nonconformity to the Established Church. The objects which they wish to attain are five in number—namely, the right of entering into the married state, without being compelled to submit to the forms of the Established Church—the right of possessing a legal registration of births, marriages, and burials—the right of interring their dead in the parochial burying-grounds—the right of having all their chapels relieved from assessments for poor's-rates—and, lastly, the right of being exempted from compulsory contributions for the support of religion. In order to ascertain what disposition there might be on the part of Government to concede these rights, it was resolved that a deputation of five members of the Board should wait upon Earl GREY. The gentlemen selected for this purpose were the Rev. Drs. BENNETT and MORISON, and Messrs. BURNETT, REED, and TIDMAN. It was previously arranged, that, in representing the objects of their mission to the Premier, each member of the deputation should take the charge of a particular topic. Accordingly, on the 9th instant, the gentlemen above-named waited upon Earl GREY, by whom they were received with great courtesy. After each of them had detailed the point on which he was to speak, the noble Earl, who assented to the validity of many of their arguments and to the truth of their statements, suggested to them to memorialize his Majesty's Ministers on the whole subject. After having been closeted with his Lordship for upwards of an hour, the deputation took their leave, highly gratified with the courteous reception they had met with, and with the patient attention which was given to their several representations.

## REVENUES OF THE CHURCH OF IRELAND.

*(From Lord Althorpe's Speech.)*

"ONE great exaggeration, which was now very prevalent, related to the revenue attached to the different bishoprics of Ireland. He should surprise the house—for after his investigation he had surprised himself—he should surprise the house by informing it, that by the returns of the actual amount of revenue received by the bishops of Ireland, it appeared that the net amount of all their revenues was only 130,000*l.*; the gross amount of all their revenues was 150,000*l.*, but, owing to the expenses of collection, &c., the net amount was not more than 130,000*l.* It was true that a large tract of country belonged to the Irish bishops; but then it ought not to be forgotten that the Irish bishops had not any beneficial interest in it; on the contrary, it appeared that their tenants and lessees had full five-sixths of the value of that land. The estimated amount of the value of those lands was 600,000*l.* Of this sum the bishops did not themselves receive more than 100,000*l.* That accounted for the exaggerated idea of the amount of the episcopal revenues which prevailed in Ireland, and which had been stated with so much confidence by several gentlemen on the other side of the house. With regard to the deans and chapters of Ireland, it was not as with the deans and chapters in England. There was not a great number of prebends, whose income was derived from their chapter alone. In Ireland livings were attached to the deanery and to the chapter, and the mode of payment to the prebends was by the revenue derived from their livings. The whole amount of revenue belonging to the deans and chapters was 23,600*l.*; but the necessary expenditure to which this sum was applied was 21,400*l.*,—so that the surplus of 2,200*l.* was all that



was left for the deans and chapters. As to the amount of value of the other benefices in Ireland, he was not prepared to give so accurate a return. Returns had not been received from the incumbents of all benefices in Ireland, but only from the greater portion of them. The only estimate which he could make of their value was by judging from the average value of those benefices where the incumbents had made returns of the average value of those benefices where the incumbents had not. Now the number of benefices in Ireland was 1,401; of this number 1,149 had sent in returns; from which it appeared that their value was 478,000*l.* The other 252 had not sent in returns, but, taking the same average value for them as for the other benefices, 580,000*l.* would be the whole revenue derived from the benefices of Ireland. Taking it at 600,000*l.*, he thought that it would not be placed below its fair value. The statement which he had made, then, was briefly this:—

Amount of the revenue of bishops' sees - - - - -	£130,000
Revenue of deans and chapters, exclusive of the livings held by them as prebends - - - - -	} 2,200
Revenue of the other benefices of Ireland - - - - -	600,000
Total revenues of the Irish Church - - - - -	£732,200

He therefore thought that he should be justified in stating that all the revenues of the church of Ireland, applicable to the support of the ministers of that church, did not exceed 800,000*l.*”

(To the Editor of the North Wales Chronicle.)

SIR,—Permit me, through the medium of the *North Wales Chronicle*, to contradict several glaring mis-statements, and to correct a few of the many palpable inaccuracies which have appeared in a pamphlet, intitled, “Causes of Dissent from the established Church in the Principality of Wales.” In that publication, I am represented as receiving 100*l.* per annum from the churches of Bodwrog, and Llandrygam, in the county of Anglesey; whereas, the Rev. W. Griffith is Perpetual Curate of those churches; and I derive no emolument whatever from any ecclesiastical preferment, except from the two small rectories of Llanrŷg and Llanberris, both of which I served for forty years, and during the greater part of that time, the two benefices did not bring me in a clear income of 140*l.* per annum; and I have been frequently exposed to great danger in the performance of my duty, owing to the bad state of the road, the mountains I had to pass, and the rivers through which I had to wade. In the same work, the tithes of Llanberris are reported to be worth 100*l.* per annum; whereas, the average value of the whole does not amount to 50*l.* clear,—the corn tithe (poor oats) averaging from 7*l.* to 10*l.*, and the wool and lamb tithe, from 40*l.* to 43*l.* There is no hay tithe in this parish, each farm paying in lieu thereof, 4*d.* only.

I am, Sir, yours &c.,

P. B. WILLIAMS.

Havod Llanny, Jan. 25th, 1833.

(To the Editor of the North Wales Chronicle.)

SIR,—In the second edition of a work intitled, “The Causes of Dissent in Wales,” I am represented as receiving 150*l.* per annum from the small vicarage of Bettws Garmon. I feel myself called upon in such critical times as the present, particularly when the emoluments of the clergy are exaggerated, and the *abuses* of the church misrepresented, to contradict such a statement. The proceeds of my benefice hardly amount to 70*l.*, including small tithes,

surplice fees, and Queen Ann's Bounty money, and until very lately did not exceed 50*l*.

Your's &c.

ST. G. A. WILLIAMS.

*Caernarvon, Jan. 26th, 1833.*

In addition to these cases, Mr. Cotton, of Bangor, has been obliged to tax Mr. Johnes with inaccuracy for his statements respecting him.

The township of Winlaton, in the parish of Ryton, was, in the early part of last month, constituted a separate Rectory, by order of the King in Council; and the Rev. C. Thorp, the Warden of the University of Durham, resigned the same immediately. The new Rectory is in the gift of the Bishop of Durham.

The Dean and Chapter of Durham have directed tithes of the value of 25*l*. a year to be ceded to the curacy of Castle Eden, in the county and diocese of Durham, a living *not* in their patronage, and tithes of a like amount to the curacy of Monkwearmouth, *not* being in their patronage, both under the provisions of the Archbishop of Canterbury's Act.

Some valuable books have been presented by Sharon Turner, Esq., Dr. Cooke, and others, to the library of the new University.

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## MISCELLANEA.

### PART II.

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#### NUMBER OF DISSENTERS.

THE Editor trusts that the statement in p. 210 of the last number did not escape attention. It appears that the dissenters themselves do not *claim* above *three and a half* millions out of *fourteen* millions of population. The dissenting journals content themselves with the comfortable reflexion that though they can claim no more, there is a delightful number of persons who are without any religion at all, and who, though they may be *numbered* among churchmen, give no strength to the church. Indeed, one of these amiable journals remarked the other day, that *every one who has no religion at all is to be set down as a churchman!* They do not *yet* venture to affirm the converse proposition. Still, after they have said their worst, it appears that when brought to *facts*, all the monstrous delusions which have been played off on the public disappear per force, and it is confessed, however reluctantly, that Dissent cannot, even in her boldest mood, pretend to claim more than three and a half millions. The "Standard" thinks, and very ably assigns reasons for thinking, that, at the *highest*, the dissenters cannot be two millions, while a very able writer in this Magazine has given his reasons for reducing the number still lower. One thing is remarkable as confirming his conclusions, which is, that the dissenters in reasoning on the subject always either explicitly or implicitly refer to *towns*. They are quite right as far as the fact goes; *i.e.* what strength they have is in towns, where the accommodation is often very insufficient in the church; but nothing can be more delusive than the argument so constantly used by them, that as the proportion of dissenters to churchmen is so-and-so in the town or city of —, it is so every where. It may



also be asked with perfect confidence, whether, even in towns where the circumstances are at all tolerable for the church, there is any increase of dissent, or whether the clergy of such places feel any reason whatever to fear such increase; whether, in a word, dissent is on the increase any where.

That the number of those who are without any religion is lamentably great, is not questioned, although the dissenting journals magnify it, because they are anxious to make the church appear as weak as they can. To whom the reproach belongs, and whether they who boast of the superiority of their powers and system over those of the church, and who doubtless are not impeded by the regulations which often prevent the building of churches, are not the most obnoxious to the charge of neglect, are questions which cannot be treated here. In a religious point of view the subject is one calculated to cause the bitterest regret. But as the dissenters have of late been magnifying their numbers and strength for *political* purposes, let their own admissions be carefully noted. By the late population returns there are fourteen millions in England, and of these *the dissenters themselves* claim only *three-and-a-half*. Are three-and-a-half millions (or rather *two* at most) to dictate to ten-and-a-half (or rather twelve), and to demand, in the most imperious manner, that everything shall be arranged according to their orders?

The bringing forward this subject, and the exposure of the style and feelings lately resorted to by the dissenting journals, have of course drawn down torrents of reproach on this Magazine. The bringing down the number of the dissenters is indeed, as it appears, an unpardonable offence,\* especially at this season of triumph to dissenters. This is satisfactory enough; and the awkward attempts again at *Tu quoque* shew completely how just the other charge made in this work, and the rebuke of the revilings of the dissenting journals, are felt to be. The Congregational Magazine for last month is very amusing in its supposition, that *visible trepidation* is displayed in the January number of this Magazine at "Fiat Justitia's" hint that the British Magazine might "be paid in its own coin," i. e. by bringing from the works of churchmen, attacks on the church. How any trepidation could be felt at the threat that that *should be done* which has been done by dissenters a dozen times over, (for example, by a Mr. James, at full length,) it is left to the ingenuity of the Congregational Magazine to explain. As to any thing else which it says, it is really hardly worth notice. It accuses a writer in this Magazine of all sorts of unfair use of dissenting journals, *but does not give one single instance*. Till this is done, general abuse can have no weight. With respect to the church and dissenting authorities alluded to, a very few words will surely suffice to set the question in its proper light. When asked to whom the dissenters can refer among churchmen as proclaiming great faults in the church system, it is always the same list—

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\* The "Patriot" of Feb. 13th, is even more than usually illtempered and abusive on this matter. It is now trying to mystify the matter by mixing up the number of dissenters in Ireland, but *it will not do*.

Messrs. Nihill, Acaster, and Riland; to whom the Congregational Magazine now adds 'Lord Henley, Beverley (before he left the church), Dr. Wade (!!!) (is it possible that any decent journal can refer to Dr. Wade?) to say nothing of the *Christian Observer*, the *Record*, or *British Critic*, for even that has of late made some startling admissions.' Dissenters, in short, refer to persons to whom the great mass of churchmen demur as evidence. In bringing the evidence of persons belonging to any body against that body, there are two very distinct questions to be looked at. The first is, does their testimony relate to facts? If so, and if their character is good, their testimony must be admitted. Now no one alleges any thing against Messrs. Nihill, Acaster, and Riland, and therefore, undoubtedly, if they bring *facts* against the church, which they have had opportunity of knowing as clergy, their testimony must avail against the church, *as far as the facts go*. If they testify, for example, that the numbers of churchmen, within their knowledge, are rapidly decreasing, that the number of communicants in their churches is far less than it was, that the standard for admission to orders is, as they know, far lower than it used to be, that there are no societies established to spread religious books among the church poor, or to educate their children, &c. &c., these facts, *if they are alleged, and proved*, must certainly go against the church. But if, secondly, the testimony of members of any body is brought against that body, in matters of *opinion*, the case is widely different. Their opinion is only good as the opinion of *individuals*, unless proof can be alleged that the mass of the body agrees with them, for the real question is altogether what evils are *felt and admitted by the body* to exist in it. Now what proof, or shadow of proof, can the dissenters bring that any considerable body of clergy or churchmen agree with Messrs. Nihill, Acaster, and Riland? What proof can they give that any considerable number of clergy ever saw the works of any one of these gentlemen? The writer of these lines has been unfortunate enough to spend his full proportion of time, at least, in considering such subjects, and he can truly say that he certainly never saw Mr. Nihill's, and he cannot remember having seen Mr. Acaster's work: what he knows of them, he knows by the extracts from them in *dissenting publications*. Mr. Riland's he has certainly seen, but he is perfectly sure that it represents the opinions of very few persons, except Mr. Riland himself, and that it has had very little circulation among the clergy. With respect to Dr. Wade and Mr. Beverley, he will not make a single observation. The dissenters are quite welcome to make any use they can of such authorities as these. As to the "*Christian Observer*" and the "*Record*," it is freely admitted that as each represents the opinions of a party in the church, admissions against the church made in them may just as fairly be taken as admissions on the part of the party which they represent, as the Baptist Magazine, for example, can be cited to shew the sentiments of the body to which it is supposed to belong. With respect, finally, to the "*British Critic*," although it is painful to the writer to speak on the subject, he will simply say that three articles in it, two on Church Reform, and one on Education, have given such offence (a stronger word might be used) to the party whose opinion it was supposed most nearly to represent, as to threaten serious injury to the circulation



of the work.\* On the other hand, with respect to the sources referred to for accounts of the dissenters, as was stated in the last number, the Baptist, Congregational, and Evangelical Magazines, and the Eclectic Review were referred to in good faith as accredited organs of the dissenting body, and it was inquired whether they were not acknowledged as such. All that one gets in reply to this is a statement, that the Congregational Magazine is a private undertaking, and a roundabout admission that it is in small circulation. Now if it is meant distinctly that this Magazine is disavowed, or even not esteemed by the Congregationalists, and has very little circulation among them, of course it is unfair to refer to it. But it would be very advantageous to know this precisely, for one wishes to know to what to refer for accurate information.

One thing the dissenting journals seem entirely to overlook. There are certain facts respecting the external condition of an established church which are matters of perfect notoriety. The number of ministers, the demand for church room, the system of patronage, the independence of the teacher on the taught, and a hundred other things of the same sort may be known by those who wish it by mere asking—very often by parliamentary returns. It is for the analogous information to this that churchmen refer especially to dissenting journals. The condition of the ministers, their dependence on their flocks, the power exerted over them, their frequent removal for no fault, the quarrels arising from elections, or particular modes of appointment (as at Braintree and Gosport), and other particulars of a like nature, are what we wish to gain from these periodicals. Their opinions, except here and there, are of little matter; the facts and the feelings produced by the state of things among them are of the greatest. It is for facts consequently, not for opinions, that we wish to know where to look without fear of being misled or misleading others.

As to the concluding threat in the Congregational Magazine, that it will not hesitate if need be, to resort to *personal attack*, the assurance was quite superfluous. No one ever supposed that such works would hesitate about resorting to personalities, and it was quite as useless as it was superfluous. They against whom the threat is levelled beg the Congregational Magazine to begin whenever it pleases. Of such weapons it will, of course, have the entire and exclusive use, and the writers need have no fear of giving pain. What they can say will be matter of utter indifference.

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\* The Congregational Magazine still insists, in speaking of the spirit and language of church publications, that the Quarterly, Blackwood, and Fraser, should be taken as fairly representing the feelings of the church, although each of these is a political and literary, not a religious journal, and not under the influence of the church in any way. The articles on religious subjects in these journals are very few. Blackwood is a Scotch journal, in which, perhaps, no clergyman writes, often edited and written, probably, by Presbyterians, and certainly containing, within the last three years, some very bitter and unjust articles against the church and clergy. As to Fraser, can any connexion whatever be established between that work and the clergy? It has been said before, most truly, that the church has no influence over the Quarterly; and it has been said, with equal truth, that in the tone and spirit of that journal, there is nothing of which the church need be ashamed.

## CHURCH REFORM. No. IV.

## PART I.

WE have advanced, since the first of these papers appeared, a fearful step, and now know what Church Reform is to be, long before the disputants about it have settled what it ought to be. What may be the feelings of those who, as friends of the church, have been calling out for something to be done, when they observe that Earl Grey founds his argument on the admissions by the friends of the church that there are grievous deficiencies which require remedy, they alone can judge. But, to do this class of Church Reformers justice, few of them ever dreamt of measures like those now proposed for the Irish Church. It surely cannot be doubted that they will now take their stand, however late, by the side of their brethren, acknowledge their own want of foresight, and allow that they who resisted change were in the right. Things have turned out in one respect as was predicted. All which the Church Reformers were wanted for was to admit that reform *was wanted*. They were never to be allowed to say *what* was wanted. They only deceive themselves, if they think that the church offering to undertake anything itself, would have prevented final measures. They have already done the only work that they would ever have been allowed to do. Church reform, in short, is determined by political circumstances.

In considering the measures proposed about the Irish branch of the church, there is great difficulty, for it is the professed and steady purpose of this magazine to avoid politics; yet, in discussing and opposing a plan of government, it necessarily lays itself open to the charge of partizanship. There is no remedy against this charge as coming from the uncandid. The candid and just must judge whether the tone is that of a political partizan. And they are requested to refer to the article on the works on church reform printed for last month, though it could not then appear, and left standing now in order to shew the confidence felt in Mr. Stanley's declarations. In good truth, whatever may be a man's politics, no one, who thinks that there is still anything to lose, can help feeling the strongest desire that the course of government might be such that he could conscientiously support them against that dreadful and detestable party which wishes at one fell swoop to brush away all that we have held most dear. But there is one wish stronger yet than this, and that is, the wish to obey the dictates of conscience, and oppose bad principles, from whatever quarter they come. In what follows, then, the writer's sole aim will be to shew on what *principles* the Irish Church Reform Bill is founded, to make little or no reference to the persons by whom it is proposed, and certainly not to impute any motives to them. Indeed, some persons, it is only fair to say, imagine that in bringing in this plan, ministers are actually doing the best they *can* for the Irish Church in the present circumstances, and are only *compelled* to do so much. That Irish members look for more is certainly true. There *are* persons who *already* avow that they will support *any* minister who will seize the tithe fund (now to be formed) for the poor.



The following are the heads of the measure, from a ministerial paper:—

“1. *Church cess to be immediately and altogether abolished.* This is a direct pecuniary relief to the amount of about 80,000*l.* per annum.

2. A reduction of the number of archbishops and bishops prospectively, from 4 archbishops and 18 bishops to 2 archbishops and 10 bishops, and the appropriation of the revenues of the suppressed sees to the general church fund.

Archbishoprics to be reduced to bishoprics:—Cashel and Tuam.

Bishoprics (10) to be abolished, and the duties to be transferred to other sees:—Dromore to Down; Raphoe to Derry; Clogher to Armagh; Elphin to Kilmore; Killala to Tuam; Clonfert to Killaloe; Cork to Cloyne; Waterford to Cashel; Ossory to Ferns; Kildare to Dublin.

3. A general tax on all bishoprics, from 5 to 15 per cent., to be imposed immediately.

4. *An immediate reduction from the bishopric of Derry,* and a prospective reduction from the primacy in addition to the tax; the amount to be paid to the general church fund.

N. B. The net incomes of all the archbishops and bishops of Ireland amount to 130,000*l.* The plan will effect a reduction of about 60,000*l.*

5. An immediate tax on all benefices, from 5 to 15 per cent., in lieu of first-fruits, which are hereafter to cease. Benefices under 200*l.* to be exempt, and the tax to be graduated according to the value. Total income of parochial clergy under 600,000*l.*

6. An abolition of all *sinecure dignities,* and appropriation of their revenues to general fund.

7. Commissioners to be appointed to administer the fund, and apply it—1st. to ordinary church cess; surplus to augmentation of poor livings, assistance in building glebe houses, churches, dividing unions, &c. &c.

8. Commissioners to have the power, with consent of Privy Council, of dividing and altering limits of parishes.

9. Also *where no duty has been performed, nor minister resident, for three years* before the passing of the act, commissioners to have power to *suspend appointment* (if in the gift of crown or church) and apply proceeds to general fund.

10. Tenants of Bishops' leases to be empowered to purchase the perpetuity of their leases at a fixed and moderate amount, subject to a corn rent equal to the amount now annually paid in the shape of rent and fine.

N. B. This is the application to the Bishops' leases of the principle of the Composition Act, so far as it precludes the possibility of future increase.\*

11. The *proceeds of these leases* to be paid to the state, and *applicable to any purposes not connected with the church.* The amount, if all purchase at a low rate, will be from 2,500,000*l.* to 3,000,000*l.* sterling.

The commutation of tithes for land, and the laws for enforcing residence, and prohibiting pluralities, to be the subject of other bills.”

It is said above that we now know what *Church Reform* is to be. But, in good truth, they who read this plan may be far more inclined to say, that we now know what the *reform of lay property* is to be. This magazine has been contending for some time against many principles broached by Church Reformers and many plans of Church Reform. But it has *not* been fighting against the principles on which this plan goes, for this simple reason, that they are not applicable to churchmen or church property more than to any others. For example, money

\* Does the *Times* think all its readers idiots?

is wanted for a national purpose, *i. e.*, to pay the church rates on this occasion. Now there are certain spiritual lords who have certain property annexed to their offices. This property would be very convenient to apply to the purpose in question; therefore let us do away with as many of these persons as is necessary. In other words, when money is wanted for the nation, consider who has got it, and then settle that his property shall be taken. Nothing is more easy or more tempting. And what is so very easy to do with spiritual lords, is just as easy to do with lay lords and gentlemen. The idea has been broached already, openly and without reserve, by a learned gentleman now in the House of Commons, who, in addressing his constituents, particularly marked out three Dukes as the first persons to be used up for the same purposes as the Irish bishops. No doubt the proposers of this measure see a great distinction between the properties of spiritual and lay lords. But the two have one strong family feature of resemblance, and a very awkward one—*they both have property*; and it is of no manner of consequence what the proposers of this measure see, but what, when the plan is broached, others will really see, or will choose to see. “We want money for the nation, and you have got it,” is a very short and clear statement, and points to a very short and clear line of action. The proposer of this measure, indeed, gives us a reason. It is this: “I have considered the case maturely, and *I think* we do not want so many bishops in Ireland.” *Such* reasons grow as thick as nettles. “I have considered the case maturely, and do not think we want so many earls, viscounts, or esquires of 10,000*l.* a year,” *appears* to be as logical a position as the other.

Again, look to the case of the bishops' leases. The simple state of the case is this:—An estate is held under the bishop, who can grant a lease for twenty-one years. Every year, besides the rent, a fine is paid him for renewing it, and this constitutes his income. He *need* not renew,—nay, sometimes, as Lord Althorp tells us, *refuses* to do so, and lets the lease run out. But, as it would obviously be inconvenient to him to lose his income, this is rare. The tenant, on the other hand, need not renew; but he does so, because, as Lord A. also tells us, he has *five* parts out of *six* in the estate, and the bishop only *one*. Such are the rights and the relations of the parties. What the plan proposes is, that as the bishop *has* only one part, or, in other words, as the bishops do not make as much of their property as they might, government shall come in, and, fixing them down for ever with what they have been so easy as to take, shall then make a good bargain with the tenant, on the ground of securing him also for ever on the estate, and shall take *for the nation* all which it can make out of him. Lord Althorp very kindly states here distinctly, that this has no particular application to church property. He tells us that though some people object to touching church property, *they* will not object to this, because *this measure* has nothing to do with the question whether church property is national property or not.\* This candid

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\* The reason offered was so amusing, that one can hardly discuss it seriously. The government *creates* this new value! It did not exist before! Why? Because the bishop could only grant a lease for twenty-one years; and now the government



declaration relieves one from all trouble of arguing the matter. *Trouble*—for difficulty there could be none. The simple, naked principle set forth, is, that if a man does not manage his property to the best advantage, government may at any time walk in, fix him down to the easy terms which he has been so foolish as to accept, and take all the rest for the nation!! This is, indeed, a principle which has nothing whatever to do with *Church Reform*; but, as was before said, with the *Reform*, or *new form*, or *no form*, of *lay* property, it has a certain very intimate and peculiarly pleasant connexion.

Then comes the tax on the clergy to make up the church rate. Here the first instance of *applying* the principle is in the case of the clergy. The principle itself is, that when money is wanted for a public purpose, any *one class* of men who are too weak to resist, may be taxed instead of the nation at large! This, again, is a pleasant doctrine for fundholders, or landholders, or any class which has property or interests distinct from other classes.

Last of all, be it remembered that this tax is not *prospective*, but *immediate*, or, in other words, that the measure tramples on *vested interests*. Now a principle is a principle to whomsoever it is applied, and the *vested interest* of a clergyman differs nothing in kind from the *vested interest* of a layman. This bill, therefore, introduces at once the principle, which, like the others enumerated, has nothing whatever to do with Church Reform, that *vested interests* need not be respected. If the last principle noticed was very pleasant for those who have any particular kind of property, this must be equally pleasant to those who have any property at all.

But persons who have little courage, and less principle, (a class fearfully large, and made up very much of men decent in character and influential by station,) will, as they always do, think that the danger is at least distant. "All this only concerns the *Irish Church*, and really the state of Ireland is such," &c. &c. The rest of the *argument* need not be given, because, where men are afraid, or indolent, or indifferent, any excuse or any argument will serve them. But how is the case? who introduced the bill? Was it the Irish Secretary, or the English Chancellor of the Exchequer? Why was that? Could there be a plainer or broader hint that the measure was not in *principle* an Irish one only. One arrives at the same conclusion by another road. In bringing in this bill, Lord A. stated, what every one who knew the affairs of the church knew before, that deans and chapters in Ireland

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enables him to grant a lease for ever! taking, as a *small* payment for giving his lordship this power, the *whole* proceeds extorted from the tenant. But, as Lord A. stated the very *moment* before, that the bishop *did sometimes* exercise the right of refusing to renew, and run his life against the lease, in which case, if he succeeded, *he got the whole* of the estate for the see, this doctrine of creation requires a little bringing out of the dark to the light. At present Lord A. seems to regard this money as a *find*, a *waif*, or *tresor-trove*.—What, too, will the tenant say? He feels himself safe; he is paying, in rent and fine, 500*l.* per annum to the bishop, and receiving 2,500*l.* How will he like to have 13,750*l.* taken out of his pocket for an imaginary safety? Will he, or will others, give this sum? Will such measures as these incline men to embark property in Irish lands, or give them fresh faith in its security?

and in England are quite different. In Ireland they have hardly any estates. The Dean of A. is a person having a certain living B., with the title, station, and duties of Dean of A., indeed, but also with the duties of rector of B. So of the other dignitaries and prebendaries. The whole net amount of chapter property in Ireland, in the common sense of the word, is *two thousand two hundred* a year! And yet, having stated this fact, that there are no (so called) sinecures (for, *in truth*, cathedral offices are *not* sinecures) in Ireland, except to this trifling amount, Lord A. states that sinecures in cathedrals are to be *utterly abolished*. Why was this? Could any one think it worth while for a nation to legislate about two thousand a year? Of course not! But then, on the other hand, the timid and careless will say, that two thousand a year is not worth fighting for, and will let this pass, and thus a *broad principle* is declared, ineffective in Ireland to be sure, but ready to be applied in other countries, and in other bodies besides the Irish Church. Ministers, perhaps, may neither wish nor intend to apply it farther, but others will.

Let the timid and indifferent, then, see that here is one vast stride made. The measure is not an *Irish* measure; and broad principles are declared in it which are of no value for Ireland. Even they, then, must see that it is clearly meant that the English Church as well as the Irish *may* be subjected to the working of these principles, or, in other words, that the properties of bishops and chapters may be seized, and the incomes of the clergy taxed, whenever it pleases a government to say that a *public purpose* requires it. Still the timid will say, Aye! but this only applies to *church* property. Once more, let them remember Lord A.'s kind admission, that to his plan as to bishops' leases, churchmen could not object, because it did not touch any of their principles, it did not for a moment go to inquire whether church property was national property, it had no respect whatever to the peculiar tenure by which church property is held. And, above all, once more, let them remember that it is of no matter what this government intends, or how far it intends, to apply its own principles, but how far they can be carried by more logical reasoners, nay, what is more and more fearful, how far the movement party will *say*, and the ignorant and unreflecting will *believe*, that these principles (once admitted and acted on by the legislature) may and ought to be carried.

Do they, can they forget that *cupidity* is a passion inherent in human nature, that it is most dangerous to society, that the least encouragement will make it ungovernable; and that it already rules society in England to a fearful extent? Are they, and can they be blind to the enormous danger of exciting this dreadful passion, still more of teaching those who like to pay little to any public purpose, that if they have but power to perpetrate injustice, and can inflict a tax on particular classes, they shall save themselves still more—of teaching those who have fixed their longing eyes on their neighbour's goods, and envy him every enjoyment which those goods procure him, that if they can but raise a cry, and cast a veil (and a *very thin veil* will do), over their own motives, they may *have* what they long for, they may seize on Naboth's vineyard, they may kill, and also take possession? Do they,



and can they be weak enough not to see the certain consequence which will ensue when they have set their hands to a measure which says that vested rights shall *not* be respected, when a *public purpose* requires it—that particular men shall be taxed, when a *public purpose* requires it—that the nation need not let men manage their property as they will, but contenting itself with giving them what they *now* make of it, may seize all the rest for themselves, when a *public purpose* requires it—nay, that whole orders and classes of men may be blotted out and extinguished, and their property seized for the nation, when a *public purpose* requires it? What difficulty is there in making, when you do not find, a *public purpose*, if that will justify robbery, and who will be safe on his own land, in his own house, or in the possession of his own money?

These are things which must strike one, as an *Englishman*. When one looks at the measure as a *churchman*, there arise mingled feelings so strong, that it is difficult to write calmly or quietly about the matter.

Besides this, the measure is so enormous, and it opens questions so wide in extent, that one knows not where to begin. For example, the abolition of bishoprics and the consolidation of dioceses is, beyond all dispute, a matter not concerning the temporal welfare of the church only, but its spiritual welfare, whether for good or evil. Yet this is to be decided by the legislature without a reference to the church! The strengthening or weakening the church, again, must have a powerful influence on the Protestant religion in Ireland, yet not a thought is bestowed, nor even an allusion made to this most momentous subject! Here, then, are at once two considerations worthy the deepest thought and care, viz. first, the *right* of the state thus to interfere without consulting the church on matters affecting its spiritual interests; and second, the duty of a government to strengthen and support that religion for which it has shewn its own value, by adopting and continuing it as the national religion—considerations of the greatest weight, and (as even they who have held the opposite opinion from churchmen have always before allowed of the greatest difficulty too, decided at once, and as long as society holds together under our present form) decided *for ever*, without a question or a thought on which side truth lies. But again, before whom is the question to be decided? Lord A., with his usual candour, confessed his own entire ignorance about the real state of the case, till authentic information was laid before him. He had, as he tells you, given credence to the most exaggerated stories; and how many of the honourable gentlemen who received the plan with shouts of exultation, knew more than he did? From what source do the shouts of those who are not entire levellers or unbelievers, or who do not hope to get any thing by church robbery hereafter, arise, except from their ignorance of the facts, their false belief in the monstrous riches and the indolence of the church? Yet with all this ignorance, and with all the immense consequence of the question, the course taken, is not to lay the truth before men, and to let it work its way before assent to a vast change is called for; but while the falsehoods are, no doubt, exposed, full advantage is taken of the violence and hatred of the church which these falsehoods have

effected to gain an easy assent to a great measure. A falsehood may indeed, always, be contradicted when it has done its work!

The whole matter, in good truth, is told in a few words. There is physical power on one side, and the church is *supposed* to have no such power. There are, at the moment, strong feelings against the church, arising from schemes to misrepresent and injure her, having been long allowed to remain unopposed, and to get possession of men's minds, as well as from growing dislike and discontent to all existing institutions. And thus, as the church is *supposed to be* always weak as far as actual strength goes, and to be accidentally weak for the moment from want of external support, it is thought easy to do what you will with it, without vouchsafing to inquire whether it is just or right.\* The appearance of church spoliation will satisfy and please a large body of men in this country, who call themselves reformers, being utterly ignorant, and then, violent and wrong-headed, partly from ignorance and partly from something worse;—it may, as it is hoped, also please and satisfy the Romish priesthood and Irish demagogues. The money obtained from it will obviate a difficulty existing at the moment—church rates. Thus the whole comes to this:—"I am strong, and *I think* you are weak. It suits me to take some of your property, and to interfere with matters of which you, no doubt, are the proper judge, but of which I choose to be judge too. This being the case, I shall do what I will, and you have only to sit still and submit." It is on this ground only, it can be on no other, that Mr. Stanley praises the extreme *moderation* of the measure, and hails it as an omen of future delicacy in dealing with rights and institutions. *All* the bishoprics might have been swept away, and *all* the property seized, whereas only ten bishoprics are extinguished, and part of the property taken. This is moderation indeed!

A very few considerations will fully establish these views, and shew that *persecution* of the church has begun. Where it is to end, who can tell? Not they who have begun it. For if they who have begun it are as firm as rocks, and if no difficult circumstances would induce them voluntarily to go farther, yet they *cannot*, if they *do* retain power, refuse to act on their own precedents. They will be *forced* to continue their work by unanswerable arguments, or they will have paved the way for others. They *cannot* put the bridle into the mouth from which they have withdrawn it.

The measure certainly does not decree any corporal pains or penalties against the Protestant clergy, nor does it order them to leave Ireland; but if the abolishing bishoprics in order to get the property which belongs to them, if the seizing church property for public uses, if the taxing the clergy for objects which belong to others, and trampling all their vested rights under foot, be any thing like *persecution*, then unquestionably a persecution of the church has begun.

No accusation is brought against the church: it is not said that the Irish church is *rich*; on the contrary, the tales of its riches are formally con-

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\* The question remains to be tried, whether the matter *is* so. Will Government do well in driving the church to raise a cry against actual injustice?



tradicted in the speech which proposes its spoliation. It is not said that the Irish clergy are idle, or indolent, or immoral, or careless, or non-resident. No, nor yet that they are exorbitant or oppressive, for not one word of this can be said even if that would justify the proceedings. As to their demands for tithes, the Committee on that subject has in its report deposed to their extreme moderation; and as to other matters the Irish Church (as can be *proved*) has been struggling with enormous difficulties ever since the Reformation; and her gradual improvement up to her present condition, when her clergy are almost all resident, and are faithful and laborious in an eminent degree, is a matter of public notoriety. Nor is it alleged that the Irish Church is full of sinecures, for, on the contrary, it is positively stated that even in the case of chapters, the dignities are parish benefices with duties attached to them.

What, then, is the reason why ten bishoprics are seized and their property confiscated, partly to pay church rates, a burthen chargeable by law, by the strongest law in the country, *the Common Law*, on lay property? why are the clergy taxed partly for the same purpose? why are their vested rights trampled on? Can any one doubt that it is a mere attempt at *conciliation*, that the Roman Catholics and demagogues are, if possible, to be appeased and conciliated by the humiliation of the church? Of the probable *success* of such a measure, of the reasonableness of hoping that when they who wish to effect an object find that by bold and impudent conduct they have already effected half, they will desist immediately, and not have the slightest wish to effect the remainder, it is needless to speak. "The abolition of the hierarchy is the only thing to quiet Ireland," is a cry which has been already raised in the House of Commons, and will of course be repeated. One conjuncture which is grave enough to justify the abolition of almost half the hierarchy has already been brought about. What is to hinder the same parties, having the same powers and the same interest, from bringing about another? It is not worth while to argue about this matter, as the absurdity of the miserable principle of "conciliation by sacrifice" has been exposed till one is tired of it, and every one owns the absurdity, except in the case where he chuses to act on it.

But although one sees clearly that the measure, on the one hand, is a mere exertion of physical power, and that its object is to satisfy demands founded in ignorance or injustice, and that there *are* no real reasons arising from the state of the church for it, it still remains a matter of extreme wonder that it is not thought worth while to keep up any appearance whatever of assigning reasons; nay, that it is thought *safe* to make such a *naked* revelation of the exertion of mere physical power. Look for a moment at Lord Althorp's speech, and try to collect what are put forward as the *principles* on which this measure goes. The most remarkable feature of the speech (as a speech) is not what it proposes, but the manner of proposing it. All will allow that enormous changes—the greatest changes, perhaps, ever made in the church as an *establishment*, were proposed in this speech; and yet not one reason is assigned for one of these monstrous changes; no attempt is made to set up any *principle* on which they are to go. Let us suppose that

the framers of the measure saw reasons good for each, of which we knew nothing—why were we not favoured with them? Is government to confine itself to tell us *what* is to be *done*, and not *why*? Take an instance or two. Inasmuch as *the church* does not *mean* the clergy, but the laity with their ministers; inasmuch as churches are *supposed* to be built for the laity to pray in, under the direction of the ministers; inasmuch as it *seems* right and fair that men should keep up buildings which are for their use, and not ask others to do it; inasmuch as the common law of England, as any law book teaches us, lays the repairs of the body of the church on the parishioners, in conformity with this principle; inasmuch as it would be *thought* a very odd bill which should tax the judges and barristers in order to keep all the assize courts in repair; inasmuch as it would be *thought* a very odd step in a dissenting congregation to call on their minister to repair the chapel out of his salary; it might have been expected that the leader of the House of Commons, bringing down a government plan which involves a contradiction to every one of these propositions, would have given some sort of a reason to justify the contradiction. Not so: we are simply told, that the persons employed to guide the devotions of those for whom and by whom the churches are built, are to be compelled to provide for their repair. This is satisfactory indeed. *Stat pro ratione voluntas*.\* Again, as to the bishops: No doubt, division of dioceses is a mere matter of arrangement (belonging, however, to the church, at all events, in part;) there is no *virtue* in the number of 22 or 26, except as it contributes to the well being of spiritual interests. But when a particular number has existed so long, there is a strong presumption that this number has been found to be a convenient one. Undoubtedly, the number of Protestants in Ireland, compared with the whole population, is small; and if they were pinned up in one quarter of the island, and the rest given to the Romish church, a small number of bishops might suffice. But, as they are scattered through all Ireland,—as the whole of Ireland is divided into Protestant benefices, and these are daily increasing in number by the dissolution of unions (i. e. as the duty of bishops is becoming greater rather than less),—it is not clear, at *first* sight, that the presumption referred to above is not a just presumption. At all events, it requires strong arguments to overthrow it; and, if it is overthrown, it still remains to shew, by good arguments, *by how many* the number of bishops may be wisely reduced, and why particular dioceses are selected for destruction. But of all this there is not a word. “*I think* there are too many bishops,—and *I think we may get rid of them*.” This is all! Once more. If A leaves to his eldest son B 20,000*l.*, and to his youngest son C 5000*l.*; if B buys an estate with his large fortune, and C an advowson with his small one, it *seems* unjust to take the burthen of church rates off from the lands of the rich B, on which they are chargeable by *law*, and to lay it on the advowson of

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\* Really this withholding full explanations *may* be doing injustice to the measure itself. There may be more equity in parts of it than is seen. For instance, if English clergy were relieved from *land-tax*, tenths, &c., a taxation of their livings might be a mere matter of bargain. Is this so in any way with the present measure?



the poor C. What is the reason for this, and why is it not assigned, if there is one?

Such are the reflexions which a churchman, when considering the measure proposed, would naturally make to men *in general*, appealing to them for fair consideration of a subject on grounds of *justice*, but without any care whether they are particularly interested in the church or not. *To true churchmen* the appeal must be of a different nature, and must rest on other and higher grounds. But, just as the writer was preparing to clothe his thoughts on this part of the subject in words, he received, from an invaluable friend, the following paper, which expresses his feelings so admirably, that he will not do his readers the injustice of substituting his own feebler words for it.

In conclusion, then, he would only say, that to him it appears to be the bounden duty of every Englishman who sees the thing as he does, (without imputing motives or charging the Government with any bad feelings to the church) to point out the certain consequences of such measures to society,—of every churchman, to protest, in the strongest terms, against the injustice done to the church, and the violence put upon it,—of every Christian, to record his bitter condemnation of measures so certainly leading to the destruction of the means by which Christianity has been and is preserved through this country, and, consequently, so injurious to the spiritual welfare of man, and to the honour of God.

The faithful ministers or true members of the church will not forget to what source they are to go for the resignation with which they are to submit to worldly evils, when they come, and the patience with which they are to submit to the loss of worldly goods. The strength which they want, they will find, and they will find comfort too. But there is no comfort for those who, while they see these evils, do not protest against them, but, from fear, from indifference, or from worse motives, yet are silent, when they witness attacks on the *church of God*.

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## PART II.

If ever consideration was the paramount duty of any man, it is solemnly demanded now of those Members of Parliament who, being Christians and Churchmen, are yet disposed to give their support to the projected ecclesiastical changes in Ireland.

It is easy to turn from an appeal of this sort, but it may not prove quite so easy to shake the grounds on which it proceeds. These grounds are briefly the following:—The rights of the Church of God, natural and scriptural; the duties which will be forced upon her loyal children, if such a system of interference be carried on; and the great and deadly perils by which she is encompassed at the present moment.

1. Those who, not meaning mischief, devised, or are abetting, the plan now in progress for new arranging the Dioceses of Ireland, extinguishing some and degrading others, by mere authority of King, Lords, and Commons, have forgotten, surely, the right of the church—a right always recognized by the British constitution—to assent or demur, by her own officers, duly commissioned for that purpose, whether bishops, or presbyters, or both, to the laws which are to guide her in

spirituals. I put the claim at the very lowest, wishing to avoid all needless disputes on the various degrees of authority which, in different portions of Christendom, may be differently distributed between the civil and ecclesiastical power, or among the several orders of the clergy, or among the clergy and laity respectively. I put it so, that the Church of Scotland, the Church of Rome, the Greek Church, and every church which is founded on other than purely Independent and Erastian principles, is as much concerned in our plea as the Church of England. Nay, even the Independent would think it hard to have laws spiritual made for his congregation, by an assembly of which there was no security but that the majority might be of another sect. Nor does it appear that even Zuinglius or Cranmer, or any of those who allowed most to the civil government in ecclesiastical matters, contemplated the case of the Sovereign, by whom the canon was to be framed, being himself an alien to the church, which is clearly analogous to the present case, so far as the two Houses of Parliament, which practically share the King's supremacy, may happen to consist of other than churchmen. The anomaly has been seen, and strongly stated, ever since the repeal of the Test Act; but it has not, I conceive, been felt practically till now, because what measures have passed since, affecting the internal economy of the church, have proceeded from the bishops themselves. And as to the times before the Test Act, although both Romanists and Presbyterians were allowed to legislate in ecclesiastical matters, the power of Convocation was then recognized, and in theory, at any rate, the church had her veto. If the Sovereign, on his side, took liberties, at least he professed himself a member of the body. Nothing, I conceive, can be found at all analogous to the present attempt, except the proceedings of the Long Parliament—a happy precedent for the friends of our church (to whom alone I am writing) to rest on.

It will hardly be denied that the number and arrangement of her dioceses is a matter which concerns the church greatly in spirituals;—that the salvation of the souls committed to her charge, her pastoral efficiency, the account she must give to her Judge, are sure to be very materially affected by a wise or unwise arrangement in that respect. Accordingly the ancient Synods appear to have regarded it as a prerogative of which they were bound to be jealous: Bingham\* has produced two cases of their interfering to prevent the division of sees without their consent, and one of the two remarkable to our purpose, as involving the censure of the principal civil authority. By parity of reasoning, if sees could not be divided, neither could they be united, without consent of the Church in Synod.

The expediency of the measure, in the present instance, for the *spiritual* welfare of the Irish Church, I am not called on to discuss;

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\* King Wamba, by an imperious mandate, had enjoined some bishops to ordain other bishops in several villages and monasteries lying in the suburbs of Toledo and other places, against which innovating contempt and usurpation the council first cites the ancient canons, and then concludes with a new decree in these words:—“Si quis contra hæc Canonum interdicta venire conatus fuerit, ut in illis locis Episcopum se eligat fieri, ubi Episcopus nunquam fuit, anathema sit in conspectu Dei Omnipotentis.”—*Bingham, Art. xvii. 5. 37.*



my argument being entirely against the competency of Parliament alone to enact it. But one observation appears to be worth making, viz., that it is a mark of great inadvertence as to the office of a Christian bishop, if any one has talked of the fewness of the Irish churchmen, and has thence inferred that a few bishops will be sufficient for them. In the first place, it is not as if those few churchmen were by themselves in an island of their own. Surrounded as they are by temptations to apostacy, they need unusual vigilance on the part of their pastors. Besides, we are not to leave it out of sight, that bishops have duties to perform to the aliens and unconverted also, who come locally within their sphere; they are 'Απόστολοι as well as 'Επίσκοποι, and their missionary office is not extinct, though now, in general, less frequently called into exertion than that which is more strictly pastoral—of which change in the primitive ages the change of their title might, perhaps, be an indication. It is, therefore, very conceivable, that even with fewer Protestants in Ireland, more, rather than fewer, bishops might be wanted.

But to proceed. Thus much appears to be made out, that the church, either in whole or in part, has a right, granted or inherent, to be consulted concerning laws made for her in spirituals, and that the division and arrangement of her dioceses is a spiritual concern of great moment. Only one point remains: Has she been,—will she be,—consulted in this instance?

If, according to the ancient customs of Ireland, as of other Christian realms, it is intended to call a Synod of the Church, and submit the desired arrangement to her, as our Act of Uniformity was submitted to our Convocation in the 14th of Charles the Second, then, whatever difficulties and embarrassments of other kinds may accompany such a proceeding (of which the writer pretends not to judge), at any rate there will be this advantage, that the rights of the church, in matter of legislation, will be uninvaded. But if no such step is taken, if not even the Prelacy of Ireland are to be allowed a distinct voice on a matter of such extreme consequence, it becomes a very grave question how far an ecclesiastical law, made partly by aliens, and entirely by the state, is binding on the consciences of churchmen, and what should be their course of proceeding, as they come, respectively, under the operation of that law.

But of this more will be said presently. There is another part of the scheme which seems no less strange and unaccountable, proceeding as it does from men of "liberal" principles, than the Parliamentary suppression of dioceses, proceeding from sound and sincere churchmen. I speak of the tax to be imposed, not on the tithe-holders generally—(there would be more *show* of justice in that)—but on the bishops and pastors of Ireland; from the primate to the vicar who has just 200*l.* a year, they are all, it seems, to pay by a graduated scale (but the lowest, I believe, five per cent.) to augment the benefices of those who have less than 200*l.*

I say nothing of the precedent here established, of its applicability to lay property, of the invidious and arbitrary distinction drawn between two classes of clergymen, not really distinguished from each other, or

wishing to be so, nor of a thousand other topics which occur at once; but one observation I must make, in the hope that it may be gratifying to persons of "enlarged views," if any such honour these lines with a perusal. The argument just now produced concerning the rights of church synods was, it must be owned, rather obsolete; but there is another kind of right, which, in lay matters, is held to be a good one; indeed, there is hardly a reader of the newspapers who is not, by this time, perfect in it,—I mean "the indefeasible right of freemen" not to be taxed but by their own representatives. There is no rule, however, without an exception, and it seems that the exception in this case is to be supplied by the Irish clergy, who are, at present, every one knows, so thoroughly overgorged with wealth, that they may be taxed, and not feel the difference.

And so ingeniously is the measure contrived as to present, bound up, as it were with this, an exception to another favourite principle—viz., respect to vested rights. Of late, it has been the fashion to talk gently of *them*, at the expense of the poor corporate rights, which no one can ever abuse enough, but no such delicacy is felt here; though some people might have imagined that, considering the habits of clergymen in general, and, in particular, the condition of the Irish benefices just now, they ought to be rather sparingly touched.

All these things are a little amazing, and one can hardly prevent the thought from crossing one's mind, that vested rights appear to lose their respectability just so far as their owners cease to have the power of interfering with effect to check the spoliation of corporate rights.

But this, by the way. The point now to be explained, if it can be, is, who are the representatives of the clergy of Ireland, to whom, according to the "Rights of Man," such a bill of taxation as this direct taxation upon definite individuals will, of course, be presented for approval? Who are they? where do they sit? what is their style and title? what their commission? and how are they to make any protest of theirs available, should they happen to dissent from what is demanded of them? I want plain answers to these, which I am sure are plain questions.

I want them the more, because, in this case, we are not only to be taxed by strangers to our body, but also by persons who, for aught we can tell, may be, a majority of them, conscientiously our enemies, and in point of fact we know too well that many of them are so in all bitterness. What would a Liverpool merchant think, if the Chamber of Commerce at Bristol were allowed to fix the rate of dues payable by Liverpool vessels on entering their own harbour? The case would be still stronger if the dues so levied were to be afterwards applied *as a bounty to encourage the trade of the rival place*. The application is obvious.

How would it be taken by the trustees of a dissenting college, if the fellows of Eton or Winchester interfered to appropriate their funds, and regulate their discipline? Would that be a violation of the rights of man, or no? If it would, how can the project of Church Reform in Ireland be exempted from the like charge, even upon the merest principles of modern, worldly, republican politics?



We are not, I hope, so far gone yet that the *mere* profaneness of the intrusion will reconcile men's minds to its daring illegality, that the insult to the constitution will be pardoned *because* it is an insult to the church also. But when rumours are abroad of "deafening cheers" in the legislature of England, at the very first hint of extinguishing bishoprics, a sincere churchman may well be permitted to ask one calm and serious question. Waving all dispute about the necessity of episcopal government, and assuming only so much as this—that the prelates of the Reformed Church in Ireland have but a fair and probable claim to be counted among pastors commissioned by our Saviour; what can be said or thought of an assembly (if indeed there be any such) of whose tone and temper that riotous exultation may be considered a fair specimen? or, of the nation fairly represented (if such be the case) in that assembly? Many would have expected, I think not unreasonably, that if, in course of deliberation and inquiry—*mature* deliberation, *grave* inquiry—such an enactment were found indispensable, even then it might have called forth some slight expression of regret, something to shew that rude intrusion, especially on interests owned to be sacred, was not acceptable for its own sake. To some it might have occurred—here is one of the topics which high authority has recently told us ought to be "approached with awe."\* These would have been surely no unnatural expectations; how have they been answered (if we may believe report) on the part either of the admiring audience, or of those who, to be consistent, ought at least to have proposed such schemes with reluctance, and to have discouraged all clamourous unreflecting approbation of them.

These, which many pass off as trifles, are the unequivocal symptoms of our condition as a people, and make the hearts of true patriots sink within them more sadly than substantive measures even of the most dangerous import. For such, some plausible excuse may almost always be made out, enough to give room for hope that their supporters may not mean mischief; but these unpremeditated effusions of irreverence admit of one interpretation only.

The precedent of the Reformation will of course be pleaded, both for the Parliamentary arrangement of dioceses, and for the partial spoliation of church property.

But, first (since stale sophisms may be fairly met by truisms equally stale), if either of these things were essentially wrong, it is not changed into right, by having been, once in the history of the church, connected with a good and necessary work.

Secondly, the alterations in King Henry's time were made, at least formally, by assent of the clergy, either in detail, as each was adopted, † or in a general and prospective way, by the prerogative granted to him individually, in the well-known Submission of 1530–31. ‡ And, even

\* Earl Grey, in the House of Lords, Feb. 7th, in answer to Lord King.

† As the act against Annates (Str. I Mem. ii. 158); the Injunctions of 1536 (Burnet, i. 409, 444. Oxf. 1816); the Necessary Doctrine, &c. (Str. I Mem. i. 583); the act for the Six Articles (ibid. 542). For the six new bishoprics the King had obtained a bull from Rome before the separation (Burn. i. 222).

‡ Str. I Mem. i. 199.

in the following reign, though it is not to be denied that many liberties were taken, yet the frequent appeals to Convocation on the part of the reforming governments\* indicate an uneasy consciousness of somewhat defective in their ecclesiastical authority, as long as they wanted the sanction of that body.

The reign of Elizabeth abounded in injunctions and orders of council on matters of religion; but no encroachment took place, that I know of, in the shape of permanent legislation, except the passing of the Act of Uniformity, without any assent from convocation, or even from the lords spiritual in parliament. The Queen, on all subsequent occasions, expressed the most decided aversion to lay meddlers with ecclesiastical legislation; but permitted, and, through her archbishops, encouraged, the labours of convocations in framing articles and canons; thus giving unquestionable proof, that the omission of the church, in her first act, was no part of her voluntary policy, but was forced on her by the necessity of the case. It was an unintended wrong, amply redressed, when the same law was revived at the Restoration. Indeed I do not see how the warmest supporter of church authority could desire a better model or specimen of the legitimate union of the civil and ecclesiastical powers, than is to be found in the preamble of that second Act, as it stands at the beginning of the large prayer books. It forms a perfect practical commentary on a memorable passage of Hooker, which his "liberal" admirers would do well to bear in mind, now that they are engaged in church reform: "The parliament of England, *together with the convocation annexed thereunto*, is that whereupon the very essence of all government within this kingdom doth depend; it consisteth of the King, and of all that within the land are subject unto him."† Hooker then considered, that for some instances of government, the convocation was an essential adjunct to the parliament, i. e. of course, in matters merely spiritual, and in mixed matters, so far as they are spiritual. Not that parliament might be excluded from either, as his adversaries in this argument, the Romanists, maintained; its assent was necessary, as the lay part of the church, to give her canons the force of law; just as the clergy, being part of the state, might fairly claim a voice in deliberations purely temporal, and have always been allowed it in the old constitutions of Europe.

The theory of what was our constitution in this respect, may perhaps be shortly summed up as follows:

Human affairs are, some spiritual, some temporal, some mixed. The

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\* For the Reform of the Liturgy (Burnet, ii. 92); for the Lord's Supper in both kinds, and the Marriage of Priests (Id. *ibid.*); for Articles of Religion (362); for the adoption of Reform in the Irish Church (Phenix, i. 129); and, in general, Strype avers and confirms it by a quotation from Archbishop Abbot, that "the consideration and preparation of this Book of Common Prayer, together with other matters in religion, was committed first of all to divers learned divines; - - and what they had concluded upon was offered the Convocation. And after all this, the Parliament approved it, and gave it its ratification." (2 Mem. i. 137.) That this was the light in which the Reformers themselves wished their proceedings to be viewed, appears especially by a royal letter to Bishop Thirlby, July 1549 (Ap. Str. 2 Mem. i. 329).

† E. P. viii. b. iii. 342.



church alone should take cognizance of the first, the state alone of the second, both together of the third. Now, the whole church, consisting of clergy and laity, preponderating respectively in convocation and in parliament; it is clear, that whenever both these concurred in enactments wholly or partly spiritual, no conceivable human sanction could be wanting to that law. There was no need of nicely distinguishing how much of the mixed matter might be properly called temporal, how much spiritual. The whole had agreed to it, and "there was an end."

Our ancestors, in the days of Papal usurpation, had cause to regret that they had deviated from this straight and simple line, by excluding the laity from any voice in the church. We have had some experience, and are likely soon to have more, regarding the result of the opposite deviation. Our parliaments, as such, have ceased to belong to the church, yet claim the right of making laws ecclesiastical; and the clerical portion of the church, having trusted too much to her laity in parliament, has no longer a veto on those laws. This is sad confusion in theory, and the only chance of its turning out tolerable in practice, would have been for the legislators to be sincerely imbued with reverence and anxiety for men's spiritual interests; reverence strong enough to hinder them from laying rude hands on the church, while they were yet in deep ignorance of her real, inherent, indefeasible *rights*.

2. It cannot, of course, be any wonder, that they should be even more ignorant of her *duties*. It never seems to have occurred to them, that she is pledged to suffer, rather than compromise; to walk by faith, not by sight; by the ordinances of God, not by the calculations of men.

For instance, it is conceivable that the same authority which considers itself competent to these changes, may also pretend, some day, to impose a new and improved Liturgy on the pastors of England and Ireland; upon *us*, who are sworn to the Church of God, to use none but what she has prescribed. I wish to speak out my firm conviction, that it would be the duty of a clergyman, in such a case, not to suffer the book in his church, but, having sought out the most effectual way of protesting against the illegal intrusion, patiently to take what might follow.

Again, it seems a questionable point, what should be the conduct of those churchmen whose official duties connect them with sees, suppressed or enlarged in an uncanonical way. How, it may be asked, are suffragan bishops, under metropolitans, now to be degraded,—how are they to dispose of the pledges which they respectively gave, at consecration, "professing and promising due reverence and obedience," each to his archbishop and metropolitan church, and that not only for the time being, but expressly to their successors also? Will none of that holy order feel scruples in entering on another diocese, under authority which the church never sanctioned? Will every presbyter account himself absolved from his oath of obedience, taken at the institution, to the very see in which he is beneficed? Will not some say, the same authority which lawfully imposed this engagement on us at first, must be our warrant ere we can venture to transfer our canonical obedience elsewhere? One would not wish to speak too positively, or to entangle any man with scruples invidiously raised; but surely these are grave

practical questions, to which those who are so ready with church laws ought to be provided with grave practical answers.

Farther, when benefices are vacant, augmented, in the way now proposed, by the spoil of chapters or larger benefices,\* who, among God's clergy, will be found to accept them? Not those who know what sacrilege is; not those who have well considered the danger of partaking in other men's sins; not those who recollect that pastors should be exemplary, and that it would be contrary to piety and good example to destroy or diminish the common impression, that receivers and accomplices are as bad as the original criminals. No doubt, holders might be found; but hardly at first among those who look at their duty with an intelligent and single eye. For a generation or two, chicanery and causuistry would flourish, as they did here after the Revolution. If, indeed, our church was then so degenerate, as many would make her out to have been (and no doubt there were fearful instances of latitudinarian impiety in high places†), probably a good deal of the mischief might be traced to the very general tampering with duties and engagements, to which men had been tempted at the time of the new settlement.

We shall be told, probably, that alienation is not sacrilege, when clear political expediency requires it; and that the great champion of the church himself has qualified his plea for the inviolability of her treasure, by granting that "certain cases there are, wherein it is not so dark but God himself doth warrant, but that we may safely presume Him as willing to forego for our benefit, as always to use and convert to our benefit whatsoever our religion hath honoured him withal."‡ Is the present one of those cases? Judge by his words in another place. "If only to withhold that which should be given be no better than to rob God;§ if to withdraw any mite of that which is but in purpose only bequeathed, though as yet undelivered into the sacred treasure of God, be a sin for which Ananias and Sapphira felt so heavily the dreadful hand of divine revenge; quite and clear to take that away which we never gave, and that, after God hath so many ages therewith been possessed; and that, without any other show of cause, saving only that it seemeth in their eyes who seek it too much for them which have it in their hands:—can we term it or think it less than most impious injustice, most heinous sacrilege?"|| When, therefore, Hooker spoke of exceptions, it was a far more overwhelming necessity that he thought of; such a necessity as justified David in converting the shewbread to his own use; such as might excuse the governors of a starving city, in taking the church plate and exchanging it for bread. He appears also to allow, that superstitious abuses may in some measure desecrate that property, which was intended to be always

\* I do not add bishops' estates, because, if report speaks true, a worthier destination is reserved for that portion of the spoil.

† See Skelton's Vindication of the Bishop of Winchester (Hoadly), and many passages of Deism Revealed.

‡ Eccl. Pol. v. 79. t. ii. 463.

§ Mal. iii. 8.—10.

|| E. P. vii. 24. t. iii. p. 275. Oxf. 1793.



holy. But here there is neither superstitious abuse, nor yet extreme necessity, pleaded: nothing but a mere popular outcry, owned, by the very persons who are acting on it, to have been excited by a wrong impression.\*

3. Lastly, it seems clear that those who would have the church now give way to the interference of aliens, and to partial spoliation, are not aware of her *real dangers*.

The real, the imminent, the vital danger to the church of Christ, I believe universally, but certainly in this kingdom, at the present moment, is irreverence, tending to atheistical self-sufficiency. And whenever the union of church and state, in itself one of the greatest of blessings, is permanently clogged with such conditions, and fallen under such incurable mismanagement, as to encourage this irreverence, rather than check it,—then it will be the plain wisdom of the church (as, if disobedience to God's law were required, it would become her plain duty) to throw from her those state privileges, which in such a case would prove only snares and manacles; and to excommunicate, as it were, the civil government. It is not affirmed, that things are, as yet, come to such a pass in this church and realm. But he must be blind, who looks that way, and cannot see ominous symptoms; it would not, perhaps, be too bold, if one were to call them providential warnings, sent to prepare men for such a calamity, and in particular, to brace up the minds of the clergy for a time when it may be necessary for them to chuse between separation and virtual apostacy, that they may not think all will be lost, when they are as Christians were in the time before Constantine; nor wish for paganism back again, or, what is much the same, Arianism established, rather than church rates should cease to be paid, or the bishops lose their seat in the House of Lords: real and great evils, no doubt, but not to be thought of with such an alternative.

If one look to the side of *social duty*, there again our great danger is—that which was before alluded to—lest men, to secure *vested* rights, be tempted to betray those which are *corporate*, to protect themselves at the expense of their successors. There cannot be a baser or more selfish principle; it is as contrary to all good feeling as it is, in most cases, to express and voluntary oaths. But largely appealed to as this tendency is at present, and plausibly as the addresses to it are disguised in a thousand ways,—to add to its force, by schemes like those in question, proceeding from what ought to be the fountain of justice, and the citadel of all corporate rights,—this indeed betrays a sad ignorance of the real bearings of our condition; as if brute force, or mere unpopularity, could ever do us more harm than sacrificing our engagements and convictions, and setting the people a pattern of cowardice.

On the whole, there appear to be good reasons for mistrusting the judgment of those friends of the church, who take part with her

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\* “A greater exaggeration has prevailed on this subject than has prevailed on any political topic which I recollect. Before I looked more narrowly into the question, I myself greatly exaggerated to my own mind the amount of the revenues of the Irish Church.”—*Lord Althorp, Feb. 12.*

enemies on this occasion. It will be seen that the details, legal and local, of the proposed scheme, have hardly been touched in these strictures. What has been offered, has been confined to some of its principles, if indeed it have any principle, for, strangely enough, its want of any seems to have been quoted as part of its merit.\* But I suppose the meaning is, that men may think themselves too happy not to have had a plain preamble, declaring all church goods public property. The benefit of this will be more intelligible when the difference is clearly made out between the case of a highwayman who meets you and robs you without saying a word, and that of one who prefaces his attack on your treasure with a declaration that he considers it all his own.

O, that all who really mean well, casting aside cowardice, conceit, and sophistry, would take the Bible at its plain word, and believe and feel that it never *can* be right to do evil that good may come; to rob God, that men may be pacified! that they would remember what is said of the motive which engaged a certain ruler of old in the greatest of all imaginable crimes! He was "willing to content the people."

In the name of that holy church, of which, it is trusted, such men still wish to continue dutiful and loyal children, although (I do not say it in insolence) they have shewn themselves almost or altogether uninstructed in her rights, her duties, and her real dangers; in the name of GOD, who hates sacrilege; in the name of the Saviour and Judge of us all, who has declared that wilful injury and insult offered to his commissioned representatives is insult and injury offered to himself, they are called on to pause and be well advised before they go on as they have begun in taking liberties with holy things. K.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of St. David's, Durham Cathedral .....	February 2.
Bishop of Rochester, St. George's Church, Hanover Square, } London .....	February 3.

### DEACONS.

Name.	Degree.	College.	University.	Ordaixing Bishop.
Borlase, William .....	B.A.	St. Peter's	Camb.	} Bishop of Rochester, by l. d from the Bp. of Exeter
Cookson, Edward .....	B.A.	University	Oxford	
Edwards, J. Netherton	B.A.	Worcester	Oxford	Rochester, ——— Exeter
Evans, John Harrison	M.A.	St. John's	Camb.	Rochester, ——— Ely
Fell, Thomas .....	M.A.	St. Peter's	Camb.	Rochester, ——— Ely
Ffrench, Thomas .....	B.A.	Jesus	Oxford	Rochester, ——— Worcester
Freeman, Edward .....	B.A.	Corpus Christi	Camb.	Rochester, ——— Norwich

\* "One of the great merits of the present measure is, that it does not involve the abstract question. . . . Having steered clear of the abstract question, it enables government to unite all the advantages of liberal concession to every party."—*Mr. Stanley, Feb. 12th.*

† The dash is used in lieu of the words "by letters dimissory from the Bishop of."



<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Greenwood, James.....	B. A.	Jesus	Camb.	Rochester, — Exeter
Groome, Robert Hinde	B. A.	Caius	Camb.	Rochester, — Norwich
Harris, Musgrave A. H.	M. A.	Corpus Christi	Camb.	Rochester
Heaviside, James W. L.	B. A.	Sidney Sussex	Camb.	Rochester, — Ely
Hext, John Hawkins...	B. A.	Exeter	Oxford	Rochester, — Exeter
Hird, Joshua Simon ...	B. A.	St. Peter's	Camb.	Rochester, — Winchester
Hurst, Sam. Sheppard	B. A.	Trinity	Camb.	Rochester, — Ely
Langley, Thomas .....	B. A.	St. John's	Camb.	Rochester, — Llandaff
Martin, Francis .....	M. A.	Trinity	Camb.	Rochester, — Ely
Maynard, George .....	B. A.	Caius	Camb.	Rochester, — Norwich
Morris, L. Stuart .....	B. A.	Christ's	Camb.	Rochester, — York
Peitt, John Newton ...	B. A.	Queen's	Camb.	Rochester, — Ely
Purdon, William .....	B. A.	St. John's	Camb.	Rochester, — Ely
Shadwell, J. Emilius...	B. A.	St. John's	Camb.	St. David's, — Durham
Vawdrey, Alex. Allen...	B. A.	St. John's	Camb.	Rochester, — Exeter
Walker, Thomas.....	B. A.	Christ's	Camb.	Rochester, — Ely
Wetherall, Alexander...	B. A.	St. John's	Camb.	Rochester, — Norwich

PRIESTS.

Chatfield, Allen W.....	B. A.	Trinity	Camb.	Rochester, — Ely
Jackson, Henry .....	B. A.	Magdalen	Camb.	Rochester, — Ely
James, William .....		St. David's	Lampet.	Rochester, — Llandaff
Kingdon, John .....	A. B.	Pembroke	Oxford	Rochester, — Exeter
Morse, Francis .....	M. A.	Corpus Christi	Camb.	Rochester, — Norwich
Ripley, Luke .....	M. A.	St. John's	Camb.	St. David's, — Durham
Williams, George .....	B. A.	Trinity	Camb.	Rochester, — Ely

The Lord Bishop of Bristol will hold an Ordination in London, on the 3rd of March.

The Lord Bishop of Exeter intends to hold an Ordination in the Cathedral, on Sunday, the 21st of April next. Candidates are requested to transmit their papers to Ralph Barnes, Esq. before the 15th of March.

The Lord Bishop of Winchester intends holding an Ordination in the Chapel of his Palace, on Sunday, the 21st of April next. The Candidates are required to attend for examination on the Tuesday preceding.

A General Ordination will be holden by the Lord Bishop of Salisbury, on Sunday, the 21st of April next ensuing. The Candidates for Deacons' Orders, who attended at Salisbury for their first examination, in January last, are desired to attend at the Palace for further examination on Tuesday, the 16th day of April, at 10 o'clock in the morning, and to send in their remaining papers forthwith to Edward Davies, Esq., Registry Close, Salisbury.

The requisite papers to be sent in forthwith by Candidates for Priests' Orders are, a Testimonium, Si quis, and Letters of Deacons' Orders, if not ordained Deacon in the Diocese of Salisbury, which Candidates are to be at the Palace on the day and hour before mentioned. The Candidates, on application to Mr. Davies, may receive the following Tracts; namely, Extracts from Bishop Bull's Discourses on the Difficulty and Importance of the Pastoral Office; Arrian's Dissertation de iis qui temere ad docendum accedunt; and the Bishop of Salisbury's Charge to the Clergy of the Diocese, in 1832.

CLERICAL APPOINTMENTS.

Alford, Walter, B.A. ...	Master of Martlock Grammar School, Somerset.
Bagot, D.....	to be one of the Chaplains of Earl Kilmore.
Blyth, G. B. ....	Lecturer of St. Mary's, Beverley, Yorkshire.
Bowes, T. F. F. ....	Supernumerary Deputy Clerk of the Closet to His Majesty.
Dikes, Thomas, LL.B....	Master of the Charter House, Hull, Yorkshire.
Donne, Stephen, M.A....	Head Master of the Free Grammar School, Oswestry.
Hopkinson, John .....	Domestic Chaplain to Earl Fitzwilliam.
Luney, R., M.A. ....	A Surrogate in the Diocese of Exeter.

Markham, H., M.A.....	} Prebendary of York Cathedral; also Canon Residentiary of ditto.
Merewether, John (D. of Hereford) .....	
Musgrave, Charles.....	Prebendary of York Cathedral.
Mortimer, G. F. W.....	} Head Master of the Western Grammar School, Brompton, Yorkshire.
Tate, James, M.A., jun.	
Taylor, W., M.A.....	Chaplain to the Lord Mayor of York.
Thornborrow, James.....	Master of Lowther Grammar School, Westmoreland.
Wheeler, T. L., M.A. ...	Minor Canon of Worcester Cathedral.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Antram, Richard.	Lylinch, R.	Dorset	Bristol	W. Fane, Esq.
Ashe, Edward ...	Harnhill, R.	Gloucester	Gloucester	Rev. R. Ashe
Astley, H. M.....	Foulsham, R.	Norfolk	Norwich	Sir J. Astley, Bart.
Badeley, J. C. ...	Shipmeadow, R.	Suffolk	Norwich	Rev. J. Badeley
Barnes, John .....	Wreay, St. Mary, P. C.	Cumberld.	Carlisle	} Dean and Chap. of Carlisle
Bedford, R. G. ...	} St. George, Brandon Hill, V. Bristol	} Gloucester	} Bristol	
Berners, Ralph ...				Horkstead, R.
Bevan, T. ....	St. Peter's, V.	Carmar.	St. Dav.	} St. David's Coll., Lampeter
Bethel, G. ....	Worplesdon, R.	Surrey	Winchest.	
Biscoe, Robert ...	Whitbourne, R.	Hereford	Hereford	Bishop of Hereford
Birch, S., D.D....	Little Marlow, V.	Bucks	Lincoln	S. Birch, Esq.
Bryan, George ...	Huttoft	Lincoln	Lincoln	Bishop of Lincoln
Carver, James.....	Hevingham, R.	Norfolk	Norwich	G. Anson, Esq.
Chapman, W. jun.	Basingbourne, V.	Camb.	Ely	D. & C. of Westm.
Chatfield, A. W. .	Shudy Camps, V.	Cambridge	Ely	Trin. Coll., Camb.
Curbitt, J. H. ...	Powick, V.	Worcester	Worcester	Earl of Coventry
Eaton, Thomas ...	Farnond, P. C.	Chester	Chester	Marq. of Westmin.
Fawcett, J. ....	Wisbey, P. C.	West York	York	Rev. H. Heap
Fielden, Oswald ...	} Weston-under-Lizard, R.	} Staffordsh.	} Lich. & C.	} Earl of Bradford
Girdlestone, H....				
Hooper, J. ....	Rolvendon	Kent	Cant.	D. & C. of Rochester
Isaac, W. L. ....	} Pirton, V., w. Croome D'Abitot annexed	} Worcester	} Worcester	} Earl of Coventry
Jackson, W.....				
James, John .....	} St. John the Baptist, V., Peterborough	} Northamp.	} Peterboro'	} Bishop of Peterboro'
Kingdon, John ...				
Knatchbull, H. E.	North Elmham, V.	Norfolk	Norwich	Hon. G. J. Milles
Linton, Thomas...	Warmington, V.	Northamp.	Peterboro'	Earl of Westmorel.
Lloyd, William ...	} Llanfchangel Rhydithon, and Llan-dewy Ystradenny, V.	} Radnor	} St. David's	} Lord Hensington
Mayson, Martin...				
Milles, Henry ...	Foulsham, R.	Norfolk	Norwich	Sir Jacob Astley
Millner, W.....	St. Augustin, V.	Bristol	Bristol	D. & C. of Bristol
Munday, M. ....	} Lynton and Countesbury, P. C.	} Devon	} Exeter	} The Ven. Archd. of Barnstaple
Neve, F. R.....				
Plees, W. G.....	Ashbocking, V.	Suffolk	Norwich	The King
Powell, W. F. ...	Stroud, P. C.	Gloucester	Gloucester	Bp. of Gloucester
Prideaux, G. ....	} Hastingleigh, R. w. Elmstead, V.	} Kent	} Canterb.	} Archb. of Canterb.



<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Quicke, Andrew	Newton St. Cyres, V.	Devon	Exeter	J. Quicke, Esq.
Reed, J. B. ....	Felpham, V.	Sussex	Chichester	R. of Felpham
Robinson, Disney	Wolley, P. C.	West York	York	G. Wentworth, Esq.
Robley, Isaac .....	{ St. Philip's Church, } C., Salford	Lancashire	Chester	Sir R. G. Booth, Bt.
Salkeld, Edward .	Crosby-on-Eden, V.	Cumberld.	Carlisle	Bishop of Carlisle
Sandys, William...	St. Mary's V. Beverley	Yorkshire	York	Lord Chancellor
Scott, T. ....	Wappenham, R.	Northamp.	Lincoln	Bishop of Lincoln
Selwyn, E. ....	Edwalton, P. C.	Notts	York	John Musters, Esq.
Smith, Samuel ...	{ St. George's, Cam- } berwell, District C. }	Surrey		V. of Camberwell
Stubbin, N. J. ....	Somersham, R.	Suffolk	Norwich	{ Rev. N. J. Stub- } bin, of Higham
Suteliffe, W. ....	Bosley, P. C.	Chester	Chester	{ Rev. J. B. Browne, } V. of Prestbunby
Sunderland, T. L. J	Tilsworth, V.	Beds.	Lincoln	{ Trustees of Sir G. P. } Turner
Trevelyan, J. T. ...	Huish Champflower, R.	Somerset	Bath & W.	Sir J. Trevelyan, Bt
Turbitt, J. H. ....	Powick, V.	Worcester	Worcester	Earl of Coventry
Waddington, G. ....	{ Great St. Mary's, } P. C., Cambridge }	Cambridge	Ely	Trin. Coll., Camb.
Wales, William ...	{ All Saints, V. North- } ampton }	Northamp.	Peterboro'	{ Mayor and Corp. of } Northampton
Wardell, Henry...	Winlaton, R.	Durham	Durham	Bishop of Durham
White, James .....	Loxley, V.	Warwick	Worcester	Lord Chancellor
Williams, J. ....	Eglwysylan, V.	Glamorg.	Llandaff	
Worsley, C. ....	Evening Lecturer of St.	Thomas's	Church, Newport,	Isle of Wight
Wrigglesworth, J. D.	Loddon, V.	Norfolk	Norwich	Bishop of Ely

CLERGYMEN DECEASED.

Allen, Richard ...	Little Driffield, V.	East York	York	Precentor of York
Baskett, K., M. A.	Master of the Charter h.	Hull	Yorkshire	
Childers, W. Wel- bank .....	{ Cantley, V., and Pre- } bendal Stall of Ely }	W. York	York	J. W. Childers, Esq.
Clarkson, Townley	{ Acton Scott, R. with } Hinxton Combes, V. } and Swavesey, V. }	Salop Camb.	Hereford Ely	J. Stackhouse, Esq. Jesus Coll., Camb.
Elford, William...	{ Lewtrenchard, R. } North Petherwin, V. }	Devon	Exeter	{ W. B. Gould, Esq. } Duke of Bedford
Hanbury, Barnard	Chignall-cum Mash- bury, R.	Essex	London	Mr. Shinglewood
Head, William ...	{ Northborough, R. & } Sen. Min. Can. of } Peterboro' Cath. }	Northamp.	Peterboro'	{ D. & C. of Peter- } borough
Higgins, J. ....	Mells, C.	Somerset	Bath & W.	J. S. Horner, Esq.
Jacomb, Robert ...	Wellingborough	Northamp.		
Jones, Ellis .....	Lymington, C.	Hants	Wint.	Vicar of Boldre
Jones, John .....	Bottwog, R.	Carnarvon	Bangor	R. of Mellityrne
Legge, Joseph .....	Holton, R.	Somerset	Bath & W.	John Gibbs, Esq.
Lowry, T., D. D.	{ Crosby on Eden, V. } and Ousby, R. }	Cumberld.	Carlisle	Bishop of Carlisle
Lysons, D. ....	Rodmarton, R.	Gloucester	Gloucester	C. T. Morgan, Esq.
Mansergh, T. ....	Clymping, V.	Sussex	Chichest.	Eton College
Marshall, Sampson	Fremington	Yorkshire		
Newbolt, W. H. ...	{ Morestead, R. & Minor } Can. Winchester. Cath. }	Hants.	Wint.	Bishop of Winton
Peach, H. ....	Derby			
Prior, John .....	Quorndon	Leicester		
Ravenhill, — .....	Tooting, R.	Surrey		
Richards, Charles	Prebendary of Winchester Cathedral.			

Stawell, W. M. ..	{ Filleigh, R. and East Buckland, R. }	Devon	Exon	Earl Fortescue
Uvedale, W. ....	{ Kirmond, V., Stix- wold, V., and Markby, P. C. }	Lincoln	Lincoln	{ E. Turnor, Esq. Mr. Massinberd
Wellfitt, W., D. D.	{ Hastingleigh, R. Ticehurst, and Preb. of Canterbury }	Kent	Canterb.	Archb. of Canterb.
Whatley, G. K....	How's Green, near	Sussex	Chichest.	D. & C. of Canterb. The King
	Wokingham, Berks.			

## ESTABLISHED CHURCH OF SCOTLAND.

## PREFERMENTS.

<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Barclay, Matt.....	Old Kilpatrick...	Dumbarton ...	Lord Blantyre's Trustees.
Boyd, James .....	Ochiltree .....	Ayr .....	Presbytery of Ayr.
Brown, Thomas...	Ratho .....	Edinburgh ...	Dr. Davidson's Trustees.
McLauchlan, S. F.	Snizort .....	Skye.....	The King.
Welsh, David .....	Carsphain.....	Galloway.....	Forbes of Callender.

On Wednesday, Jan. 22, the Rev. Daniel Kelly was inducted into the Second Charge of the parish of Campbellton, in the Presbytery of Kintyre, on the presentation of the Duke of Argyll. The Rev. J. Curdie, of Gigha and Cara, preached and presided.

The Rev. Mr. Tulloch has been inducted to the parish of Tippermuir.

The Rev. Mr. Thorburn has been ordained by the Presbytery of Kirkaldy to the Charge of the Scottish Church at Falmouth, Jamaica.

The Rev. Dr. Stirling, of Craigie, is to be proposed as the new Moderator of the General Assembly.

The Rev. Dr. Barr, of Port Glasgow, has declined the offer of the Tron Church, Glasgow, vacant by the promotion of Dr. Dewar.

## DEATHS.

The Rev. John Finlayson, Minister of Gaelic Chapel, Cromarty, aged 47.

The Rev. Colin Bogle, Minister of Walls, Shetland.

The Rev. John Shand, Minister of Kintore.

The Rev. William McGregor Stirling, Minister of Port.

The Rev. Dr. Primrose, Minister of Preston Pans.

UNIVERSITY OF EDINBURGH.—Mr. Forbes has been appointed, by the Town Council, Professor of Natural Philosophy in the University. The votes were—for Mr. Forbes, 21; for Sir David Brewster, 9.

## EPISCOPAL CHURCH OF SCOTLAND.

The Rev. Charles J. Lyon, M.A., of Trinity College, Cambridge, has been appointed Minister of the Episcopal Chapel, St. Andrew's.

## IRELAND.

The Lord Bishop of Kildare held an Ordination in St. Bridget's Church, Dublin, on Sunday, the 3rd inst., when the following gentlemen received Priest's Orders:—Rev. Messrs. McLean, Stormont, Howick, Walker, Hamilton, Edwards, O'Neill, Sherrard, Caulfield, Morrow, Gore, Maturin, and Porter.

The four Irish representative Prelates for the present session of Parliament are, the Archbishop of Dublin (Dr. Whately), the Bishop of Ossory (Dr. Fowler), the Bishop of Killaloe (Dr. Verschoyle), and the Bishop of Clonfert (Dr. Butson).



## UNIVERSITY NEWS.

## OXFORD.

*Saturday, February 2.*

On Thursday last, the following Degrees were conferred:—

*Masters of Arts*—Rev. J. Bliss, Oriel; Rev. R. Briscoe, Fell. of Jesus.

*Bachelors of Arts*—H. Wall, St. Alban Hall; H. B. Donville, Scholar of University; C. H. A. Martelli, Trinity; E. O. Benson, Wadham.

*Preachers at St. Mary's*—Rev. Mr. Hughes, Trinity, Purification; Rev. the Principal of New Inn Hall, Sunday morning; Rev. Mr. Oakeley, Balliol, afternoon.

*February 9.*

*Magdalene Hall.*—There will be an Election to a Scholarship, on the foundation of the late Mr. Henry Lusby, on Friday, the 22nd of March. All Members of the University, of not less than four, or more than eight Terms' standing, are eligible.

The Scholarship is tenable for three years. The annual payment will be 100*l.* The Scholar will be bound to reside eight weeks in the Michaelmas and Lent Terms respectively, and not less than eight weeks in the Easter and Aet Terms.

Candidates are required to signify their intentions to the Vice-Principal, and to present testimonials of their standing and good conduct, signed by the Head of their House, or their Tutor, on or before Thursday, March 14th.

*Brasenose College.*—A Fellowship is vacant, open to graduates of Oxford, born within the limits of the old dioceses of Lincoln, and Lichfield and Coventry, i. e. of the present dioceses of Lincoln, Peterborough, Oxford, Lichfield and Coventry, and of that part of the diocese of Chester which is south of the Ribble, provided they have not exceeded 8 years from the day of their matriculation. Candidates are required to deliver to the Principal certificates of their birth and baptism, together with testimonials from their respective Colleges, on or before Wednesday, March 6.

Edward Hartopp Grove, B.A. of Balliol, was on Thursday last elected a Fellow of Brasenose.

In a Convocation holden on Thursday last, it was unanimously resolved to contribute the sum of 200*l.* from the University chest, in aid of the distressed Clergymen of the Established Church in Ireland.

In a Congregation holden the same day, the following Degrees were conferred:—

*Masters of Arts*—Rev. G. Baker, Wadham; Rev. T. T. Lane Bayliff, St. John's; H. I. Nicholl, St. John's.

*Bachelor of Arts*—J. Haythorne, Exeter.

*Preachers at St. Mary's*—Rev. the Warden of New College, Sunday morning; Rev. Mr. Girdlestone, Balliol College, afternoon.

*February 16.*

*Lincoln College.*—Two Scholarships and Two Exhibitions, now vacant, will be filled up on Thursday, the 14th of March next.

Candidates for the Exhibitions must be natives of the diocese of Durham; and for want of such, natives of Northallertonshire or Howdenshire, in the county of York; or of Leicestershire, and particularly of the parish of Newbold Verdon, or of the diocese of Oxford, or of the county of Northampton.

The Scholarships are without limitation. Candidates will be required to deliver in, personally, to the Sub-Rector, testimonials of their good conduct, on or before Tuesday, the 12th of March. Candidates for the Exhibitions must at the same time produce certificates of the place of their birth.

The Examiners, appointed by the Trustees of Dean Ireland's Foundation, give notice, that an Examination will be holden in the Schools on Thursday, the 7th of March next, and the following days, for the purpose of electing a Scholar on that Foundation. Gentlemen who desire to offer themselves as Candidates, are requested to leave their names with the Rev. H. Jenkyns, at Oriel College, together with certificates of their standing, and of the consent of the Head or Vicegerent of their College or Hall, two days at least before the commencement of the Examination. The Scholarship is open to all Undergraduate Members of the University who have not exceeded their Sixteenth Term.

On Thursday last the following Degrees were conferred:—

*Doctors in Divinity*—S. Whittingham, Fell. of Corpus Christi; J. B. Frowd, Fell. of Corpus Christi.

*Masters of Arts*—Rev. W. Abbott, Taberdar of Queen's; Rev. C. Powell, Trinity; Rev. T. Edmondson, Jesus.

*Bachelors of Arts*—W. R. Coxwell, Exeter; T. E. Winnington, Christ Church.

*Preachers at St. Mary's*—Rev. Mr. Moberly, Balliol, Sunday morning; Rev. Mr. Girdlestone, Balliol, afternoon.

*Lecturer at St. Martin's*—Rev. Mr. Cox, Sunday morning and afternoon.

*February 23.*

The Professor of Chemistry will begin a Course of Lectures on Vegetable Chemistry, at two o'clock, on Saturday, the 2nd of March.

Those Gentlemen, who attended the Lectures on the Principles of Chemistry, delivered last Term, are free of admission to these, on entering their names to the Course previously to its commencement.

The Examiners appointed by the Trustees of the Mathematical Scholarships have issued notice that an Examination will be holden in the Convocation House, on Thursday, the 14th of March, and the following days, for the purpose of electing a Scholar on that Founda-

tion. The Scholarship is open to all Members of the University who have passed the Public Examination, and who have not exceeded the Twenty-sixth Term from their matriculation inclusively.

In a Congregation holden on Thursday last, the Rev. Augustus Short, M.A., Student of Ch. Ch., was nominated a Public Examiner in *Literis Humanioribus*, and the Rev. Arthur Neate, M.A. of Trinity College, a Public Examiner in *Disciplinis Mathematicis et Physicis*; the former by the Senior, the latter by the Junior, Proctor.

At the same time the following Degrees were conferred:—

*Masters of Arts*—Rev. T. Blackburne, Brasenose; H. Merivale, Fell. of Balliol; Rev. C. E. Birch, Fell. of St. John's; E. Owen, Worcester.

*Bachelors of Arts*—W. H. Kempson, Ch. Ch.; A. Browne, Ch. Ch.; G. B. Rogers, Pembroke; G. Churchill, Worcester; E. Stanley, Worcester.

In a Convocation holden on the same day, it was agreed to accept a benefaction of two Scholarships, one for the best proficiency in Theology, the other for the best proficiency in Mathematics. The candidates to be members of the University who have passed their principal examination, and not exceeded five complete years from their matriculation.

Yesterday se'nnight, Mr. Egerton John Hensley, was elected a Scholar of Corpus Christi.

*Preachers at St. Mary's*—Rev. Mr. Ball, St. John's, Sunday morning; Rev. Mr. Jacobson, Exeter, Sunday afternoon; Rev. Mr. Jenkyns, Oriel, Assize Sermon.

*Lecturer at St. Martin's*—The Warden of Wadham, Sunday morning and afternoon.

## CAMBRIDGE.

Friday, February 1, 1833.

The late Dr. Smith's annual prizes of 25*l.* each, were on Friday last adjudged to Alexander Ellice, of Caius, and Joseph Bowstead, of Pembroke, the first and second Wranglers.

On Wednesday last, the Rev. William Jones, B.D. Fellow of St. John's College, was elected Lady Margaret's Preacher.

At the examination at St. John's, on Tuesday last, the first classes of the second and third year were arranged in the following order.

### SECOND YEAR.

H. Cotterill.	Lambert.	
Sylvester.	Tillard,	} <i>æq.</i>
Scudamore.	Gibbons,	
Drake.	Waltham.	
Bateson.	Legrew,	} <i>æq.</i>
Ireland.	Laing,	
Morris.	Hutchinson,	
H. W. Smith.	Hilditch.	

### THIRD YEAR.

Bullock.	Rolfe.	
Hey.	Low.	
Bryer.	White.	
Trentham.	Coates.	
Giles,	Nevin.	} <i>æq.</i>
J. Wood,		

On Wednesday morning last (King Charles's Martyrdom) a sermon was preached at Great St. Mary's church, by the Rev. the Master of Jesus College, from 2 Corinthians, iv. 3, 4.

February 8.

At a Congregation on Wednesday last, the following Degrees were conferred.

*Honorary Masters of Arts*—Lord Lindsay, Trinity, son of Earl Balcarras; The Hon. P. J. L. King, Trinity, son of Lord King.

*Masters of Arts*—Rev. P. Palmer, Trinity; J. S. Cox, Corpus Christi.

*Bachelors in Civil Law*—H. W. Meteyard, Caius; Rev. J. Nelson, Trinity Hall.

*Bachelors of Art*—L. Otley, Trinity; T. Baker, St. John's; F. J. W. Jones, St. John's, (comp.); R. B. Cartwright, Queen's, (comp.); C. B. Elliott, Queen's; A. J. Nash, Downing.

At the same Congregation the following graces passed the Senate:—

That the sum of two hundred pounds be granted from the University Chest in aid of Funds for the relief of the distressed Clergy.

To appoint the Vice-Chancellor, Dr. Ainslie, Mr. Whewell, Mr. Miller, Mr. Croft, and Mr. Archdall a Syndicate to consider what alterations should be made in the Iron Fence of the Senate House Yard, and to report before the end of this Term.

That the Professor of Chemistry have the use of the large Lecture Room in the Botanic Garden, formerly appropriated to the Jacksonian and Botanical Professors, at such times as it may not be wanted by the said Professors.

That the Regius Professor of Physic have the use of the new Anatomical Lecture Room, at such times as it may not be wanted by the Professor of Anatomy.

That the Vice-Chancellor, Dr. Graham, Professor Musgrave, Mr. Blick, and Mr. Hodgson of St. Peter's College, be a Syndicate to determine what allowance shall be made to the Tenants at Burwell and Barton from their last year's rents, in consequence of the low price of corn.

February 15.

Mr. C. H. Grove, of Pembroke College, was yesterday elected a Travelling Bachelor on Mr. Worts's foundation.

Meetings of the Philosophical Society for the present Term:—Monday, Feb. 25, March 10, and March 25.

February 22.

On the 12th inst. Joseph Bowstead, Esq. B.A. of Pembroke College, was elected a Foundation Fellow of that Society.

At a Congregation on Wednesday last, the following Degrees were conferred:—

*Bachelors in Divinity*—Rev. W. Shepherd, Trinity, rector of Cherrington, Bucks; Rev. G. Jarvis, Corpus Christi.

*Bachelors of Arts*—G. B. O. Hill, Trinity; T. Jones, St. John's; H. T. Daniel, St. Peter's; J. Cheetham, Jesus; W. Wallace, Jesus; J. Fawcett, Jesus; J. C. Stapleton, Downing.



At the same Congregation, the following grades passed the Senate:—

To appoint the Vice-Chancellor, Dr. French, Dr. Geldart, Dr. Haviland, Mr. Tatham, Mr. Peacock, Mr. Weller, Mr. Ash, Mr. Bowstead, Mr. Hanson, and Mr. Barrick, a Syndicate, to consider of what standing Candidates for the degree of B.A. ought to be before they are allowed to be examined for that degree, and also to consider for what period after examination the certificate of approval signed by the Examiners shall remain in force, and to report thereupon to the Senate.

To allow the Rev. William Shepherd to take his Degree of Bachelor of Divinity without reference to the time of his matriculation.

### DURHAM.

The Dean and Chapter propose to open a deposit for Antiquities, and other objects of science and literature, to be the foundation of a Museum, with a view to the studies of the University.

### DUBLIN.

The University Examinations of Hilary Term were held on the 22nd of January, and terminated on the 1st of February.

On Saturday, February 2nd, the usual honours were adjudged to the following Undergraduates:—

#### PREM. IN. ARTIBUS.

*Senior Sophs.*—Robert Mac Donnell (Scholar), Simeon Hardy, George Armstrong, Samuel Butcher (Scholar), John Eyre (Sizar.)

*Junior Sophs.*—Mr. Thomas Rutherford, Joseph Turner, James Carson, Alex. S. Orr, Thomas Andrews, James Young (Sizar).

*Senior Freshmen.*—Mr. Mich. Ffrench, James Willis, Charles E. Baggot, William Lee, Henry Vickers, George Mac Dowell.

*Junior Freshmen.*—Mr. George Augustus Shaw, Falkener Chute Sandes, Mich. G. Conway, W. Roderick Connor, Cornelius O'Leary, Goodwin O'Leary, John W. Hallowell, R. Biggs, Hallam Kyle.

#### PREM. IN LIT. HUMANIOR.

*Senior Sophs.*—Robert Mac Donnell (Scholar), Francis Crawford (Scholar), John Armstrong, Samuel Butcher (Scholar), D. Bowen Thompson (Scholar).

*Junior Sophs.*—Mr. Wyndham Gould, Joseph Turner, James Carson, William Reeves, Thomas Hawthornthwaite, William Mockler.

*Senior Freshmen.*—Mr. Henry Leader, Mark Russell, John Bruen, William Lee, Thomas Woodward, Richard Geran.

*Junior Freshmen.*—Mr. James Verschoyle, Benj. Johnston, James Eccleston, George Maunsell, Thomas R. Wrightson, John S. Hickey, John W. Hallowell, James K. Marshall, Timothy Callaghan.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The lady of the Rev. G. Maclear, Bedford; of Rev. J. Timbrill, D.D., Gloucester; of Rev. G. Phillimore, Willen V., Bucks; of Rev. J. Hatherett, Eastington R.; of Rev. J. Frampton, Tethury V.; of Rev. W. Dalby, Warminster V., Wilts; of Rev. J. Chichester, Arlington R., Devon.

*Of Daughters*—The lady of the Rev. J. Haggarth, Upham R., Hants; of Rev. F. D. Gilby, Eckington V., Worcestershire; of Rev. T. Fuller, Eaton Place; of Rev. W. A. B. C. Cave, Flixton P.; of Rev. J. J. Holmes, Heavitree R.

### MARRIAGES.

At Kirkbucram, Isle of Man, the Rev. F. Ayckbowm, Rector of Trinity, Chester, and Domestic Chaplain of the Marquis of Westminster, to Mary A., only d. of T. Hutchinson, Esq., of Bemahague, and of Bury, Lancashire; Rev. J. Howell, B.A., Rector of Normanton-upon-Soar, Nottinghamshire, to Elizabeth, eldest d. of Mr. T. Harborne, of Solihull; Rev. J. Wing, Incumbent of Elstow, near Bedford, to Anne, only d. of D. Hardy, Esq., of Market Overton, Rutland; Rev. J. H. Evans, of

Hampstead, to Elizabeth, third d. of R. Bird, Esq., of Taplow Hill; Rev. T. R. Welch, M.A., of Hallsham, Sussex, to Mary, d. of B. Bond, Esq., of Devonshire-place; Rev. W. Bowen, of Cradley, to Marianne, d. of J. Priestley, Esq., of the same place; Rev. J. H. Harrison, M.A., Rector of Bugbrooke, Northamptonshire, to Gertrude M., youngest d. of H. L. Rose, Esq., of Lansdowne-place, Bath; Rev. T. Oakley, M.A., of Wigmore, Hereford, to Esther, d. of the late N. Marshall, Esq., of Enstone; Rev. R. P. Morrell, Fell, of Magdalen Coll., to Mary M., eldest d. of G. Brook, Esq., of Colchester; Rev. G. T. Whitfield, of Bockleton, Herefordshire, to Fanny, youngest d. of the late P. R. Wilson, Esq., of Barnet, Herts; Rev. A. Mangles, of Woodbridge, to Georgiana, d. of G. Scott, Esq., of Ravenscourt; Rev. T. H. Dyke, M.A., to Elizabeth, second d. of T. L. Fairfax, Esq., of Newton Kyme, Yorkshire; Rev. L. F. Page, to Susanna E., only child of the Rev. S. Cobbold, Rector of Woolpit; Rev. E. Higgins, of Kingsland Rectory, to Georgiana E., eldest d. of the late G. Meredith, Esq., of Nottingham Place, Marylebone, and of Berrington Court, Worcestershire; Rev. W. Gregory, of Clifton, to Mary, eldest d. of the Rev. S. Minshall, of Prees, Salop.

## EVENTS OF THE MONTH.

## CAMBRIDGESHIRE.

A very elegant snuff-box, turned out of part of the timber of the frame of the old bells, supposed to have been in the Tower of Diss church for 500 years, has been presented by the Churchwardens, Messrs. Fincham and Luccock, to the Rev. William Manning, M.A., the most highly respected rector of that parish. On the lid is a silver plate, bearing an inscription from Cicero.

The Rev. E. B. Sparke, vicar of Littleport, has contributed the very handsome sum of 60*l.* towards the expense attendant on the cholera; also 30*l.* to be given away in blankets and other clothing, and the further sum of 15*l.* to be given in beef among the poor.

## DEVONSHIRE.

*Exmouth.*—A complimentary address, signed by fifty-two of the most influential and respectable residents at Exmouth, has been presented to the Rev. Arthur Hamilton, on his quitting the curacy.

## DORSETSHIRE.

The Rev. Christopher Nevill, A.M., has recently presented a handsome service of sacramental plate to the parish church of Iwerne Minster, Dorset.

On the 31st ult., St. Paul's church, Poole, recently erected, was consecrated by the Lord Bishop of Bristol.

## DURHAM.

The Bishop of Durham has sent the incumbent of Atherley Chapel, near West Auckland, which was consecrated in Nov. last, 100*l.*, with notice that it will be made 200*l.* per annum.

The Bishop of Durham has transmitted to the treasurer of the Durham University, the sum of 1,000*l.*, in addition to the donation of 1,000*l.* before made by his Lordship.

## ESSEX.

The Rev. E. Smyth, rector of Stowmaries, lately distributed his annual donations of beef and blankets to the poor of that parish, which afforded a very seasonable relief.

## HAMPSHIRE.

The Bishop of Winchester has, without solicitation, conferred the vacant stall in Winchester Cathedral upon the Head Master of Winchester school.—*Morning Post.*

The Rev. Charles Baumgarten, has agreed to give 170*l.* for the purchase of a town clock and bell, and the further sum of 100*l.* for the erection of a tower to receive the same, in St. John's Chapel, Bognor.

*Southampton.*—A piece of plate has just been presented to the Rev. Frederick Russell, curate of Romsey.

## KENT.

A service of plate had been offered for the acceptance of the Rev. M. J. Berkeley, late curate of St. John's Margate, and now perpetual curate of Apethorpe and Woodnewton, Northamptonshire, which was presented to the Rev. gentleman on the 21st ult.

## LANCASHIRE.

The Rev. Oswald Sergeant, of St. Philip's Church, Salford, is about to resign the incumbency. The teachers and children of the Sunday school presented to him a small but beautiful silver salver, as a record of their gratitude.

The congregation of St. Ann's church, Manchester, have presented the Rev. Robert Broadly, curate of that church, with a purse, containing fifty guineas.

On Tuesday, the 5th inst., a numerous and respectable meeting of the parishioners of Newchurch, in Rossendale, was held for the purpose of presenting a valuable tea-service to their minister, the Rev. Dr. Rathbone.

On Wednesday, the 13th instant, a rich silk robe, with surplice and bands, were presented to the Rev. William Winter, minister of St. Peter's Chapel, Oldham, by a few ladies of his congregation, as a small tribute of their gratitude for his zealous services, as minister of the said chapel, for between thirty and forty years.

A beautiful piece of plate has been presented by the inhabitants of Stockton-upon-Tees to the Rev. Joseph Arrowsmith, B.A., on the occasion of his departure from that town, for the living of Fishlake, near Doncaster.

## LINCOLNSHIRE.

The Rev. J. M. Jackson, curate of Lenton, near Falingham, has presented every poor family in the village with a pair of good blankets.—*Lincoln Paper.*

The Inhabitants of Grantham have come forward with much liberality in providing a fund for improving church psalmody. Upwards of 40*l.* per annum has been already subscribed.

## MIDDLESEX.

The parishioners of the united parishes of St. Lawrence, Jewry, and St. Mary Magdalen, Milk Street, at a numerous vestry, containing dissenters as well as churchmen, having come to an unanimous resolution to present to their curate, the Rev. Samuel Smith, M.A., upon the occasion of his leaving the parish, a token of their affection and esteem, a subscription was accordingly entered into, which, although the contributions were limited to a certain sum, soon amounted to upwards of 70*l.* With that sum a splendid silver salver



and four massive candlesticks, together with snuffers and dish, were purchased, and were presented to the Rev. gentleman on his birth-day, January the 8th.

*St. Dunstan's New Church.*—This beautiful Gothic edifice was consecrated in due form by the Bishop of London, on Thursday, 31st of January. The Lord Mayor, the Sheriffs, and the Aldermen and Common Councilmen of the ward, attended.

*St. Alban's Abbey.*—On the 13th instant a public meeting of the friends to the restoration of the above edifice was held at the Thatched House, St. James's; the Earl of Verulam in the chair. A report of the architect, Mr. Cottingham, was read, from which it appeared the estimate of the expenses for repairing the various parts of the building was given by Mr. Cottingham at 5,700*l.*, of which 2,300*l.* have been already received. Some of the repairs are already completed.

*Fire at Woburn Square Church.*—On the 3rd instant, about two o'clock, shortly after the congregation had quitted the church after morning service, a fire was discovered in the above church. By a prompt supply of water it was, however, soon extinguished.

On Wednesday, 30th ult., a Convocation was held in the Chapter House of St. Paul's, Divine Service having previously been performed, at which the Dean of Chichester was elected Prolocutor.

*Consecration.*—On January 29th, a small plot of ground, within the enclosure on

the east side of the Tower ditch, was consecrated by the Bishop of London, as a place of interment for the soldiers who may die within the walls of the Tower. The Bishop was attended by the authorities of the fortress. The Duke of Wellington, as High Constable of the Tower, granted the piece of land for the purpose of a burial ground.

The Commissioners for building new churches have just made their twelfth annual report. They stated that at the time of their last report, 163 churches and chapels had been completed, in which accommodation had been provided for 231,367 persons. Since that time twenty churches and chapels had been completed, capable of accommodating 26,361 persons. So that on the whole 183 churches or chapels have now been completed, and therein accommodation provided for 257,728 persons, including 142,121 free seats. The Commissioners state further, that there are nineteen churches and chapels now building, and that they have approved plans for building eight more.

*General Cemetery Company.*—The chapel and ground of the General Cemetery Company was consecrated by the Bishop of London, on Thursday, the 24th ult.

#### YORKSHIRE.

*Kirkstall Church.*—William Beckett, Esq., has presented 50*l.* to the fund for the outfit of Kirkstall church, an example truly worthy of imitation in times like the present.

## NEW BOOKS.

### JUST PUBLISHED.

- Girdlestone's Commentary on the New Testament. Part II. 8vo. 9s. boards. Vol. I. 8vo. complete, 18s. boards.
- Wilbur's Reference Testament. 4s. 6d. boards.
- Messiah's Kingdom; a Poem. By Agnes Bulmer. 8vo. 7s. 6d. boards.
- Blunt's Paul. Part II. 12mo. 5s. 6d. boards.
- Hawkins's Discourses on the Historical Scriptures of the Old Testament. 8vo. 6s. boards.
- Park on the Apocalypse. 3rd edition. 8vo. 7s. boards.
- Second Coming of the Lord. 12mo. 2s. 6d. bds.
- Bakewell's Philosophical Conversations. 12mo. 5s. 6d. boards.
- Sheppard's Christian Encouragement. 12mo. 6s. boards.
- Christianity Epitomized. By Robert Bourne. 8vo. boards.
- Hooles's Discourses. 8vo. 8s. 6d. boards.
- Rev. A. S. Thelwall's Sermons. 8vo. 12s. boards.
- A Sunday School Catechism on the Old Testament. By the Rev. E. J. Phipps. 1s.
- Rev. J. Sweet's Family Prayers. 7th edition. 4s. 6d. boards.
- The Book of Psalms in blank verse. By the Rev. G. Musgrove. 8vo. 12s.
- Herschfield's Strictures on the Past History of the Jews. 12mo. 2s. 6d. boards.
- Reflections. By J. Gisborne. 12mo. 6s. boards.
- Rev. T. Craig on Conversion. 2 vols. 12mo. 10s.
- Mr. Kernish on Christianity. 12mo. 7s.
- Elijah. By the author of Balaam. 12mo. 4s. boards.
- Bird's Emigrant's Tale. 8vo. 7s. 6d. boards.
- Dr. Boot's Life of Dr. Armstrong. Vol. I. 8vo. 13s. boards.
- Time's Telescope for 1833. 8vo. 9s.
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## NOTICES TO CORRESPONDENTS.

S. T. C. is requested to consider what he would think of a publication which would insert a review of *any* work sent without a name. The article is well written, but too long. Comments on any particular passage in a work (with the passage) may always appear in the correspondence.

W. B. W.'s communication was received, but not used, exactly for the reason he supposes. His papers are always valuable. R. F. W. on Convocations must be deferred. *Oxoniensis* is informed that the press of temporary matter precludes the use of his obliging communication.

The Editor cannot at this moment remember any work which would help E. V. W., from whom he will always be too happy to hear. He has gained fragments in various works which would fill up deficiencies in Walker, but fears that he has little worth transcribing.

E. N.'s remarks on tithes would have been thankfully used a few months ago. It *seems* too late now, but the Editor will take the liberty of keeping and using them if occasion offers.

The Editor begs to say that he has already given a very long extract from Mr. Townsend of Timogue's excellent pamphlet, and characterized it as it appeared to him to deserve.

What is the history of the everlasting attacks on Mr. Bunting, a leader among the Wesleyans, in some of the Dissenting journals, and of the sort of Secession Wesleyan church in Yorkshire, which boasts of its success, and actually has a paper of its own, called the *Circular* to Wesleyan Methodists? There are strange histories in it about "a *Bishop plan*" among the Methodists, and the tyranny of the Conference, and quarrels about local preachers. It is far beyond mortal patience to go through much of this; but if any one who happens to *know* the history would kindly give a *short* account of it, it would probably be valuable.

G. P. H. asks why the *prices* of books are not given in the Review department. Because it would subject each review to the advertisement duty. Alas! alas! how foolish are the poor writers who flatter themselves that people take the trouble of reading what they have the trouble of writing. This is only the *third time of asking* and answering the same question.

Do clergy remember the Act past last Session relating to moduses, &c., by which they will be concluded from ever trying the validity of such moduses, unless they commence proceedings before August next? See this Magazine for October.

The two following notices should have appeared in the last number:—

"A Ritualist's" Letter came too late, and of course the subject is of no interest to him now. "A Clergyman of the diocese of Canterbury" states that many who signed the address to the Archbishop did not, as a Correspondent of this Magazine thinks, wish that Convocation should *not* be restored. The Editor would beg to say to both these gentlemen, that if letters come on the 26th or 27th of a month, it would require the aid of magic to have them considered, sent to the press, and printed in due time. The 15th of any month is the latest period at which matters requiring to be attended to on the first of the next should be sent.

The Editor deeply regrets not being able to insert X.'s communication this month. It shall have place next, and he will look on X.'s promised account as a very great favour.

"Archeophilus's" paper is only *deferred*, and that with great regret.

Would it be too much trouble for the friends of the church to insert such paragraphs of this Magazine as *state facts* and *contradict falsehoods* in the country papers? Surely if a knowledge of the truth be thought desirable, this would not be taxing them very heavily.

"J. P. S." is thanked in the warmest manner for his kindness. This is the help which is indeed wanted. Has he included the *Ledbury* Committees of the Society for Promoting Christian Knowledge, and Dispensary, which another kind assistant has supplied?

"A Well-wisher to *consistent Church Reform*" seems to think that consistency requires A to do whatever B does. He complains of the Sussex Gentlemen, the Bishop and Chapter of Chichester, for not augmenting their small livings, because other people have done so. This is reasonable and just no doubt.

Will "A. B." himself *supply* the information which he asks for? Really, unless each person will give some pains to get what information he really believes to be important, there is no going on. One pair of eyes gets tired.

"G" and "C. S." on Psalmody, shall appear as soon as possible. So shall "A. L."

"The Clergy Orphan Society Meeting" was received too late for this number.

"J. M. R." proposes an Analysis of the Works of the Fathers, *rather* a large work. But if he will analyse one or two, he will do good to himself at all events, and perhaps others will follow his example.

Mr. Day's pamphlet was reviewed some months ago. Any observations by W. K. on the Labour Rate would be very valuable. It is becoming very general in some districts.

"Investigator" proposes that the Magazine should contain Lives of Bampton, Boyle, Hulse, &c. Will he send *one* or *two*, not to say *all*, these lives? They must not be too long.

The Address of the Clergy to the Bishop of Gloucester shall be given next month.

Correspondents are requested to take the trouble of attending to the following direction. Letters containing advertisements, titles of books about to be published, orders, or any other matter of *business*, are to be addressed to the *Publishers*. Letters containing matter to be inserted in the Magazine, are to be addressed to the *Editor*, to the care of the Publishers.



THE  
BRITISH MAGAZINE.

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APRIL 1, 1833.

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ORIGINAL PAPERS.

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ON THE

BILL FOR SEIZING THE PROPERTY OF THE IRISH CHURCH, AND  
APPLYING IT TO OTHER THAN ECCLESIASTICAL OBJECTS.

I PROPOSE, in the following paper, to look at the Irish Church measures simply as a church question, in its operation on the established church, and on the religious principles of the people.

The order in which I propose to treat it is marked out in the three following heads:—

1. The *principle* on which Lord Althorp grounds the *right* of the state to this seizure of church property.

2. The *reasons* which he alleges for such an exertion of power—whether those of grievance to be removed from individuals, or of advantages to be conferred upon agriculture in general.

3. The colour of the whole transaction when viewed as a precedent, and in its relation to the coronation oath.

As I have no wish to garble or misrepresent Lord Althorp's argument, I give it in full in the following extract from the *Times* of February 13th, 1833, that the reader may compare those points on which I shall animadvert with the context, and judge for himself whether I fairly and faithfully represent them.

“There was, however, another point which he considered required immediate notice. Even those who declared that it was unjust and improper to interfere with the revenues of the church would agree with him, that if, by the act of Parliament which would be introduced on this subject, any new value was given to benefices, that new value, so created, did not properly belong to the church; and whatever was raised by it might be immediately appropriated to the exigencies of the state. (Hear, hear.) As the law stood at present, bishops in Ireland could grant leases for 21 years, and the fine granted on the renewal of such lease, together with the rent, formed the annual income of the bishop. As he understood the subject, the value of a bishop's lease in Ireland was 12 years and a half's purchase. In many instances, however, the lease was renewed every year; and it was still in the power of the bishop (and he

believed that circumstances of the kind had occurred) to run his life against the tenant, and to deprive him of property which his family had possessed years before. For this, as the law now stood, there was no remedy. The tenant was also placed in such a situation, that if the land were much improved by his industry and by the outlay of his capital, he was liable, on the renewal of his lease, to an increase of fine. In order to remedy this defect, it was proposed that every tenant who chose, should be enabled to demand from the bishop a lease of his land in perpetuity, at a fixed corn-rent. (Hear, hear.) Now, looking to these terms, the value of such a lease, at a fixed corn-rent, would be 20 years' purchase instead of  $12\frac{1}{2}$ , being an increased benefit of  $7\frac{1}{2}$  years' purchase. But it was proposed that the bishop should grant leases in perpetuity at a corn-rent, on a tender of six years' purchase being made to him. That would confer a very great benefit on those who held bishops' leases, because it would give them the full advantage of any improvement which they might effect in the value of the land, and it would also provide against any hazard that might be apprehended from the bishop running his life against the tenant. The bishop would receive the same amount of rent as he did at the present time, but he would no longer have the power of running his life against the tenant. At present this could not be avoided. The alteration could only be effected by an act of Parliament. If, therefore, as he had already observed, an increased value would be created by the contemplated act of Parliament, then he had a right to assume that that increased value could not be claimed by the church. He therefore felt that even those individuals who objected to the interference with church property, or the appropriation of it to any other than church purposes, might, without any scruple, agree with him in this proposition, that whatever additional proceeds were realized by the new system might be applied to such purposes as Parliament might think fit. They might give a tolerably accurate guess as to what was the value of the whole of these lands. He believed that 500,000*l.* a-year was the value to the tenants of all the bishops' lands; but the value to the bishops was only 100,000*l.* per annum. The amount of the proceeds arising from the grant of leases at six years' purchase would be from 2,500,000*l.* to 3,000,000*l.* This might be converted to the certain benefit of the state, at the same time that the system would be a great relief to the church tenant, and would not operate to the disadvantage of the bishop. (Hear, hear.) His right hon. friend had reminded him that the frequency of the bishops running their lives against the tenants' leases, was only known in some few sees. It was, however, a practice which ought not to be suffered to exist in any see. He had now stated the whole of the plan which it was his duty to submit to the house."

I. The principle on which Lord Althorp grounds the *right* of the state to this despotic invasion of church property is thus stated by himself:—

"Even those who declared that it was unjust and improper to interfere with the revenues of the church would agree with him that *if*, by the Act of Parliament which would be introduced on this subject, any *new value* was given to benefices, that new value so *created* did not properly belong to the church, and whatever was raised by it might be immediately appropriated to the exigencies of the state."

This is his grand position, and on this his supposed "*right*" is based. It is very easy to say "those who declare" &c. "*will agree*" with him. However, I not only do not "agree with him," but would undertake to demonstrate, that even were his postulate proved,



the doctrine from it is most iniquitous, and capable of the most tyrannical application imaginable. To furnish a plea for despotism and state rapacity, to plunder half the estates in the kingdom, nothing more would be requisite than to frustrate the intentions of the donors or testators, and compel the life tenant to sell the fee to the occupier. This, according to Lord Althorp's doctrine, would be creating a "new value," and the difference between the value of the fee, and *occupying* tenant's interest, the legislature might seize for its own purposes. On this dangerous doctrine I shall not now dwell, as I intend to demolish, without ceremony, the hypothesis of the "*new value.*" Every body understands what usually becomes of the superstructure when the foundation is demolished.

"*A new value!*"—and pray, reader, what is this "new value?" Lord Althorp will not even call it a *dormant* value, because that would be admitting that if the state only called it into action, it must belong to the church. No! it must be "new"—it must be "*created*" by Lord Althorp. But suppose it turns out to be neither new, nor even dormant, what then becomes of his argument? Will it be believed that he attempts to prove it to be a "new value" by shewing that the tenants now hold their lands at about one *sixth* of their real value for terms of twenty-one years, which the bishop may or may not renew as he pleases,—that any bishop, when he thinks his own interests, or that of his church, require it, can *resume* the other five-sixths, *without the assistance of the legislature*, by running his life against the lease, nay, that he expressly tells us, "*this cannot be avoided as the law now stands,*"—that the proposed assistance of the legislature is to *take away* this value of the additional five-sixths from the landlord (the bishop or the church) and transfer the *fee* of it to the tenant at *half* the price which a tenant's *term of twenty-one years* is worth? And this he calls "creating a new value."

"He therefore felt that even those\* individuals who objected to the interference with church property or the appropriation of it to any other than church purposes, might, without any scruple, agree with him in this proposition, that whatever additional proceeds were realized by the new system might be applied to such purposes as Parliament might think fit."

And the British House of Commons, once the Asylum from wrong and oppression, the focus of intelligence, honour, justice, and religion, *that* House receives with *acclamations* such reasoning as this! "You have by law a right (though you are so

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\* Lord Althorp takes care to distinguish himself from those who have "*scruples*" against Church robbery. He will find others who have no scruples about other property, and who will hereafter outstrip him in his present race, and run farther than he wishes.

liberal that you seldom exercise it) of increasing the rent of your property six fold; we shall sell this right to your tenants for *infinitely less than a third\** its value. This I call 'creating a new value,' and shall pocket the proceeds."

But the Bishop, says Lord A., has his present rent, and loses nothing by the measure. Indeed! is the *power* of increasing it sixfold, or of having a tenantry holding at the indulgent rent of one-sixth, is that *nothing*? But the question is not what the Bishop loses, but what the Church loses, both in wealth and influence, and whether a direct robbery is perpetrated when five-sixths of her property are forcibly sold at less than a third of the value, and all her means laid at the feet of that unscrupulous and insatiable harpy—state necessity.

To complete this scheme, Lord A. (while bearing off the Government share of the spoil, three millions) proposes to tax the ruined clergy of Ireland from *five* to *fifteen* per cent., (not saying a word, that I see, about taxing the lay tithe impropiator who does nothing for the tithe;) and he also stipulates that churches are to be abolished where duty has not been done for a given period,† and none to be built where the pews are not *previously rented*; when every body knows that in an Irish population of a thousand, there would not be found half-a-dozen able or willing to rent pews. Is all this done in sheer ignorance, or is it intended as an ingenious gratification of rancour against the church by heaping mockery upon wrong?

II. Let us next turn to the supposed grievances to be remedied, or supposed advantages to be gained, which might be alleged, if not to justify, at least in some degree to atone, for this invasion of the church property.

I may observe, at the outset, that here it is no affair of *tithes*—there is no peculiar pretence that an *undue* profit may be taken upon the outlay of capital. It is simply a business of land letting—an affair between landlord and tenant—just such as might arise between Lord Althorp, or anybody else, and his tenants, only the landlord happens to be a bishop.

Of course, some wonderfully hard and anomalous case will be made out to justify the Government of a free country (I say nothing of religion) in such a despotic exercise of power as *compelling* a landlord to sell the fee to the tenant at about a *third of its value*. Let us see what the case is.

First of all, the tenants excite most largely Lord A.'s sympathy. What a hard and cruel case their's is! Poor men! they are

\* Be it remembered Lord Althorp values the *tenants' term* (21 years) at 12½ years' purchase, and sells the *fee* for *six* years' purchase.

† Are the tithes of these to be absorbed by the landowner or by the state, and the tax of 5 to 15 per cent. to be unmitigated?



tenants of the *church*; and the church has the cruelty to exact one *whole sixth*—only think, *one whole sixth*, of the rent at which the land might be let. They have only a lease of twenty-one years, which is usually renewed yearly; or, if *not* renewed, the tenant would hold the land for his term at a *nominal* rent, or *no rent at all*.\* Poor men! they ought not to hold it on these *hard* terms for only twenty-one years; but to have it *for ever* at *half* the price at which even *this term* of *twenty-one* years is valued. May we conclude that in Lord A.'s own property, he would not be guilty of the cruelty of taking a *whole sixth* of the value,—or, if he does, that he will offer the *perpetuity* at *six years' purchase*!

But what possible ground can there be for taking the fee from the church to give it to the tenant, who, on Lord A.'s own shewing, does not pay above one-sixth of the value? Does not Lord A. well know, that the fines on church leases are always moderate, and that the man who has it for twenty-one years, has a large profit? What injustice would be done to him then, if the bishop should run his life against the lease, which Lord A. however *admits* to be a *rare* occurrence? What claim has the tenant for the perpetuity?

Lord A. talks about “the advantage” it would give the tenants “of any improvement which they might effect in the value of land.” Does he not see that these tenants, if not already so, would become *landlords*? Can he not see that land bought at a third of its value, would be leased again at a *rack rent* instead of a *sixth*, and perhaps for seven years, or to yearly tenants instead of twenty-one years? What advantage would these new tenants secure from improvement of the land by the outlay of capital superior to that which, as tenants of the church at a low rent, and with a term of twenty-one years, they could have derived? Does Lord Althorp give *his tenants* better terms than these to enable them to derive the “full advantage of any improvement, &c.”? No. He cannot. There is no grievance of the tenant, no benefit to the interests of agriculture, which call for this experiment. It is transferring the fee of the church lands to the tenantry, and simply bribing them, with a share of the spoil, to become accomplices in the robbery. The church is entitled to the other five-sixths; if she is compelled to part with that right at less than a third of its real value, the *least* that is due to her is the appropriation of the proceeds to her benefit; and not to be plundered of that, and at the same time loaded with a new tax on other benefices already impoverished by illegal combinations, and by a commutation in which a heavy per

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\* Rather at a very small rent. For in Ireland the reserved rent is somewhat more than the nominal sum common in English church leases held on lives.—ED.

centage is taken from the value as a bonus to the purchaser. But the injustice and oppression will be more crying if these proceeds shall be applied to the benefit of those who have *laboured and conspired for her destruction*. I have heard rumours of such an application. Is she, like Ralpho's "bedrid weaver," to be offered up instead of the agitators to the fierce "Tottipottymoy" of popery and avarice, with all the offensive cant of a pretence of strict and tender regard for justice?

"Yet to do  
The Indian Hohan Moghan too  
Impartial justice, in his stead did  
Hang an old weaver, that was bedrid."—HUDIBRAS.

Lord A., however, will find that the Irish "Hohan Moghan" will not be appeased with one victim,—he will want the "*cobbler*" too. Rent and property\* will come next—popish tenants will be glad to get rid of absentee and Protestant landlords. A regular account is kept of the confiscated estates; the genealogies of the *original* families are sacredly traced and preserved. Let Lord A. beware of the *precedent*. Of that I shall speak under the next head.

III. Having disposed of Lord A.'s postulate, and his arguments, which might, with less insult, have been at once supplied by "*sic volo, sic jubeo*," I shall briefly state my own views of the transaction regarded as a precedent, and in connexion with the *Coronation oath*.

In this light I cannot but consider it as most dangerous; first, to the English church and to all property; and, secondly, to the security of society, and to the religious principles of the people.

That, as a principle, it is applicable to one species of property as well as another, I have already observed; and to argue that it may not be used as a *precedent* for plundering the English church, when, by the Act of union, the Irish and English church are expressly declared to be the *united* churches, is an insult to common sense. Mr. O'Connell does not scruple to claim it already. Petitions already have been presented by Lords King and Teynham—not having even the decency to wait till the legis-

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\* Have any rumours reached Lord A. of a speech made to the populace, by a certain notorious agitator, at the last Spring Assizes at Tralee, from the very window next to the Judge's lodgings, in which the people were distinctly told, that the Tithes being now fairly finished, as soon as the Repeal was carried, they should come to a question of far more consequence to them than either of the former ones, viz., what title the gentlemen round them had to their estates? This speech will receive full illustration from a very interesting anecdote in Bishop Jebb's delightful Memoir of Phelan. Phelan was originally a Roman Catholic, and mentioned that a priest who was attending the funeral of one of his (Phelan's) relations, led him (then a boy) to the window, pointed out to him a tract of country, and told him never to forget that, though now in the possession of Protestants, it belonged to his family.—Ed.



lature should sanction the precedent. It is no longer a question whether it *will* be claimed ; it *is* claimed already as a precedent. And shall that precedent have the *sanction* of the *king*—will his counsellors advise him to such a step in the face of his *Coronation Oath* ? Every moralist knows, that the very heathens judged that an oath should be kept, in the sense not only in which it was intended by the swearer, but also in which he knew it must be understood by those to whom and for whose security it was made. And can any man have the effrontery to affirm that the Archbishops and Clergy, and members in general of the established church, could *understand that the King was at liberty to plunder the church, and turn its revenues to state purposes*, when he solemnly swears—“ to the uttermost of his power, to maintain unto the *bishops and clergy* of this realm, and to the *churches* committed to their charge, *all such rights and privileges*, as by law do or shall appertain unto them, or any of them ” ?

Let his Majesty’s ministers deliberate well, before they advise him thus to violate the most solemn of all obligations. What can we say of the papistical doctrines relative to the violation of oaths, or to their jesuitical explanations, when from the throne itself, the plain intent and meaning of such words as “ maintain unto the *bishops, clergy, and churches, all their rights and privileges*,” are twisted to sanction the King’s consent to the spoliation of church property for *secular* purposes ? What will be the effect on the people at large ? Where will be the sanctity of an oath ? How can the men in humbler life withstand the temptation to quibble upon the terms of an oath, when the King himself is to be exhibited to the nation as rendering utterly vain the solemn covenant of his Coronation Oath, and in his practice proclaiming that—

“ Oaths are not bound to bear  
That literal sense the words infer ;  
But, by the practice of the age,  
Are to be judg’d how far th’engage ;  
And, where the sense by custom’s checkt,  
Are found void, and of none effect ” ?

Who doubts in what sense his Majesty’s forefathers understood that oath ? Who, till this atrocious measure was brought forward, doubted whether such an oath could sanction the seizure of church property ? But now, I suppose, the “ *sense is by custom checkt.* ”

Let the projectors of this measure consider well the stab they are about to aim at social security ; and, above all, let them consider the wrath of Him, who will not hold any man “ *guiltless that taketh his name in vain,* ”—and will most assuredly visit that nation, whose counsellors sin with an high hand—dare to advise, in the highest places, the example of trifling with the most

solemn oath—and crown the perjury, by making it instrumental to sacrilege!

I know that the appeal to the obligation of the Coronation Oath has been met with sneers; but I trust that some reverence for it yet remains. If, however, it is to be treated as the fond imagination of unenlightened bigots, or the vain recollection of a by-gone dream, I will not be thus scared; and I hope that others, more weighty than I, will not be scared from bearing their testimony against this great offence, and warning the nation of its perilous character in His sight, on whose will both kings and kingdoms depend for all they have, and all they can hope.

M.

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THE MEDITATIONS POETIQUES DE M. LAMARTINE.

A. DE LAMARTINE is one of the most distinguished ornaments of modern French poetry, and his verses are not more remarkable for their sweet and affectionate tenderness than for the pure and delightful morality which animates every line. The volume, the title of which heads this article, has been edited by M. Nodier, who has also prefixed to it a short, but eloquent, Preface. Nodier is celebrated in France for the elegance with which he discharges these introductory offices, and his pen is frequently in requisition. This custom of our Parisian neighbours reminds us of the days when Ben Jonson recommended, by his verses, the poems of Southwell, and of a still later period, when literary success was insured by a Preface from the pen of the author of the "Rambler."

Lamartine belongs to the School of the Romanticists—but he is not a bigoted disciple; he does not yield up his fancy to the wildest dreams, like Victor Hugo, nor indulge in the ingenious eccentricities of Beranger. When these *Meditations* were first published, says Nodier, poetry was fallen into such disrepute as to be quite unacceptable in any library; and the ideas of the *nouvelle école* were limited to a sort of deep sounding and carefully modulated prose. The *Meditations* worked an almost instantaneous revolution in the literary mind. In the room of laboriously-constructed antitheses and the painful monotony of endlessly-repeated antique fables, the reader was presented with thoughts fresh from the heart, and truths that ennobled the soul while they delighted it. One of the great charms of Lamartine's poetry is its simplicity—he speaks with a natural and unaffected earnestness perfectly unintelligible to Delavigne and the Classicists. He talks to us of the common sorrows and joys of life with a moral gentleness which sometimes reminds one of Cowper. We may exemplify this by an extract from his poem entitled *Le Passé*; he



has been calling to his remembrance the pleasures of by-gone days, and he continues—

## I.

But Time—O silent-flowing Time!  
Like a mighty rushing stream,  
Hath borne away upon its breast  
Every hope, and every dream!  
And, like the fleeting flower,  
That falleth ere the banquet hour  
From the feaster's burning head,  
The joys which wanton sloth doth bring  
Upon our foreheads withering,  
Along the mournful path are shed.

## II.

Here the first morning of thy life\*  
In its golden beauty rose;  
And now, behold! how dark a night  
Upon that beauty doth repose!  
Then nature seemed to laugh with glee,—  
The stream, the breeze, the flower, the tree,  
Welcomed thy gladness with their song;  
But listen now—the flower is fled,  
And on the river's troubled bed  
The tempest rolls its voice along.

## III.

Alas! where'er thy footsteps turn,  
'Midst scenes of grief they tread;  
*There* wrath, and hate, and vengeance burn—  
*Here* sleep the honour'd dead.  
In that dear heart thy trusting youth  
Did sow the seeds of love and truth—  
The fruits thine age will never find!  
There—e'en thy memory is forgot;  
There—envy thy dear fame doth blot;  
There—thy fond cares no grateful heart can bind!

## IV.

But let us look unto that hill  
Where the star of morn doth shine,  
And the horizon's utmost bound  
Is burning with a ray divine.  
This pure and fruitful light  
Unveileth to the spirit's sight  
The land where faith exulting springs;  
A holy fire inflames our heart;  
Wherefore may we not depart?  
O death! lend us thy wings!

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\* The Poet is addressing a friend, to whom the verses are inscribed.

## V.

Along this desert earth each trace  
 Of pleasure fades beneath our feet ;  
 But come to that eternal place  
 Where all the past our eyes shall greet,  
 There dwell our dreams of happier years,  
 Our farewells hushed with sighs and tears,  
 Our hopes and vows—a blessed Heaven !  
 There our youth will bloom again,  
 And each object of our pain  
 Unto our clasping arms be given !

## VI.

So when the chilly autumn blast  
 Hath swept the shadow from each tree,  
 The nimble swallow hasteneth fast  
 From its leafless home to flee—  
 Taking its quick and joyful way  
 Unto a land of warmer day,  
 Whence the bright sun doth cheer our breast ;  
 And findeth in its distant flight  
 Another heaven, another light,  
 And for its young another nest.

The following stanzas will afford an idea of the graceful melody of the poem, a portion of which I have attempted to translate :—

Mais dans leur insensible pente,  
 Les jours qui succédaient aux jours,  
 Entraînaient comme une eau courante  
 Et nos songes, et nos amours :  
 Pareil a la fleur fugitive,  
 Qui du front joyeux d'un convive  
 Tombe avant l'heure du festin,  
 Ce bonheur que l'ivresse cueille,  
 De nos fronts tombant feuille à feuille,  
 Jonchait le lugubre chemin.

Reconnais-tu ce beau rivage ?  
 Cette mer aux flots argentés,  
 Qui ne fait que bercer l'image  
 Dans son sein répétés ?  
 Un nom cheri vole sur l'onde !  
 Mais pas une voix qui reponde  
 Que le flot grondant sur l'écueil !  
 Malheureux ! quel nom tu prononces !  
 Ne vois-tu parmi ces ronces  
 Ce nom gravé sur un cercueil ?

( To be continued. )



## THOMAS A BECKET.

*(Continued from Vol. III. p. 157.)*

## ACT I.

## DRAMATIS PERSONÆ.

ALEXANDER III, elected Pope, September 7, 1159. In 1161 he was driven from Italy by Frederick Barbarossa, who set up an anti-pope, Octavian, Cardinal of St. Cecilia, under the title of Victor IV. ; and, at the time when our scene opens, was residing at Sens as a refugee. His authority was acknowledged by England and France.

LOUIS VII., King of France.

HENRY II.

WILLIAM OF PAVIA, and HENRY OF PISA, Cardinals residing at Sens.

THOMAS A BECKET, Archbishop of Canterbury.

HENRY, ARCHBISHOP OF RHEIMS, brother to Louis VII.

JOHN, BISHOP OF POICTIERS, formerly Treasurer of York, an intimate friend of Becket.

GILBERT, BISHOP OF LONDON, late of Hereford. ARNULPH, BISHOP OF LISIEUX.

BISHOP OF EVREUX. PHILIP D'ALSACE, Count of Flanders.

YNO, COUNT OF SOISSONS. COUNT HENRY. COUNT [ROCCEIUS?]

PETER, ABBOT OF ST. REMIGIUS, Rheims.

CLAREMBALD, ABBOT ELECT OF ST. AUGUSTIN'S, Canterbury, but not instituted, in consequence of his refusal to accept the Archbishop's benediction; i. e. to own canonical subjection to him.

DEAN OF NOYON. PRIOR OF ST. MARD, Soissons.

SIMON DE TORNEBU, Lord Constable of Toûars.

RICHARD DE HAMET, Lord Constable of Normandy.

JOHN DE LUSCI, WILLIAM FITZ-HAMON, HUGH DE CLEERS, JOHN DE CUMIN, HENRY PANETARIUS, Officers of Henry II.

I SHALL NOW draw up the curtain and disclose a singular scene—a conference of the heads of the English church, A.D. 1163.

And first it should be observed, that the account has not been coloured by a modern hand. It is translated from the Cave Manuscript, and cannot have been written long after the scene took place, as it is prior to the publication of Fitz-Stephen's Life of Becket, who quotes it at length, omitting dates. The account, it will be perceived, is friendly to Becket's cause.

“Concerning the origin of the misunderstanding between his Lordship the Archbishop of Canterbury and his Lordship the King—

“Henry, King of England, Duke of Normandy and Aquitain, and Count of Anjou, came to London on the first day of October, in the year of the Incarnate Word, 1163, and with him Thomas Archbishop of Canterbury, Roger Archbishop of York, and their lordships the other Bishops of England.

“This assembly met solely or principally to recognize the claims of the Metropolitan of Canterbury to the Primacy of all England. Nor was any opposition raised except on the part of the Archbishop of York.

“When this was settled, the King of England laid before their lordships, the bishops, certain harsh proposals for which no one was prepared. In the first place he complained of iniquitous conduct on the part of the archdeacons, who, as he said, made a profit of other men's misconduct, by exacting, in lieu of the accustomed penance, sums of money, which they appropriated to their own use, and declared his pleasure that for the future no archdeacon should cite any offender, however notorious, without the consent of the civil magistrate. Then proceeding to another point, he stated his anxiety

to devise some means for the better preservation of peace and good order in his kingdom, and his regret at hearing instances of disorderly conduct among the clergy, several of whom were known to have been guilty of theft, rapine, and even murder.

“‘It is my request, therefore,’ said he, ‘that you, my Lord of Canterbury, and your brother bishops, in cases like these, should degrade the criminal from his orders, and then deliver him up to my courts of justice for corporal punishment. It is also my will and request that on these occasions you should allow the presence of a Crown officer to prevent the escape of the criminal after his degradation.’” [All which requests and demands were direct encroachments on the hitherto undoubted rights of the church; rights which were founded on prescriptive usage, at least as ancient as that by which Henry claimed the crown, and which, besides, were guaranteed by a formal grant from William the Conqueror. See the last article on this subject.—TRANSLATOR.]

His Lordship of Canterbury wished to defer his answer till the following day; but when this was denied, he retired with the other bishops, and the following discussion ensued.

“The bishops mentioned that the world must obey the world’s laws,—that degraded clergymen (clerics) must be given up to the civil magistrate, and suffer corporal punishment as well as spiritual; nor could they see the injustice of thus doubly punishing persons who, as they enjoyed higher privileges than other men, when they abused these were doubly guilty. Nor was this only the world’s law: the infliction of corporal punishment in such cases was sanctioned by scripture itself, which sentenced offending Levites to mutilation or even death.

“On the other hand, his Lordship of Canterbury asserted that to visit a single offence with double punishment was alike unjust and uncanonical;—that scripture did not afford a precedent for it; and that since the sentence pronounced in the first instance by the church must either be just or unjust, unless the bishops would condemn themselves by calling it unjust, they could not admit an additional sentence to be just.

“‘Moreover,’ he added, ‘we must be on our guard against lending ourselves to any designs upon the liberty of the church; for which, according to the example of our great High Priest, we are bound by our office to contend even unto death. But ye have not yet resisted unto death.’

“The bishops answered, that by sacrificing the liberty of the church they in no way compromised the church itself. ‘Indeed,’ said they, ‘such a course would rather tend to strengthen it. An obstinate resistance on our part can end in nothing but our own ruin; whereas, by giving way to the King in this point we may retain our inheritance in God’s sanctuary, and repose in the peaceable possession of our churches. We are placed in difficult circumstances, and the temper of the times requires of us large concessions.’

[Quasi non sufficeret Diei Malitia sua nisi augetur per Malitiam Episcoporum. (I despair of translating this.)]



“ On this his Lordship of Canterbury, being very zealous for the House of God, spoke as follows :

“ ‘ I see, my Lords, that you disguise to yourselves your cowardice under the name of patience, and that on this pretext of concession the spouse of Christ is to be given up to slavery. And who hath bewitched you, ye insensate prelates? Why would ye mask palpable iniquity under this virtuous name, concession? Why do ye call that concession, which is, in fact, abandonment of the church of Christ? Words, my Lords, should be the signs of things, not their disguises.

“ ‘ But,’ say your lordships, ‘ we must make concessions to the temper of the times.’ Granted; but not vicious concessions to vicious temper.

“ ‘ My Lords, the cause of God is not so ill supported, as to require your fall that it may stand. Nor is the Most High at a loss for means to uphold his church, though unaided by the truckling policy of its governors. Truly one would suppose that your lordships compassionated our Lord Christ,\* as though he were of himself powerless to defend his spouse, and stood in need of your ingenious devices.

“ ‘ Know, my Lords, that this temper of the times is the very thing which constitutes your trial. When is it, I pray you, that a bishop is called on to expose himself to danger? Think ye that it is in tranquil times, or in disturbed times? Your lordships will surely blush to answer ‘ in tranquil times.’ Remember, therefore, that when the church is troubled, then it is that the shepherd of the church must expose himself. Think not, that if the bishops of old times were called on to found the church of Christ on their blood, we in these times are less called on to shed our’s in its defence.

“ ‘ I, for my part, (God is my witness,) do not dare to recede from that form of government which has been handed down to us from those Holy Fathers.’

“ These words of the archbishop were soon carried to the King’s ears; and straightway you might see all the pillars of the church to tremble as reeds before the wind; nor did anything support them against the terrors with which they were threatened except the firmness of his Lordship of Canterbury.

“ When the King found that in this instance his will was ineffectual, he immediately took different ground, and merely put to them the question, whether it was their intention to conform unreservedly to the usages of his kingdom? His Lordship of Canterbury answered advisedly, that he would conform to them without reserve as far as they consisted with the privileges of his order. The same question was then put to each singly, and the same answer was returned by all. The King insisted that they should pledge themselves absolutely, without any exception in favour of their order. But his Lordship of Canterbury refused to give further pledges, without authority from the Vicar of Christ.

“ The King, therefore, was greatly troubled, and all Jerusalem with

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\* Arbitror vos compati infirmitatibus Christi.

him; and, going forth in the vehemence of his spirit, he departed at once from London, without arranging any business or closing any account.

“On this you might perceive a murmuring among the laity,—confusion among the clergy. The bishops, in terror, followed after the King, fearing that before they reached him they should hear of a confiscation of all their goods, and soon after made an underhand arrangement with him, in which all mention was dropped both of God and of their order. Indeed, so readily did they yield to his request, that their consent seemed to have been given even before it was asked, and those who had most influence seemed most willing to exert it against the church.

“In the meantime the Archbishop of Canterbury sat apart by himself, looking to the right and to the left, but there was no man that would know him. He sought comfort among his brethren, but they had gone astray backwards, and now they walked not with him. At length, seeing the prosperity of the unrighteous, and the danger that hung over himself, ‘One thing,’ said he, ‘I have spoken, namely, that I will not conform to the usages of this world where they interfere with the privileges of my divine order. For this I have incurred the displeasure of the King—for this I have been deserted by my brethren, and have offended the whole world. But let the world say yea or nay, never will I so covenant with mortal man as to forget my covenant with God and my order. God willing, be it far from me, that either the fear or love of man should make me indifferent to God. If an angel from heaven come to me and counsel me so, let him be accursed.’”

This account I have translated from the Cave Manuscript, carefully avoiding the introduction of any new idea, and only deviating from the letter of the original where it was impossible otherwise to retain the spirit.

We must now shift the scene from London to Henry's foreign dominions, in which the church was undergoing similar treatment. The following letter, written about this time to Becket, from his friend John, Bishop of Poitiers, will explain the state of things in which he was engaged:—

“Reverendissimo Domino et Patri beatissimo Thomæ, Dei gratiâ Cantuariensi Archiepiscopo, suos Johannes eadem gratiâ Pictaviensis ecclesiæ humilis sacerdos. Salutem et perseverantiæ virtutem.

“After receiving your lordship's letter I scarcely allowed myself a day's preparation for my journey. Indeed, every hour seemed odious to me which delayed a business that you press so earnestly. I confess, my Lord, that letter of your's drew tears from me. The very earnest tone in which it was written implied, I cannot help thinking, some mistrust of my friendship; but, forgive me for saying so, I had rather that you should fail in confidence than myself in zeal.

“But while I followed your instructions, in disregarding what my good people of Poitiers were sure to say about this journey, at the same time I endeavoured to give their suspicions a wrong direction. Accordingly I gave out that I was going to Tours to meet the Bishop



of Evreux, Richard de Hamet, lord constable, William Fitz-Hamon, and other officers of the King's, who were to assemble there about this time to treat of a peace with the Count of Auvergne. Indeed, I really had business with these persons on important matters of my own.

"I wished to seek a fuller explanation of certain harsh and unprecedented ordinances which our friend Luscus (whose mental vision God has totally extinguished) and the notorious Simon de Tornebu, constable of Toüars,\* have proclaimed here in the King's name. These men came to Poitiers a few days after St. Peter's day, and took me apart as if they had some secret commission to me. Henry Panetarius was present at the interview, as a witness that they discharged their trust faithfully. But when I requested that on my part too some abbot, or one of my clergy, or, at any rate, some canon might attend, this was refused, on the plea that their business concerned me alone.

"They opened their business with prohibiting, in general terms, all such usages as interfered with the King's prerogative. I professed ready acquiescence, and then they proceeded to particulars. (1.) I was forbidden to summon before me any inhabitant of my diocese, at the suit either of a widow, an orphan, or a clergyman, till the King's legal officer or the lord of the manor had failed to award justice. (2.) I was not to hear any complaint in cases of usury. (3.) I was not to pronounce a sentence of excommunication against any baron, without first either consulting themselves or obtaining his consent to my judgment.

"These were the principal points in which I was said to interfere with the King's prerogative, and more particularly in the case of clergymen, whose patrimony, however inherited, I was said to exonerate from all servile obligations; and a penalty was attached to my persisting in any such usages for the future.

"They stated, moreover, that in all this they had not gone to the extent of their commission, but that, out of respect for my person, they had ventured to suppress much on their own responsibility; that the penalties which in their instructions attached to myself, they would take on themselves to lay on others; e.g. that the persons who attended my summons at the suit of the parties abovementioned, should themselves be forthwith liable to imprisonment and to the confiscation of their goods. In cases of usury, this penalty was to attach as well to the accused, if he dared to appear before me, as to the accuser. If, however, I should proceed to excommunicate either these persons in case of contumacy, or any persons whatever who were tenants in chief of the King, without first consulting themselves, such persons should be informed that the King would not interfere with any retribution they might think fit to exact, either from myself in person, or from my goods, or from the person or goods of any clergyman who should dare either to publish or to act upon my sentence.

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\* A castle on the borders of Poietou, one of the oldest and best fortified at that time in existence.

“To all this I answered humbly and respectfully, that though I had no witness of what they stated to me, still I must refer the whole to the judgment of my church; for that I could not of myself resign a right which the church claimed on prescriptive usage. Afterwards, when, on my having conferred with the church, it was found that I meant to persist in upholding its privileges, they published these ordinances; first to the barons of Poitiers, and then to the citizens in general.

“Such was the transaction in which I found an ostensible cause for going to Tours. I added also, that in case I failed of obtaining full information there, it would be necessary for me to proceed to Sens.

“On my arrival at Tours, I found that the officers whom I mentioned above, having fully determined on continuing their journey to Auvergne, had that very day set out for the castle of Luthia. I followed after them, doubling my day’s journey; and at the castle I found William Fitz-Hamon and Hugh de Cleers; the others had started before day-break for the castle of Radulfus. From these I obtained information on my own affair; but what I most rejoiced at was the accident which had thus enabled me to lay your letter before Hugh de Cleers. On finding that G., his chaplain, was not with him, I stated that, in case of his absence, I was commissioned to supply his place by reading it myself, and interpreting its contents, and afterwards, if he pleased, by writing any answer he might wish to dictate. But as he had not time then for saying all he wished, I allowed him to retain, under a promise of fidelity, both your letter to his chaplain G., and also that which I had read to him. He seems to me to be much distressed for his master, and to fear that some judgment may be brought down on him by his conduct.

“The Bishop of Evreux, and the others, I have only pursued by letter. I send the bearer of this from the castle of Luthia, where I am. I have sent a courier to the Abbot of Pontigni, to beg that he will meet me at Sens, to back the solicitation of the Abbots of Clarevalle and Fossa Nova, in case they should happen to be there with the court.

“After this has been accomplished as God shall direct, I will take care to inform you, through a trusty messenger, of all that is worth hearing, either concerning your lordship or myself.

“In conclusion, I entreat your lordship in behalf of your chaplain and my friend Turstan de Burins, that he may be allowed to visit me for any time, however short. If you are in want of his services, I will send him back directly.”

This letter, which is literally translated from the first letter in the collection of Christianus Lupus, seems to have been written about the time when the council of London was held. The news of that council apparently reached the Bishop of Poitiers before he arrived at Sens; for in a letter, which I conclude to be his next, he writes thus:

“Before I saw your lordship’s messenger, your fame had reached me, and had urged me forward on my way to the court. However, I was not there in time to carry the news. On my arrival, I found



that every thing was known, and that every body was praising God for having raised up a man to speak the truth before princes. Your lordship has sustained the hereditary glories of your patriarchate, and surpassed even the achievements of your predecessors. In their days the church was less dependent, and princes more tractable; nor was our holy mother, the church of Rome, then torn as she is now by schism.

“ God, who has given you courage to begin, will also give you constancy to persevere, and will assuredly recompense your perseverance, if not with success, yet with a consummation still more devoutly to be wished. But as to human assistance, you will look in vain to the court [of Rome] for any support against the King.

“ I myself, as well as your lordship’s personal messenger, have been labouring many days in furtherance of your petitions, yet have scarce obtained an answer to one, and to that one in hesitating terms, and not in writing; yet Lord Henry of Pisa still hopes that he shall get a renewal of his profession [i. e. of canonical obedience] extorted from the Bishop of London. I fear he is too sanguine; for I have already tried every argument that seemed likely to be availing. First, that his translation had cancelled his former obligation; for, (1) That he could not have been admitted to his present see, till after he had vacated his former one; and that on so vacating, he ceased to be dependent on the see of Canterbury. (2) That this argument was obvious in the case of translation from one province to another, where a new profession is exacted, and consequently the former cancelled as a matter of course. Next, to shew the expediency of requiring a profession in this case, I urged the fact, that in a late council he had carried himself as if independent. Also, I brought forward the parallel case, that when any one received a second feud from the same lord, he did homage a second time. To all this it was answered, that a profession once made obliged the person making it till he changed his province; and that a second profession could be exacted by your lordship only on the plea that, by the custom of your church, the former was made to your predecessor individually, and not to his office; and if so, that the obligation arose, not from the bishop’s circumstances, but from your lordship’s. As to the benediction of the Abbot of St. Augustin’s, your lordship may in vain look for consolation.

“ Wherefore, my beloved father and lord, in all that you resolve upon you must look solely to the will of God, and to the interests of that church over which God has appointed you. This must be your only consolation—your only hope.

“ I too, as I am informed, have no better prospects before me. May it be my lot either to partake exile with you or to taste it first. Nor will such a lot be altogether unenviable, if we, who, through the vain love of this world, have before now together abused prosperity, at last, when our time is come, should accept adversity as from the hands of God.

“ Yet our friend, Cardinal Henry of Pisa, is endeavouring to provide for me a safe place of refuge; and he tells me that he has inti-

mated to you, through the Abbot of Eleemosyna, his readiness to do the same for yourself. I am now going to Pontigni to ask the prayers of the convent in our behalf. We may yet pray to God, though human aid cannot be looked for. The pope himself has commended our cause to the prayers of Clarevalle.

“May my lord fare well.”

About the same time that Becket received this letter two others must have reached him; one from his messenger, to whom the Bishop of Poitiers alludes, who, like the bishop, wrote from Sens; the other from John of Salisbury, who had been banished on the first outbreak between Henry and Becket, to deprive the high church cause of the strength it gained from his character and counsels.

*(Letter of Becket's Messenger.)*

“The Count of Flanders I was unable to find; and I judged it neither safe nor expedient to deviate from my route in search of him.

“At Soissons, the King of France received myself and my charge with evident pleasure, and at once despatched the Prior of St. Mard of Soissons with letters to the pope. The prior is a man of great weight and discretion, and was charged with other matters respecting your lordship, more important than the King could trust his secretary to write.

“On my taking my leave, his Majesty took my hand in his own, and pledged himself, on the word of a King, that if chance ever brought your lordship to his dominions, he would receive you neither as a bishop nor an archbishop, but as a brother sovereign. The Count of Soissons too assured me most solemnly, that he would consign to your lordship's use the whole revenues of his earldom, and that if I would return from Sens his way, he would send you a letter to that effect.

“Having finished my business at Soissons I hastened to court, in the prior's company, through the estates of Count Henry. The way was shortest, and my companion was a guarantee for my safety. Two days before I had access to the pope's presence, the prior delivered the King's letters, and the commission with which he had been entrusted by word of mouth.

“At length I was admitted. His holiness, on receiving me, sighed deeply, and betrayed other signs of dejection. He had already heard all that took place in the council,—the persecution of the church, your lordship's firmness, which of the bishops stood by you, how he went out from among you who was not of you, the sentence passed upon the cleric; indeed, every thing that had been done most secretly was known, before my arrival, to the whole court, and even talked of in the streets. A secret interview was then granted to me, in which I laid before his holiness the several heads of our memorial. He, on his part, praised God without ceasing for vouchsafing to his church such a shepherd. Indeed, the whole court loudly extols in your lordship that courage in which itself is so lamentably deficient. As for themselves, they are lost in imbecility, and fear God less than men. They have just heard of the capture of Radicofani, and in it of the pope's uncle and nephews. Other castles too, belonging to the fathers



of certain cardinals, have surrendered to the Germans. Besides this, John de Cumin has now been a long time at the emperor's court, and Count Henry absents himself from the pope's presence, and no messenger has of late arrived from the King of England, and other concurring events have so terrified them that there is no prince whom they would now dare to offend, and least of all the King of England; nor would they, if they could, raise a hand in defence of the church which is now in danger in all parts of the world. But of this enough.

"What has been the success of your lordship's petitions you will doubtless hear from the prior, and from the Bishop of Poitiers, who, by the grace of God, arrived here the day before myself, and has laboured in your lordship's cause with most friendly zeal. His holiness declines altogether to offend the King, and has written to the Archbishop of York in a tone rather hortatory than commanding. However, he will send over a brother of the temple to mediate between your lordships on the subject of the cross, and to settle any dispute that may arise in the interim. In the mean time the Archbishop of York is not to carry the cross in your diocese; this we obtained by dint of perseverance. To the Bishop of London he has written in the same strain; but the only effect of the letter will be to make his pride insolent. Indeed the pope feels this, and sends your lordship a copy of the letter, that you may judge for yourself whether to forward or retain it. As to the profession, his Lordship of Poitiers has debated it with the pope repeatedly, and we have at last obtained a promise that if, on being demanded, it is formally refused, then his holiness will extort it. The bishop will explain this in his second letter: the subscription will distinguish the second from the first. In the matter of St. Augustin's we can obtain nothing. The pope asserts that he has himself seen grants of his predecessors, which he cannot revoke, securing the privileges now claimed by the convent.

"Lastly, on our requesting that his holiness would send your lordship a summons to appear before him, he answered with much apparent distress, 'God forbid! rather may I end my days than see him leave England on such terms, and bereave his church at such a crisis.'

"May God preserve your lordship in all your ways. At Clairvaux, Cisteaux, and Pontigni, by the pope's request, prayer is made daily for yourself and your church. May my lord inform me shortly how he fare, that my spirit may be consoled in the day of its visitation."

(*Thomæ Cantuarensi Archiepiscopo. J. Saresberiensis.*)

"Ever since I have been on this side the water, I seem to myself to have been breathing a different atmosphere; the country around me is so fertile, and the people so quiet and cheerful, that I feel quite refreshed after the storms I have left behind me.

"On my landing, I found that, at the request of Ernulph, his uncle the Count (Epmensis?) had sent some of his retainers to attend on me. I was treated with the greatest respect by them, on your lordship's account, and, with all my followers, was conducted through the count's

territory, free of all the customary exactions, as far as St. Omer's. Here I fell in with a monk who used sometimes to be staying at (Thillehan and Trulege?), and through him I was honourably received at the convent of St. Bertin's. It is clear to me that in this country the church is well disposed to your cause. Please to thank both the Count and the monks when you have opportunity.

"When I arrived at Arras, I heard that Count Philip was at the castle Exclusæ (which the tyrant of Ypres so long blockaded ineffectually.) God had all along favoured my journey, and now I found the very man whom I was seeking, almost in the public road. Like other men of fortune who please themselves with such trifles, Count Philip was following the course of all rivers, and marshes, and fountain streamlets, in pursuit of wild fowl. He rejoiced to have fallen in with some one who could give him a correct account of the state of England; for my part, I was doubly delighted that God had placed him in my way, and thus enabled me to execute your commission without more loss of time and money. He put many questions to me about the king and the nobles, and I contrived to answer them without saying any thing offensive, yet, at the same time, keeping clear of falsehood. He expressed compassion for your difficulties, and promises his assistance; he will procure ships for you when you need it, on receiving notice. If you are driven to this, send on Philip, your steward, to make a contract with the sailors under the Count's authority. With this assurance I left the Count, and the following day arrived at Noyon, where, to my surprise, I found that the state of things in England was generally known; indeed many things were said to have occurred in the councils of London and Winchester which I had not heard before, and everything was exaggerated for the worst. I studiously dissembled all knowledge of what was currently reported, but could not obtain credit. You will wonder to hear that, the day I was at Noyon, the Count of Soissons detailed to me *seriatim* all the articles of the so called London council, with as much minuteness and accuracy as if he had been present himself. He knew, not only what had passed in the palace, but what had been said most secretly in this or that private circle. Indeed, I cannot doubt that the French must have had there, either from among their countrymen or our's, some very able emissaries.

"The Dean of Noyon, who is an excellent man, was much concerned to hear your situation: he holds himself in readiness to receive you, and will gladly expose, not only his property, but his person, for your sake, and for the church of Canterbury. It was his intention before he heard of your difficulties, to set out at once for the pope's court, but now he will wait for more accurate information.

"While at Noyon, I was told for certain that the King of France was at Laon, and that the Archbishop of Rheims was in that neighbourhood, waiting for a conference. So my first thought was to seek them there, but I was prevented by the war in which the archbishop is engaged against the Count (Rocceius) and other nobles, and, instead, turned off to Paris. Here I was so struck with the plenty of provisions, the joyousness of the people, their reverence for the priesthood,



the splendour of the church, and the various pursuits of the students, that I felt inclined to exclaim with Jacob, 'surely the Lord is in this place, and I knew it not.' I thought too of what the poet had said,

'Felix exilium, cui locus ille datur.'

"After spending a few days in hiring a house and arranging my baggage, I presented myself to the King, and laid your cause before him. To come at once to the point, he sympathizes with you, and promises his assistance. He told me that he had already written in your behalf to the pope, and that, if there is occasion, he will again write, and use his influence in person.

"When I saluted him on the part of his daughter,\* whom I had lately seen in good health, by the Queen's permission, he answered that he would rather have heard she had been received by the angels in Paradise. On my replying that, by God's grace, that consummation would at last arrive, but that first she should be a cause of joy to many nations, the King said, 'With God this is indeed possible, yet it is far more likely that she will be a cause of many evils. May the presages of her father's mind prove false; yet I can scarce hope that anything good will be brought to pass concerning her.'

"Among the French, our king is alike feared and hated; but this we may consign to a deep sleep and a sound. As I was unable to see the Archbishop of Rheims myself, I forwarded my letters to my particular friend the Abbot of St. Remigius, requesting him to supply my place. I think, however, that you will do wisely to send despatches from yourself to the archbishop, either by a monk of Boxley, or some other trusty messenger, and to accompany them with a present. His friendship may be of importance to you; for whatever may be thought of his private character, he is a great man in this country, and, partly through the king, partly from the extent of his hereditary possessions, he has much influence with the church of Rome. To allay suspicion as far as possible, I have not yet ventured to court; and I learn from the Bishop of Poitiers, that the pope is well aware of my reason.

"On receiving your lordship's letter, I explained to Lord Henry of Pisa and to William of Pavia, how perniciously the church must be affected by conceding what is demanded from you. I still defer my visit to the court till I learn the motions of the Bishop of Lisieux and the Abbot of St. Augustin's. M. Henry, who is on the spot, will send me immediate notice of their arrival.

"Yet what to do when I am there, I scarcely see. Many things make against you, and few for you. Great men will be arriving there—profuse in their presents, against which Rome never was proof—backed not only by their own power, but by that of a king, whom no one in the court dares offend. Besides, they are protected by

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\* Margaret, daughter of Louis VII., by Constance, his second wife, still a child. Louis had reason to fear. Alice, another of his daughters, espoused to Prince Richard, and brought up in England, like Margaret, under Henry's protection, was raped by him as soon as she was of age to marry.—(Script. Hist. Ang. a Twysd. 1151.)

grants from the church of Rome, which, in a cause like this, neither regards bishop nor friend. In this very cause, his holiness has from the first opposed us—and ceases not to find fault with what was done for us by Adrian, that friend of the church of Canterbury, whose mother still lives among you, penancing herself with cold and hunger.

“We then, humble and poor, and with no grants to protect us, what shall have but words to offer to these Italians? But they have well studied the lesson of their poet, ‘not to pay a price for promises.’

“Your lordship writes, that, as a last step, if all other resources fail us, I am to promise 200 marks. But our adversaries, rather than lose their object, would pay down 300 or 400.

‘Nec si muneribus certes, concedet Iolas.’

“And, truly, I will answer for the Italians, that in consideration of the love they bear his Majesty, and of their respect for his messengers, they will consent rather to receive a great sum than to expect a small one.

“And yet in some respects they side with your lordship, because you are troubled for the liberty of the church; though here too the king’s apologists and your lordship’s rivals endeavour to undermine your cause, attributing your conduct rather to rashness than to spirit; and to back their insinuations, they hold out hopes to the pope (*venas hujus susurri jam audiit auris mea*) that he will be invited to England, and that the coronation of the king’s son is delayed till the apostolical hand can consecrate him—and your lordship must know the Italians have no objection. There are some who already insult us with the threat that his holiness will take possession of the church of Canterbury, and remove your lordship’s candlestick. However, I do not believe that as yet such a thought has been conceived by his holiness, for I hear that as he is really grateful for your constancy.

“Yet one thing I am sure of, than when Lisieux is come, there is nothing which he will hesitate to assert. I know him well, and have tasted his wiles. As to the abbot, who can doubt about him?

“I have just learned from the Bishop of Poitiers, that he can obtain nothing for you against the Abbot of St. Augustin’s, though he has laboured hard for it. I will go, however, God willing, since your lordship commands it, and will try what I can effect. If I fail, let it not be imputed to me; for as the poet has said—

‘Non est in medico semper relevetur ut aeger,  
Interdum doctâ plus valet arte malum.’”

In the mean time, the pope had written Becket a common-place letter, dated Sens, Oct. 26, 1163, in which there is nothing worth notice except that concluding advice, “that Becket should at once return to his diocese, dismiss all his retinue except such as were absolutely necessary, and then move rapidly from place to place.” The advice is remarkable! What is its meaning?

He also wrote another letter to Gilbert, dated Sens, Nov. 9; just such as Becket’s messenger describes it—full of flattering expressions and gentle admonitions.







BRENTFORD CHURCH AND VICARAGE.



Becket's answer to the pope is characteristic : it is as follows—

“If my distresses were less, my consolation would be great, as I reflect on your holiness's condescending letter; or were they single, however sad, I might find on it some hope of respite.

“But now, from day to day, iniquity waxes strong; wrongs are multiplied,—not our's, but Christ's; yea, because Christ's, so much the more our's: they come one after another like waves: surely shipwreck awaits us. No resource is now left us but to call on Him that sleepeth in our ship, ‘Lord, save us, we perish.’

“And so much the fiercer is their malignity, that they see the holy Roman church less strong—for truly that which is poured out upon the head, be it good or bad, sweet or bitter, ‘runneth down upon the beard, and even unto the skirts of our clothing.’ Jesus Christ is robbed of what he purchased with his blood; the secular arm is put forth against his portion; the authority of the holy fathers avails not; the canons of the church, whose very name is hated among us, can no longer protect even the clergy.

“But not to weary your holiness by detailing our calamities, I have sent M. Henry, of whose fidelity your holiness is well assured, to explain the whole state of things by word of mouth. Your holiness may trust him as myself; yet were such a course possible, I would much rather communicate with you in person. I speak as to my father and lord; let this last request be concealed in silence. Nothing is now safe: whatever passes in your holiness's conclave is repeated in the King's ear.

“Woe is me, that I am reserved for these times, in whose days these evils are come upon us. Truly I had fled, lest my eyes should see the violation of the crucified One,—yet whither, whither except to Him who is our refuge and our strength?

“Concerning the Welsh, and Owen, who styles himself their Prince, may your holiness deal as you see fit. They are one great cause of the king's irritation.—Farewell, my beloved Father and Lord.”

And here I shall close the first act of this anomalous drama. Its contents may perhaps interfere with some preconceived notions; yet the letters are unquestionably genuine, and I am not conscious of having coloured them in translation.

## PARISH CHURCHES.

### NO. XI.—BEMERTON CHURCH.

[With an Engraving.]

THERE are some characters at once so elevated and so unobtrusive, that the recollection of them can excite no feelings of hostility in any mind; they breathe so much of heaven, and are at the same time linked with so much of human sympathy, that the most ardent spirit can love, though it does not admire; and

even the thoughtless worldling respects, though he will not imitate. We regard the places where such men have lived as the cities of a "region mild of calm and serene air, above the smoke and stir of this dim spot;" thither we cannot carry the petty feelings of our corrupt nature, and disturb the holy ground.

The "smoke and the stir" of this enlightened age have, indeed, done much to cloud the intellect, and to lower the tone of natural feeling; but I do not believe that the hearts of men are hardened, so that they cannot behold and love such men as GEORGE HERBERT, and JOHN NORRIS. In this cheerful confidence I present to my readers a view of BEMERTON Church and Parsonage, of which Herbert was rector from 1630 to 1632, and Norris from 1691 to 1711.

If there be one who cares not to "turn out of the road, and visit Bishopsbourne" for the sake of the meek and pious Hooker, because he defended the church by invincible arguments,\* as well as "by the innocency and sanctity of his life," it may be, that he will be attracted by the thought of one country parson, whose "library was a holy life,"† and of another, who thought, "that the best way of expressing our zeal for the church, that so much deserves it, is by living up to her rules and institutions."‡

It was with feelings like these that I made a pilgrimage to Bemerton, which is about a mile distant from Salisbury. To one whose earliest associations are wedded to a "churchyard among the mountains," and who learned to connect the piety of the olden time with the coeval towers of our more distant counties, it was not unnatural to be somewhat sanguine in forming conceptions of the church of Bemerton. But they were all disappointed. In approaching the village, it is impossible to distinguish the sacred edifice from the agricultural buildings, by which it is surrounded; and, on entering the hamlet, the eye is directed to the church, rather by the memorials of the dead, than by the appearance of the structure itself.

But perhaps it is better as it is; and this may be said without undervaluing those feelings by which "sense is made subservient still to moral purposes, auxiliar to Divine;"§ feelings which were not likely to have been blunted by having just before attended Divine service in the cathedral of Salisbury. There is a moral

\* One of the worst signs of a superficial age is its indifference to maintaining what is really true. There is an affected candour, which first *neglects* and then *depreciates* those who have warmly defended what is allowed to be true, who hold fast what is *good*, and who are zealously affected in a *good cause*.

† *Herbert's Country Parson*, sect. xxxiii.

‡ Norris on Christian Prudence, p. 398.

§ Wordsworth—"Excursion."



depth in the strain of that poet, on whom, in these days, the mantle of Herbert has fallen,

“ Needs no show of mountain hoary,  
Winding shore, or deepening glen,  
Where the landscape in its glory  
Teaches truth to wandering men :  
Give true hearts but earth and sky,  
And a few flowers to bloom and die ;  
Homely scenes and simple views  
Lowly thoughts may best infuse.”\*

And as with nature, so it is with architecture. There are times when we are in danger of being wholly riveted by the beauty which we see, or of suffering the imagination to wander, instead of receiving into the heart the simple and humbling truths which live in the memory of such men as Herbert and Norris.

The church, which is dedicated to St. Andrew, is extremely small, being only 44 ft. 5 in. long, and 14 ft. wide. It has two Gothic windows; one, of the decorated or curvilinear style, at the west end; and one on the south, which belongs to the period of transition to the perpendicular style.

The east end appears to have been rebuilt; and there can be little doubt that a Gothic window has been supplanted by the barbarous Venetian, which now fills its place. The bell is contained in a low wooden turret, which scarcely rises above the roof. I eagerly entered the church, hoping that there might be some visible token of George Herbert: but there is little which can have descended from his day, unless it be an old and rude baptismal font. There is no memorial stone of him, who in part rebuilt the church, and who ministered in it twice every day in the week, those excepted, on which he walked to join the service in Salisbury Cathedral, and to enjoy his “heaven on earth.” When the late incumbent, the celebrated Archdeacon Coxe, was buried, the flooring under the altar was removed, and diligent search was made for the stone to which Walton alludes, but none was found, nor was there any sign of a former interment. On the south side, on a marble tablet, against the wall, near the altar, is the following inscription:

H. S. E.  
JOHANNES NORRIS,  
Parochiæ hujus Rector,  
Ubi annos xx bene latuit,  
Curæ Pastoralis et literis vacans,  
Quo in recessu sibi posuit,  
Latè jam per orbem sparsa,  
Ingenii parvis ac pictatis  
Monumenta.  
Obiit Anno { D<sup>ni</sup> 1711.  
                  { Ætatis 54.

\* “Christian Year.” First Sunday after Epiphany.

There is something in the expression *benè latuit* which is sadly expressive of the retirement in which Norris lay buried, and from which he might have been removed by the bishop (Burnet) to a stall in his cathedral. The same expression still more sadly expresses the intrinsic value of his works, and the concealment in which they have been suffered of late to remain.

It is due, however, to his *contemporaries* to say, that I have on my table the 15th edition of his Practical Discourses, (published 1728,) the first volume of which was published for the first time in 1691, and the volumes were completed 1698. It is said that his collection of Miscellanies in Prose and Verse was the most popular of all his works; but, if I mistake not, that came only to a fifth edition.

The parsonage is close to the church; and some traces of an old and substantial building even now remain in the massive chimneys and in the old-fashioned windows. These windows are now mostly blocked up; and in one or two places, they are, with singular taste, intersected by a red brick chimney. It is really grievous to remember (as all must who have read Walton's life) the lines—

“ If thou chance for to find  
A new house to thy mind,  
And built without thy cost;  
Be good to the poor,  
As God gives thee store,  
And then my labour's not lost.”

It is grievous to remember these, and then, with the remains of the old house before your eyes, to see the alterations lately made. The liberality of G. Herbert has been imitated with much more success than his taste, by casing a large part of the building in a staring red brick wall, pierced with modern windows, which are obtrusively faced with white stone and finished with circular tops. The side of the house which looks to the garden has suffered less in appearance; the garden itself is very pleasantly situated, and received large additions from the liberality of Archdeacon Coxe, who, in the total blindness of his latter years, continued to pursue his literary researches on this spot; his chief relaxation consisting of walks in this garden, through which he guided himself by a thread which was placed by the side of the paths for that purpose.

The garden turf is washed by the beautiful stream of the Wily, from the brink of whose waters there is a pleasing view of the exquisite cathedral of Sarum. All is in unison with the gentle and quiet spirit of the place: the broad flat meadows, the “soft and reedy grass,” the “soft green willow springing where the waters gently pass,”\* and from the midst of a grove formed by the

\* Christian Year.



ancient trees of the cathedral close, rises the "distant spire whose silent finger points to heaven." The foreground is closed by an old and decayed medlar tree, which perhaps existed in the days of Herbert. This must be the prospect which is rendered so interesting by an anecdote preserved among the papers of the Rev. John Jones. It is thus given by Nichols—"The Rev. and aged Mr. Thomas Colburne told me lately (1761), that when he was a young man at Salisbury, he made a visit to this ingenious and exemplary clergyman (Mr. Norris, at his house in Bemerton). This was, I suppose, not long after the Revolution, when Dr. Burnet was bishop of that see. Mr. Norris treated him very civilly; and either before or after dinner (I do not remember which), took him out into his garden, from whence they had a full view of the city and cathedral. 'What a magnificent structure,' said young Colburne, 'is that great cathedral! You are happy, Sir, in this delightful prospect.' 'Yes,' said Mr. Norris, 'it is all the prospect I have with respect to that cathedral.'"\* Norris was aware that the bishop was absolutely resolved he never should have any preferment in the cathedral.†

The church of Bemerton is a daughter church to that of Fuglestone or Fulstone, which is distant about two miles. The church of Fulstone is also very small, but remarkably beautiful. It is of an early date, and marked by the elegance and lightness of the early English or pure Gothic architecture. I was not able to see the interior, but I was much struck by an inscription on one of the tombstones, which, though its phraseology is of the rudest kind, has in it so much of native simplicity, so much of the "still sad music of humanity, not harsh nor grating, though of ample power to chasten and subdue,"‡ that I hope to be excused for presenting it to my readers:—

"How sadly fond of life poor mortals be;  
How few that see our beds would change with we;  
But, serious reader, tell me, which is best,  
The painful journey, or the traveller's rest?"

The registers of both the tithings of Bemerton and Fulstone appeared to be devoid of interest, they are strictly confined to a barren statement of baptisms, burials, and marriages. As far as I could judge, the entries were rarely made by the clergyman himself: in the case of Norris, certainly not; for the entries during the latter part of his life, and that of his burial, are in the

\* Nichols' Literary Anecdotes, vol. i. 639.

† See a Letter from Norris to Dr. Charlett, in the "Letters by Eminent Persons, &c." vol. i. 156. [The exact reason of Burnet's resolution has not been assigned, and it is very probable that it originated in the natural aversion of a busy and coarse nature like Burnet's from the unworldly and pure piety of Norris.—Ed.]

‡ Wordsworth—"Tintern Abbey."

same hand writing. The only notices of Herbert and Norris are the following :—

1632. March 3, O.S. Mr. George Herbert, *Esq.*, Parson of Fugglestone and Bemerton, was buried on the North side of the altar, but no monument.  
 1693. 19 April. Baptized Edward Norriss, son of John Norris and his wife Elizabeth.  
 1711. 5 February. Mr. John Norris was buried.\*

Little as we are indebted to the parish register, the names of Herbert and Norris will not die. The former lives in the hearts of all cultivated members of the church, as presenting the most complete pattern of a gentleman, a Christian, and a country parson. The name of Norris has been less widely known; and yet there are not many writers who have more happily blended strong logical reasoning with the play of the fancy,—vigour of intellect with warmth of affections,—a piety almost mystical in its sublimity, with a hearty allegiance to the church, and a cheerful love of her simple ordinances. He was at once, poet, philosopher, and divine; and more than all, he was an earnest and practical “village preacher.” It is delightful to contemplate the diverse beginnings, and the one end of these men. George Herbert was a favourite at Court, and “had a genteel humour for clothes.”† Norris was a fellow of All Souls College, Oxford, and found his delight in the Platonic philosophy. Each in early years devoted his poetic powers to divine purposes; both, in the maturity of life, concentrated their whole powers on the cure of Bemerton. Herbert had “left the gilded vanities of court, and contemned all titles and dignities, when he compared them with his title of being a priest, and serving at the altar of Jesus, his master.” Norris expresses the same sentiment, when he says, “I write neither for favour nor preferment,‡ but only to serve the cause of Christianity, and of that church, of whose communion it is my happiness to be a member, my glory to be priest; and that I had better abilities to do her service, my highest ambition.”

Surely the end of these men was peace; and in times when all around us “with low thoughted care, strive to keep up a frail and feverish being,” by excitement in politics, in science, in religion, it were well if we dwelt more with these undying men of old, and were more fervent in our aspirations for “a meek and quiet spirit, charitable, humble, and contented minds.”

\* Having neglected to copy these entries on the spot, I have taken them from Sir R. C. Hoare’s “History of Wilts.” The spelling of the name of Edward Norris is from memory. I remember it distinctly, because it confirmed the conclusion that the entries are not in the handwriting of J. Norris himself.

† Walton’s “Life of Herbert.”

‡ There is a very affecting letter of his to a friend at Oxford, in which he speaks of his own poverty, but without any care about it, except as far as it would prevent him from sending his son to the University without assistance.—ED.



## NOTICES OF THE OLDEN TIME.

To the Editor of the British Magazine.

SIR,—In the last number, my extracts from my “Churchwarden’s Accounts” closed with the reign of Edward VI. The Reformation then commencing, the altars\* in the churches were taken down, the rood-lofts removed, crucifixes, pixes, censers, chrismatories, graduals, manuals, antiphonars, and “all the trumpery” of papistry, were sold (alas! how soon to be restored), and careful provision made for our “reasonable service.” The prices of many of these articles appear in these accounts; but I prefer giving those of the books that inculcated a sounder doctrine, accompanied by less superstition.

1548. “Itm p<sup>d</sup> the hauffe to the byenge a the paffarys v<sup>s</sup>.” i. e. Erasmus’s Paraphrase of the New Testament.

1550. “Itm for a boke of the omylys in englyse xvj<sup>d</sup>.”

1551. “Itm to y<sup>e</sup> lector man of the benevolense of y<sup>e</sup> presse ij<sup>s</sup>.”

1553. “Itm for ij bokes of the Common prayear vij<sup>s</sup>. iiij<sup>d</sup>.”

1557. “Itm to a Carwar for y<sup>e</sup> Immaghe of Allhollans xl<sup>s</sup>.” This must have been a somewhat *compendious* piece of sculpture!

1559. “Itm for a peynt of malmese on Alholanday day ij<sup>d</sup>. ob.”

“Itm for a boke of the paffrases of erosemas of Rotherdame A pone the pestells vj<sup>s</sup>. viij<sup>d</sup>.”

1561. “Itm for a papar of the x Comaundemets xvj<sup>d</sup>.”

“Itm for setteng it Jn wayne skott to a yonnar [joiner] ij<sup>s</sup>. iiij<sup>d</sup>.”

1563. “Itm for gennepore ffor the cherche ij<sup>d</sup>.” as a preservative against infection in the time of “the sicknesse.”

“Itm for iij yardes of browede [query, *broad* or *embroidered*? I conceive the latter] grene clothe and a haffe for the Comunion table xxx<sup>s</sup>. vj<sup>d</sup>.”

1568. “Itm for p<sup>r</sup>senteng them that ded not pay ther dew to y<sup>e</sup> cherch ij<sup>s</sup>. vj<sup>d</sup>.”

1570. “Itm for vij ballyts consarneng y<sup>e</sup> Rebels to be soung vij<sup>d</sup>.” This relates to the insurrection in the northern counties, under the Earls of Northumberland and Westmoreland.

1571. “Itm for to [two] fformes for to set on for the poor men j<sup>s</sup>. iiij<sup>d</sup>.”

“Itm for a lowng mat for the poor to knelle on viij<sup>d</sup>.”

1572. “Itm for a boke of thankesgeving for vectory of [over] y<sup>e</sup> towrke 0 0. iiij<sup>d</sup>.” This was the great battle of Lepanto.

1573. “Itm p<sup>d</sup> for ij cheynes and eyes and staples ffor the ij paraphrasys of Erasmus j<sup>s</sup>. x<sup>s</sup>.” The “march of intellect” since 1548 and 1559 is here very conspicuous!

“It. p<sup>d</sup> for ij potts danske fashoun to ffet in Wyne ffor the Comnyon vij<sup>s</sup>.”

\* In my small church there were “iiij awltars:” the high altar, that in our Lady’s chapel, and those belonging to “the brotherhood of St. George and St. Luke.”

"It. p<sup>d</sup> more for wyne for the Comunion sythens whitt sonday because Mr. Star had no sweete wine vj<sup>s</sup>. ij<sup>d</sup>."

1574. "It. p<sup>d</sup> y<sup>e</sup> somner consing [concerning] whether the surples be worne or not iiij<sup>d</sup>."

1575. "It. p<sup>d</sup> for a newe Bible for the Churche coste i<sup>l</sup>. xvij<sup>s</sup>."

"It. p<sup>d</sup> for a book of the lives of the Saintes j<sup>s</sup>. viij<sup>d</sup>."

1577. "It. given to Mr. Auditor ffullar to haue his frindshipp conginge the same busyness ij Turkie Cocks coste x<sup>s</sup>. x<sup>s</sup>."

1580. "paid the viij of may for wyne for a greate Comunion to say iiij quarts and a pinte of muscadle the somma of 00 03 00."

1581. "paide the same daye [November 17, Queen Elizabeth's birthday] ffor ij leggs of motton and breadd and drinke for the Ringars their Dynner the Somma of 00 02 00."

1582. the xxvj<sup>th</sup> of October sent to Mr. Jefferson the preacher where he dyned a quart of wyne v<sup>d</sup>."

"p<sup>d</sup> for an howre glasse xij<sup>d</sup>."

"p<sup>d</sup> for a Deske to sett the hower glasse on the pulpytt and anothr Deske to stand behind the Clarke x<sup>d</sup>."

"Paied for an Almanack and a sand box for the churche iij<sup>d</sup>." The almanack cost j<sup>d</sup>.

"Payed for a matt to lay vnder the boyes feete when the say the cathachisme in the churche viij<sup>d</sup>."

1585. "paide the same daie for a pynte of Secke — — 03."

' paid for Cupps of wood that stand about the queere — 03 —."

"A note of the gifte or benevolence given by the pishioners of this our parishe of ———, (in the tyme of humfrie walcar Churchewar den) towards the repairing & new tryming of our Church with the making of dyvres new pewes in the qweere for menne as also in trannslating augmenting making and mending of other pewes for weomen, with making a qwadrente for young menne as also dyvres dormer windowes with glaseing, washing, whiteing tyling plomering and plastering with dyvres other things apertayning as also a faire new table of the tenne comaundements in a qwardent of Joyners and paynters woorke well donne, And the names of the Contributors hereafter pitcularly with their Vallews apeers."

I am, Sir,  
Your obedient servant,

ARCHÆOPHILUS.

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SELECTIONS FROM EVELYN'S DIARY.

*Continued from Vol. III. p. 160.*

1672. 6 Oct.—Dr. Thistlethwait preached at Whitehall, on 2 Apoc. 5; a young, but good preacher. I received the blessed Communion. Dr. Blandford, Bp. of Worcester & Deane of the Chapel, officiating. Dined at my L<sup>d</sup> Clifford's, with Lord Mulgrave, Sir Gilbert Talbot, & Sir Robert Holmes.

1673. 1 Jan.—After publiq prayers in the chavell at White-hall,



when I gave God solemne thanks for all his mercys to me the yeare past, &c., and my humble supplications to him for his blessing the yeare now entering, I returned home, having my poor deceased servant (Adams) to bury, who died of a pleurisie.

23 Feb.—The Bishop of Chichester\* preach'd before the King on 2 Coloss. 14, 15, admirably well.

5 March.—Our new Vicar, Mr. Holden, preach'd in Whitehall Chapel on 4 Psalm, 6, 7. This Gent<sup>n</sup> is a very excellent & universal scholar, a good & wise man; but he had not the popular way of preaching, nor is in any measure fit for our plain & vulgar auditories, as his predecessor was. There was however no comparison betwixt their parts for profound learning, but time & experience may forme him to a more practical way than that he is in of University Lectures and erudition, which is now universally left off for what is much more profitable.

16 March.—Dr. Pearson, Bishop of Chester,† preach'd on 9 Hebrews, 14; a most incomparable sermon, from one of the most learned Divines of our Nation. I din'd at my Lord Arlington's, with the Duke and Dutchess of Monmouth: she is one of the wisest and craftiest of her sex, and has much witt. Here was also the learned Isaac Vossius.

29.—I carried my Sonn to the Bishop of Chichester, that learned and pious man Dr. Peter Gunning, to be instructed by him before he received the Holy Sacrament: When he gave him most excellent advice, which I pray God may influence & remain with him as long as he lives; and O that I had been so blessed and instructed when first I was admitted to that sacred ordinance.

30.—Easter Day; myself and Sonn receiv'd the blessed Communion, it being his first time, and with that whole week's more extraordinary preparation I beseech God to make him a sincere good Christian, whilst I endeavour to instil into him the fear & love of God & discharge the duty of a Father. At the sermon *coram Rege*, preached by Dr. Sparrow, B<sup>p</sup>. of Exeter, to a most crowded auditory, I staid to see whether, according to custome, the Duke of York received the Communion with the King, but he did not, to the amazement of every body. This being the second yeare he had forborn & put it off, & within a day of the parliament sitting, who had lately made so severe an Act against the increase of Poperie, gave exceeding grieffe & scandal to the whole nation, that the heyre of it & the sonn of a Martyr for the Protestant religion, should aposatize. What the consequence of this will be God onely knows & wise men dread.

17 April.—Dr. Compton, Brother of the Earle of Northampton, preached on 1 Corinth. 11—16; showing the Church's power in

\* Dr. Peter Gunning, formerly Master of St. John's College, Cambridge, afterwards Bishop of Ely. Burnet says of him that he was a man of great reading; a very honest, sincere man; but of no sound judgment.—*Hist. of his own Times*, i. 299.

† Well known by his valuable Exposition of the Creed.

ordaining things indifferent—this worthy person's talent is not preaching; but he is like to make a grave & serious good man.\*

14 Sep.—Dr. Creighton, son to the late eloquent Bishop of Bath & Wells, preached to the Household on 57 Isaiah 8.

1675. 30 March.—Dr. Allestree preached, on 6 Romans, the necessity of those who are baptized to die to sinn; a very excellent discourse from an excellent preacher.

25 April.—Dr. Barrow (Master of Trinity College, Cambridge, successor to Dr. Pearson, made Bishop of Chester), that excellent, pious, and most learned man, divine, mathematician, poet, traveller, and most humble person, preach'd at Whitehall to the Household on 20 Luke 27, of love and charitie to our neighbours.

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### SACRED POETRY.

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TO A THRUSH, SINGING IN THE MIDDLE OF A VILLAGE,  
JANUARY 1833.

SWEET bird! up earliest in the morn,  
Up earliest in the year,  
Far in the quiet mist are borne  
Thy matins soft and clear.

As linnet soft, and clear as lark,  
Well hast thou ta'en thy part,  
Where many an ear thy notes may reach,  
And here and there a heart.

The first snow wreaths are scarcely gone  
(They staid but half a day);  
The berries bright hang ling'ring on;  
Yet thou hast learned thy lay.

One gleam, one gale of western air  
Has hardly brush'd thy wing;  
Yet thou hast given thy welcome fair,  
Good-morrow to the spring!

Perhaps within thy carol's sound  
Some wakeful mourner lies,  
Dim roaming, days and years around,  
That ne'er again may rise.

He thanks thee with a tearful eye,  
For thou hast wing'd his spright  
Back to some hour when hopes were nigh,  
And dearest friends in sight:

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\* Henry, sixth son of the second Earl of Northampton, educated at Oxford, was a Cornet in Lord Oxford's regiment of guards, took orders and was successively Bishop of Oxford and London, in which See he died 1713, aged 81.



That simple, fearless note of thine  
 Has pierced the cloud of care,  
 And fit awhile the gleam divine  
 That blessed his infant prayer ;  
 Ere he had known, his faith to blight,  
 The scorner's withering smile ;  
 While hearts, he deem'd, beat true and right,  
 Here in our Christian Isle.

That sunny, morning glimpse is gone,  
 That morning note is still ;  
 The dun dark day comes lowering on,  
 The spoilers roam at will :

Yet calmly rise, and boldly strive ;  
 The sweet bird's early song,  
 Ere evening fall shall oft revive,  
 And cheer thee all day long.

Are we not sworn to serve our King ?  
 He sworn with us to be ?  
 The birds that chant before the spring,  
 Are truer far than we.

K.

## SONNET.

WHOE'ER avoids to shape his life amiss  
 From the mere dread of an avenger's ire,  
 Needs, in the place of love's Orphèan lyre,  
 The giant arm that dragged the hound of Dis.  
 The perfect law of liberty is this,  
 To walk in all obedience, nor desire  
 An unbound will, obedient to the sire  
 As is the loving child. Herein is bliss.  
 That load is light, the very yoke is sweet.  
 Oft heard Haroon or Abbas marching by,  
 " Thy servants lick the dust beneath thy feet ;"  
 And sure the meek should be exalted high,  
 But not the self-debased. They cannot greet  
 Their Lord with Abba ! in the spirit's cry.

A. H.

## SONNET.

MATRON superb, whose sins have much obscured,  
 But have not quenched, the radiance of thy brow,  
 Thy mystic stye is ruin'd, Trojan sow !  
 And grievous ills thy farrow have endured.  
 By Ilion's gods, and by the sword secured,  
 Three parts of earth no more obey thee now,  
 And seldom to thy shrines with prayer or vow  
 The misbelieving pilgrim is allured.  
 Say ! shalt thou rise in power, in youth, renew'd,  
 (Like fell Cerastes when his coil is cast,)  
 Towery thy head, thy hands in blood imbrued,  
 Recall the whoredoms of the ages past,  
 The gory altars, and the orgies lewd,  
 And crown Cybebe's golden cup at last ?

A. H.

## OXFORD FROM BAGLEY,

AT EIGHT O'CLOCK IN THE MORNING.

THE flood is round thee, but thy towers as yet  
 Are safe, and clear as by a summer's sea  
 Pierce the calm morning mist, serene and free,  
 To point in silence heaven-ward. There are met  
 Thy foster-children, there in order set  
 Their nursing-fathers, sworn to Heaven and thee  
 (An oath renewed this hour on bended knee)  
 Ne'er to betray their mother nor forget.—  
 Lo! on the top of each aerial spire  
 What seems a star by day, so high and bright,  
 It quivers from afar in golden light:  
 But 'tis a form of earth though touch'd with fire  
 Celestial, rais'd in other days to tell  
 How when they tired of prayer, Apostles fell.

K.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

## LABOUR RATES.\*

To the Editor of the *British Magazine*.

SIR,—I have for some time had it in contemplation to address to you a few observations on the subject of Labour Rates and Agreements, having for their object the employment of able-bodied labourers, under the Act 2 and 3 Will. IV., cap. 96. I have been induced to lose no further time in adverting to the subject, by seeing in your present number a form of labour-rate proposed for imitation, which I consider in many respects objectionable.

I will first endeavour to convey to you my own views upon the subject; and afterwards to point out in what respects I consider faulty the plan recommended in p. 211 of No. XIII.

Parishes may be considered as belonging to one of these two classes—viz., those in which there are a greater number of labourers than that which is really needed to keep the land in a proper state of cultivation, and those which have no surplus after providing for the due cultivation of the soil.

In the last case, many persons, who have not been convinced of the fact by actual experience, will not readily believe that there can be any necessity for a parish agreement. Nothing, however, is in fact more common, than to find a large burthen of able-bodied labourers on the Poor Rates, where every one of them is needed on the different farms.

\* It is earnestly hoped that attention will be paid to this very sensible and judicious letter.—Ed.



Sometimes this is occasioned by quarrels with the tithe owner, but more frequently, I am inclined to suspect, that the inability of the farmer to pay his labourers, without some sacrifice, is the cause; and his reluctance to make this sacrifice, induces him to postpone the effort, till the summons for non-payment of rates compels him to part with a cow or a colt, or to exert himself to raise the requisite sum by some other arrangement. It is most ruinous to adopt this course instead of grappling with the difficulty in the first instance, and raising the money when he can yet replace it, with a profit, by employing it in the cultivation of his farm. But it is plain that, if once this system shall have become general in a parish, it is no longer in the power of single individuals to correct it by their independent efforts. For when once a heavy burden has been in this manner thrown upon the rates, he who should attempt to revert to a better system without the co-operation of his fellow-parishioners, would not only have to pay the labourers whom he wished to employ, but he would also have to bear the undiminished burden of the Poor-rate. In this manner, parishes, when once they had fallen into a bad system, were unable, under the old law, to extricate themselves. Many attempts were made to do so, but the obstinacy of one or two individuals invariably overthrew the schemes of improvement which were heartily desired by the bulk of the parishioners. Thus the new Act is a great boon even to parishes which are not burthened with a surplus labouring population, being almost as frequently needed by them as by those which have the additional misfortune of such a surplus.

The chief point to be attended to in a parish of this description is the arranging the plan for the employment of the labourers, in such a manner, that every farm shall receive neither more nor less than its fair share. Nor do I conceive that there can be a difference of opinion as to what constitutes that fair proportion in this case—namely, the number of men requisite to keep it in a fair state of cultivation.

It is well known that the number of men required by 100 acres of arable land is very different from that required by the same quantity of pasture or of wood land; and still more so from that required by 100 acres of hops or of nursery ground. The best information I have been able to procure upon this point, assigns five men as the proper proportion for 100 acres of arable land of average quality, and three for the same quantity of pasture or wood. Hop gardens would employ rather more than sixteen men to the 100 acres. The proper method then, in this case, would be to divide the labourers amongst the several occupiers, in proportion to the quantities of land which they respectively hold of each separate class of cultivation; nor is this by any means a complicated process. It is easily effected by the following method:—First of all, the expense in money, at the wages usually paid in the parish or its neighbourhood, upon one acre of each kind for the time for which the rate is to be made, should be ascertained. (In my own neighbourhood, where the wages of a good labourer are 12s. a week, an acre of hops is put at 6s. a month, arable land at 1s. 8d., and

pasture and woods at 10*d.*)\* In the next place, the occupiers should be called upon to employ labourers belonging to the parish to the amount of the specified sum for every acre of each kind of cultivation, for which they may be rated in the parish books. Where there is no surplus, after duly providing for the cultivation of the land, an agreement of this kind will absorb the whole of the able-bodied population, and leave to the Poor-rate its legitimate objects—the infirm, the sick, and all who are really *unable* to maintain themselves.

But, secondly, in parishes where such a surplus exists, some modification of this plan is necessary. There is always a loss incurred when the parish officers set to work, as they are by law required to do, such as are able to work, but unable to find employment. This loss, be it great or small, falls upon the Poor-rate. In parishes of the first class, when the labourers are fairly distributed, this burden does not exist. In those where it is found, care must be taken to make such an arrangement as shall throw upon each person his fair share, and nothing beyond that share.

For this purpose, it is necessary to ascertain, first, what portion of the labourers are really required to keep the land in a proper state of cultivation, and to distinguish between this portion, and the remainder which is left after they have been deducted from the whole body. The former portion falls exclusively upon the occupiers of land. Until they have employed this portion of the labouring population, they have no right to come upon the rest of the rate-payers to assist in supporting able-bodied labourers. And when they have provided employment for this portion, they are still fairly liable to be called upon, in common with the rest of the parishioners, to contribute their fair share to the expense incurred in setting to work the remainder of the labouring class; those, namely, whose services are not required to keep the land in a fair state of cultivation.

This object is attained with perfect fairness, by making a rate for a given time, which will cover the amount of the wages of the *surplus* labourers for that time, and allowing every rate-payer to set off against this rate all sums expended by him in the employment of labourers whose names are contained in the classes (which, as a preliminary step, are usually prepared in the manner recommended in the article in No. XIII.), *over and above* the amount assigned to him in the manner already detailed, as necessary for the due cultivation of his land†.

\* EXAMPLE.

Farmer A. 20 acres of arable, at 1 <i>s.</i> 8 <i>d.</i> .....	£1 13 4
30 acres of pasture, at 10 <i>d.</i> .....	1 5 0
6 acres of hops, at 6 <i>s.</i> .....	1 10 0

Monthly sum to be expended in the employment of } classified labourers, or paid to rate .....	4 8 4
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† Thus, looking to the example previously given, A. would only be allowed to set off against the Labour Rate any sums he might have expended *over and above* the amount there stated. The same object has been attained in some parishes, by



I think the fairness of the plans here recommended is so evident that little need be said for the purpose of placing it in a more striking point of view. In some points, however, it will be more evident when contrasted with that which has more immediately called forth these observations.

That plan proceeds on the principle of pauperizing the whole body of labourers, and then assigning to each rate-payer a share proportioned to the sum at which he stands rated. Let us take a few cases by way of trying the working of the two plans. First, let A. occupy 100 acres of pasture, and B. the same quantity of arable land, rented at 1*l.* an acre in each case. Here B. ought to employ five labourers, and A. three, in duly cultivating his land; but by the method which assigns the labourers "according to the rental," as it is termed when the rate is adopted as the basis of the scale, A. would be called upon to employ five labourers as well as B. Thus, whilst B. was merely employing the hands which his own interest would induce him to employ, and therefore was not bearing any burthen at all, A. would be employing two needless hands; and would be thus taxed, as it were, with an impost of 40 per cent. upon the labour required for the management of his farm. It is not often, perhaps, that the injustice is so violent in *degree*; but in *kind*, this injustice is inseparable from the principle of allotting the labourers "according to the rental." Let us take again the case of the *tradesmen* of the village, and any other persons who live, whether upon a small independence or otherwise, *without the occupation of land*. These persons are called upon by this system to take labourers according to the sum at which they are rated; and it is this proportion of the whole labouring population of the parish that they are called upon to employ or to pay for doing nothing. The burthen, which, under the vicious system which has heretofore prevailed, fell to their lot, was only their share of those who were in fact out of work. The quantity which an equitable adjustment would assign them is only their share of those who cannot be employed with advantage, i.e. with the ordinary rate of profit on the land. Now as it is almost, if not quite, an unheard-of thing, that a *bonâ fide* surplus of one-third should be found in the labouring population of an agricultural parish, that system burthens this class of persons with *at least three times* the amount of labour for which they are honestly called upon to pay.

The greatest sufferer under such an arrangement is the tithe-owner. The only labour, which, in a natural state of things, he would employ, is that which is needed to collect his tithe, and to thrash and convey it to market. This, then, is all that he ought to pay for, over and above his fair share of the expense attending the setting to work the *surplus* labourers. The burthen which the rental system would throw on him is ruinous, and its injustice most glaring. In my own parish, the

making a rate at a certain number of shillings in the pound for arable land; another at a smaller amount for pasture, &c., &c., and requiring the occupiers to pay these rates or work them out. Those who consider this plan as more simple, will probably find it, if founded on fair calculation, equally just and equally efficacious.

labourers the tithe-owner is called upon to employ over and above his proportion of the surplus labourers, are only *two* in number; and his share by the rental would be about fifteen.\* This, after making allowance for his proportion of the surplus, is not very much less than three times the amount of what he is called upon to pay under the equitable system which I am advocating. In fact, if the labour-rate calculated on rental should be rigorously enforced in a parish heavily burthened with poor, the value of the tithe would be wholly absorbed in some instances, and nearly absorbed in the great majority. Whilst if the tithe, as is the case in one parish with which I am acquainted, was exempted, and the glebe only charged, the tithe-owner would be released from a burthen which, in fairness, he ought to bear,—his portion, namely, of the expense incurred in finding work for able-bodied labourers necessarily out of employment after due provision made for fairly cultivating the soil.

Having thus most freely canvassed the labour-rate proposed at p. 211, No. XIII., it is but right to say that there is much to commend in the manner in which it is drawn up, and in several of its remaining provisions. The objections here made refer principally, if not solely, to rule 3. The provision (No. 4) that servants boarded and lodged shall be classed and considered as labourers within the meaning of the agreement, is perfectly fair and reasonable. The extension of this provision (in No. 5) to sons *bonâ fide* working on the land as labourers is also perfectly proper; but I do not see any good reason why this should be restricted to *one* son on each farm. I think it a more just provision that every one, even the occupier himself, to whatever extent he employs himself as a labourer, should reap to *that extent* the benefit of his industry, and should be classed by the vestry according to the work he performs. Or, if this plan should not be acceptable to the vestry, and if any dissension should arise in making such a classification (it has been done without difficulty or ill-will in my own parish), the following may be substituted, as it has been in the next parish to my own:—"That every rate-payer whose occupation shall amount to 60 acres, and shall not exceed 100, shall be allowed to return his own labour as 6s. a week; if it amount to 30, and do not exceed 60 acres, as 8s. a week; and if it amount to 10, and do not exceed 30 acres, as 10s. a week."

In fact, the circumstances of a very small occupier are such that, unless he can cultivate his farm with his own hands, he cannot live on the produce after paying rent, tithe, and other out-goings. With the exception of a little assistance in harvest time, he cannot afford to employ any labour at all. And farther, twenty acres of arable land may be fairly cultivated by one man, five men to the 100 acres being the average throughout the kingdom. In the same manner, thirty acres of pasture are no more than sufficient to employ the exertions of

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\* The tithes are rated at something less than 300*l.* The tithe-owner is called to employ two men, and to work out or pay 30*l.* in six months. The wages of fifteen men for that time would be 234*l.* The sum he is called on to pay is 92*l.* 8*s.*, and the difference is 141*l.* 12*s.*



one man all the year round. The profit from such holdings is so inconsiderable, that, in very many cases, the occupiers work harder and fare harder than the labourers themselves—the feeling of independence, and the fact of being their own masters, making a sufficient compensation to them for this inferiority to induce them to refrain from reverting to the condition of workmen. If, therefore, exemption for persons rated at less than a certain sum be preferred to a fixed allowance, such as that I have recommended above, five pounds is decidedly too small a sum. Nothing which should much fall short of the average rating of a farm of twenty acres of arable land would really meet the just exigencies of the case; and, in strictness, the degree in which the limit of exemption should fall short of this amount, should be regulated by the magnitude of the *surplus* remaining after making due provision for the cultivation of the soil, and the share of *that surplus* which would fairly fall upon the holder of such an occupation.

I have one more observation to offer, which is this—if the labour-rate is so calculated as to absorb the *whole* of the labouring population, the idle labourers will be apt to feel that their masters *must* continue to employ them, or leave some portion of their rate unredeemed. I, therefore, think it desirable that a *slight* surplus of labourers should be left, to be employed in any way that the parish officers may find most convenient, in order that a fear of losing their situations may operate as a salutary check upon that description of persons; which, of course, is more likely to be the case when the masters have the power of making a selection than when they have not.

I trust the importance of the subject will excuse the freedom with which I have expressed my opinion upon many points of the plan suggested by your former correspondent; and I also trust that those who object to the sentiments I have myself expressed will canvass them with equal freedom. I am convinced that most extensive benefit may be derived from the adoption of plans of this description, and I look forward with somewhat sanguine anticipations to the improvements which the experience and the discussion of this year may enable us to introduce in the following season.

I am, Sir,

Your most obedient servant,

X.

#### VINDICATION OF THE EARLY PARISIAN GREEK PRESS.

(Continued from p. 287.)

[In the last Letter, p. 284, for *printer and editor*, read, *a printer and editor*; and, p. 285, for *posterioribus*, read *superioribus*.]

WE shall find another opportunity to consider Mr. Porson's assertion, that the man who boasted that he never "suffered a letter to be printed but what the greater part of his best MSS. approved, himself confessed that his third edition often varied from all his MSS."

Mr. Greswell proceeds, p. 329: If in the exercise of the *δευτεραι φροντιδες* he was led to think less highly of some of his readings, and

to adopt others, whether from MSS. or from printed copies to which he attributed the authority of MSS., ought this to be made the ground of such severe reflections?

Is this the way in which "the honesty of Robert is vindicated from the imputations of Mr. Porson." Stephanus professes not to give a letter but from the best of his MSS., and Mr. Greswell intimates that he adopted readings from printed copies as well as MSS. Does not he then establish Mr. Porson's position, that Stephanus's boast is false? An advocate of Robert's may be permitted to ask for some better proof of this, than the fact of the editions often varying from one another; he may decline taking the word of the conspiring critics; he may ask to see the wonderful confession of Stephanus; let it however be proved that, after all his professions, he did adopt readings from printed copies, and no reflections upon him can be too severe. Mr. Porson, indeed, having destroyed Stephanus by his three grand arguments, makes use of him, as lawful prey, to mask his battery against the Greek Apostolos, at p. 232. The Professor having at last ventured to say there, that the Apostolos "was interpolated in printing," expects to be told by his correspondent, that this was making the editor to be a cheat. "But, says Mr. P., I do not accuse the editor of being a cheat. Who ever called R. Stephens a cheat, because he retains many readings in his edition, which he found in no MS.? Every editor, unless he makes actual profession to the contrary, is at liberty to follow the text of his predecessors." Well, then, did not Robert "make actual profession to the contrary?" can words convey a stronger "profession to the contrary" than those of Stephanus, which Mr. Porson records, when he is pleased to say, that this boast is utterly false? When, therefore, the Professor asks "who ever called R. Stephens a cheat,"—why is there no Nathan to say, "Thou art the man"? Cheating there is *somewhere*—either on the part of Stephanus, by his giving "many readings in his editions, which he found in no MS.," when he "made actual profession to the contrary" in such strong terms; or it lies with the critics, when they assert that he did so, if their accusation is "utterly false;" and no reflexion can be too severe against the party, whichever it be, that is guilty of the cheat.

I am well aware of the unparalleled triumph of Mr. Porson's wit, in actually bringing his Cloten (as he calls him, p. 64) to add a note to his third edition, at p. 188, saying, that it was Stephanus's "plan to accept, by whatever hand it might be offered, that which appeared to him to be the genuine reading of Scripture;" and Dr. Hales ("Faith in Trinity," vol. ii. p. 19) even surpasses Mr. Travis (see specimen, pp. 26, 27). But where did Stephanus lay down any plan, but in the words referred to by Mr. Porson? and can words be found to declare more plainly, that his plan was not to accept of a single letter from any hand whatever, but that of the writers of the best MSS.? Mr. Greswell talks of "printed copies, to which he attributed the authority of MSS." But where did Stephanus give the most distant hint of his taking a letter of his own text from them? He says, "Adjuti præterea sumus cum aliis, tum vero Complutensi editione;" but this is in



the preface to the "O mirificam," where he makes the boast that Mr. Porson records. Crito Cantabrigiensis observes, p. 397, that "Robert Stephens particularly mentioned the assistance which the Complutensian edition had afforded him in his undertaking." Yes, he mentions the Complutensian *and others*, and I cannot at once admit Crito's deduction, that it must have been used to furnish the text of 1546, because it was selected out of the other printed copies to oppose the text of the folio of 1550, which he lays down in the words immediately following:—"Since then the Complutensian edition was deemed a MS. in Stephens' third edition; it must have been thought of equal value in his first edition," p. 398. The opposing set of the margin actually does contain about half of the stock of MSS. ultimately acquired—and half too of the original stock; it contains also one of those printed editions, the assistance of which is particularly mentioned by Stephanus. But neither Crito, nor any other of the conspiring critics, has shewn me the least ground to say it was necessary that he should take for this purpose any one of the copies that had been used to furnish the text in 1546. My own opinion is, that he might have taken documents of any sort—print, manuscript, version (the Marquess Velez did afterwards take the Vulgate)—to furnish opposing readings to his folio; and this, if he had not seen one of them in 1546. And here I have Mr. Porson with me, who is pleased to assert, p. 89, that Stephanus ought to have given the 5th of Erasmus a place in his margin, which would make one more than his vindicator wants. It is plain what assistance these editions that had been printed from MSS. (*cum aliæ tum vero Complutensis*) would afford a man who boasted that he gave not a letter but from the best MSS. of the Royal library. They would decide for him where the weight of his own MSS. was nearly balanced; and if, in the collation of his additional materials, he found that the preponderance was no longer against the reading of printed editions, which he had at first quitted, it would be his duty to return to those readings. But Stephanus valued those editions merely as proof that the MSS. which the editors used, accorded with his own; for he adds of the Complutensian, "*quos cum nostris miro consensu sæpissime convenire ex ipsa collationeprehendimus.*"

Mr. Greswell's concession is, I am aware, only hypothetical. But if he had said nothing to corroborate it, still this, as far as it goes, corroborates Mr. Porson's assertion, that Stephanus's boast is utterly false. And the conspiring critics will not fail to take it as an acknowledged *historical fact*, that Stephanus, in forming his text, attributed the authority of MSS. to printed copies, and adopted readings from those printed copies as well as MSS. This is exactly what the Ithacan of modern criticism would wish; its two princes [Wetsten and Griesbach] would have given the world for it. What else was the object of the mighty Porson himself in his "*imputations*"? The Professor had no personal pique to occasion his "many severe reflexions on Robert Estienne." Mr. Gibbon himself was influenced by no hatred of heretic Greek at the time of his writing his inimitable note, which Mr. Porson undertakes to defend. All that was wanted

was to cut out one hated passage; and with the concession that Robert "quits all his MSS. to follow his printed guides" (Por. 59), his pretended friends would have no interruption in chanting his praises. But, to apply Mr. Greswell's own words, "a more exact inquiry into Robert's history," which he himself has made, ought to "have induced our *historian* to forbear" (p. 323). And before he made such a concession, he ought to have glanced his eye over the pamphlet that professes to examine the first part of Mr. Porson's fourth letter, written whilst the work of *Crito Cantabrigiensis*, in vindication of Mr. P., lay suppressed. Mr. Hartwell Horne, iv., p. 487, of his sixth edition, for reasons which no one can be at a loss to guess who will collate this part of his sixth edition with the fifth and the preceding, asserts that *Crito* has "vindicated the Professor from the strictures of the Rev. Francis Huyshe." But Mr. G. would have found, if he had looked at *Crito* himself, that he does not meddle with one of those strictures; though the little finger of the "Devonshire clergyman" is thicker than the loins of the amiable prelate, whose mild and temperate remarks excited so much of *Crito's* wrath; and it might have been expected that the pen of every admirer of Mr. Porson, who could persuade himself that the Professor was delivering his own serious judgment, would have leaped into the ink to repel the scorpion lashes. The flood-gates of Billingsgate are opened upon the specimen and its author, to sweep them into the common sewer of oblivion, in the "Monthly Repository," May, 1828, p. 330, &c.; in Mr. Oxlee's P.S. to his "Letters to the Bishop of Salisbury; and in the "Memoir of the Controversy respecting the 3 h. w.," by Criticus. But this should of itself have gained a hearing for the examination of what Mr. Porson had said "of the MSS. used by R. Stephens and Beza," before such a stigma was branded on the "Early Parisian Greek Press," in what is incomparably its highest glory.

Your's faithfully,

FRANCIS HUYSHE.

(To be continued.)

#### THE RAINBOW A PROPHEPIC SIGN.

(Continued from p. 279.)

THE argument from analogy, as already stated, seems to prove that the rainbow was a phenomenon unknown to the antediluvians; and the general argument, now to be brought forward, does not appear to be at variance with the supposition that there was no rain before the flood.

A literal application of the words of scripture to support a system of natural philosophy, and a total disregard to them concerning a physical fact, are extremes equally faulty; and those over zealous persons who convicted Galileo of heresy for teaching the annual and



diurnal revolution\* of the earth, did certainly not betray any greater degree of ignorance or weakness of intellect than the sceptical Voltaire, who asserted† that a general inundation of our globe is a physical impossibility. Although a divine revelation is given entirely for moral and religious purposes, yet we may be sure that it contains no untruths on the subjects of natural philosophy; wherever, therefore, the Bible affords any intimation of a physical fact with a moral purpose,—for instance, that God brought a flood of waters, and, after it, did exhibit his bow in the cloud,—we are bound to give it a full and serious consideration. I firmly believe in the occurrence of those two facts in the manner there recorded, and am instructed by the moral lessons they were intended to convey; and though I look not to my Bible for an explanation of the physical causes, yet am I fully persuaded that the facts themselves will not be found inconsistent with the deductions of reason. Geology asserts, “that numberless phenomena have been already ascertained, which, without the admission of an universal deluge, it seems not easy, nay, utterly impossible to explain;” and the time and purpose of such a catastrophe, it finds recorded in the sacred history. According to the same authority,‡ “the occurrence of bones in caves, under such circumstances as those at Kirkdale, in Yorkshire, is decisive in establishing the fact, that the elephant, rhinoceros, hippopotamus, and hyæna, animals which are at present exclusively confined to hot climates, were the antediluvian§ inhabitants, not only of England, but of the polar regions of the north.” Geology hence infers a change of temperature in these countries; and revelation informs us that not till after the deluge, did God exhibit his bow in the cloud: a fact clearly inconsistent with the existence of rain before the flood, and which necessarily supposes a difference of climate in the two worlds.

In the old world, it is extremely probable that the atmosphere was so uniformly temperate, as never to be subject to storms and rains, or to be rent by collisions|| of the electric fluid; at any rate, it is quite certain that the climate, from whatever cause, was better adapted to the perfection of the animal part of man. There were giants in the earth in those days; the earth was full of violence because of them, and their life approached upon a thousand years. The curtailing of

\* Cæterum latis a summis pontificibus contra telluris motum decretis nos obsequi profitemur.—*Jesuit's preface to Newton's Principia*, vol. iii.

† Y a-t-il eu un temps où le globe a été entièrement inondé? Cela est physiquement impossible.—*Voltaire, Dict. Phil., Art. Inondation.*

‡ Professor Buckland's “*Reliquiæ Diluvianæ.*”

§ It is a tradition of the Rabbis, that angels were commissioned to bring in the animals to Noah from the various quarters of the globe; but geologists inform us that they were the promiseous inhabitants of every country in the antediluvian world, so that there was a greater economy of miracle than the Jews suppose, in the execution of the promise, “two of every sort shall come unto thee.”—*Gen. vi. 20.*

|| The variation in the weight of the atmosphere, and the changes which take place in its electrical state, contribute greatly to the formation of rain. “When he uttereth his voice (thunder), there is a multitude of waters in the heavens,.....he maketh lightnings with rain.”—*Jer. x. 13.* I should therefore suspect that lightning, as well as the rainbow, was a natural phenomenon unknown to the antediluvians.

man's existence down to its present dwindled span, dates its commencement from the deteriorating effects of the deluge. Vegetation also suffering from the change, would afford a less kindly aliment for his support; hence flesh for food, and perhaps wine, were now first given as actually necessary to withstand the effects of a vitiated atmosphere; although these powerful, yet harsh stimulants, might themselves contribute to shorten life. But whatever were the channels through which the sinister influence acted upon the postdiluvians, we can have no doubt of the result produced, that the days of the years of their life attained not unto the days of the years of their antediluvian forefathers.

The atmosphere even now contains such a mass of water in solution, that were it all precipitated, it might probably be sufficient (as Bishop Watson observes, in his "Chemical Essays") to cover the surface of the whole earth to the depth of above thirty feet. But astronomers and geologists, though drawing their conclusions from very different phenomena, do both agree in the opinion that the temperature of the earth is greatly diminished from what it once was. Therefore, before the flood, it is not impossible that the air, by containing more caloric, was permanently endued with a stronger solvent power; and that, by holding a larger quantity of water in solution, it afforded more copious dews in the place of rain. On this supposition, also, the heavenly reservoirs would supply ampler means for deluging the world at the general breaking up of the course of nature at that time.

If the general temperature at the time of the flood was much lowered, the solvent power of the air, and the equilibrium of the electric fluid might undergo\* a change conducive to the formation of rain, and unfavourable to the duration of human life. That this awful event was accompanied at least with a great and sudden change of temperature, is capable of demonstration, as the deluge has erected to itself a lasting monument, which is a faithful witness on this point. "In northern countries, it arrested and encased in ice the carcasses of large quadrupeds, which have been preserved down to the present time with their skin, their hair, and their flesh. If they had not been frozen as soon as killed, putrefaction would have decomposed them; yet this enduring frost did not previously exist there, for they are animals which could not have existed in such a temperature: the same instant that they were bereft of life, the country which they inhabited became frozen."—(Cuvier, on the revolutions of the surface of the globe.) "At present, I am concerned only to establish two important

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\* Perhaps some reference to this change is contained in the tradition preserved by Horace, 1 Od. iii. 27, that man's life began to be shortened by consumption and fever, when fire was first brought down from heaven in the days of Japet—

Audax Japeti genus  
 Ignem fraude malâ gentibus intulit :  
 Post ignem ætheriâ domo  
 Subductum, macies et nova febrium  
 Terris incubuit cohors ;  
 Semotique prius tarda necessitas  
 Leti corripuit gradum.



facts; 1st, That there has been a recent and general inundation of the globe; and 2nd, That the animals whose remains are found interred in the wreck of that inundation, were natives of high north latitudes, and not drifted to their present place from equatorial regions, by the waters that caused their destruction. One thing, however, is nearly certain, viz., that if any change of climate has taken place, it took place suddenly; for how otherwise could the elephant's carcass, found entire in ice at the mouth of the Lena, have been preserved from putrefaction till it was frozen up with the waters of the then existing ocean? Nor is it less probable that this supposed change was contemporaneous with, and produced by, the same cause which brought on the inundation. What this cause was, whether a change in the inclination of the earth's axis, or the near approach of a comet, or any other cause, or combination of causes, purely astronomical, is a question, the discussion of which is foreign to the object of the present memoir."—(Buckland's *Reliq. Diluv.*) We are here told of a sudden change of temperature, produced at the same time, and by the same cause as the deluge; and are not these the very circumstances we should expect to accompany the sudden appearance of rain for the first time,\* at the flood? By pointing out this biblical genealogy of rain, and shewing its relation to geological discoveries, I would drive out the scorner from the possession of the rainbow, as he has already yielded up all claim upon the deluge; and would add one more to the accumulated proofs, which establish the authenticity of the book of Genesis from its own internal evidence.

On such a subject as the present, verbal criticism may fairly be applied, not indeed in proof, but in confirmation of the argument; and I cannot but bring forward, with this view, the passage of Genesis (ii. 4—6) already cited, the investigation of which gave rise to this whole disquisition on the rainbow. On the first day of creation, at the fiat of the Almighty, light, the subtlest of the elements, sprang into existence. On the second, was formed the expanse of air, which, by its solvent power, drew up a mass of vapour, constituting the waters above the firmament. In this manner, the atmosphere both helped to drain the earth of some of its superabundant waters, and was ready to afford a supply of dew to vegetation against its creation on the third day.

“ Now, before any shrub of the field was in the earth,  
And before any plant of the field sprung up,  
Although the Lord God rained not on the earth,  
And there was not a man to dress the ground,  
There went up a mist from the earth  
And watered the whole face of the ground.”

This passage seems to point out the commencement of a period, during which there was no rain, and in which vegetation was supported by means of dew alone. A different dispensation of Provi-

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\* The account of the Flood from Sanscreeet writings, as given by Mr. Maurice, in his “*History of Hindostan*,” bears a most striking resemblance to that of Moses. He adds—“ One of the fourteen sacred things which the churned ocean, after the deluge, disgorges in the Courma, or third, Avatar, is the rainbow.” Vol. ii. p. 35.

dence, at a particular time, is declared to us; and we should hardly be justified in saying, that it was impossible for that state of things to have continued down to the great atmospherical changes which undoubtedly took place at the flood.

I have now endeavoured to shew—(1) That to maintain the consistency observable in the dealings of Providence, as revealed to us in the Bible, the bow must necessarily have been seen, for the first time, after Noah's leaving the ark; and (2) That physiological reasonings, as far as they extend, do not oppose themselves to the hypothesis, that there was no rain before the flood.

The heavenly wisdom of the Hebrews led them to attribute every natural phenomenon to the immediate agency of the Creator; but the progress of human knowledge enabling us to trace them to their second causes, our minds are too apt to rest there with a weak and blameable indifference. Yet, thunder and the rainbow might well teach us this lesson of raising our thoughts above the creature to the great Creator; surely these are so far above us and beyond us, as to usher in at once the present Deity. The one is fearfully adapted to raise in us feelings of astonishment and awe towards the powerful and offended Jehovah:

“ Jehovah thundered out of heaven,  
The Most High uttered his voice.  
The voice of Jehovah is full of power,  
The voice of Jehovah is full of majesty.”\*

The other should fill us with sentiments of admiration and love towards a reconciled and covenanted God:

“ Look upon the bow, and praise him that made it;  
Very beautiful it is in the brightness thereof;  
It compasseth the heaven with a glorious circle,  
And the hands of the Most High have bended it.”†

W. B. WINNING.

*Keysoe Vicarage, Beds.*

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#### ON WEEKLY LECTURES.

*To the Editor of the British Magazine.*

DEAR SIR,—May a fellow-presbyter suggest to W. G., in reply to his letter (requesting the opinion of others respecting the best method of conducting a weekly lecture, not in the church, “consistently with the discipline and formularies of our Church,”) the expediency in this and every other matter of doubt, on points not clearly and absolutely established, of seeking for, and abiding by, the council and opinion of him whose “godly admonitions” he has promised to “follow” “with a glad mind”?—I mean the Bishop of his diocese. This alone can, in such a case, exempt a presbyter from blame, either on the score of

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\* Psalm xviii. 13, xxix. 4.

† Ecclus. xliii. 11.



presumption or indiscretion. The bishop's advice, in things not determined on by the church, is at once his safeguard and warrant. I say in things not determined on by the church, because where the church has determined one way, the dictum of a single bishop is not warrant enough for acting in another. And I venture to recommend W. G. to have recourse to this guidance in the present instance, because *he*, evidently, by his asking for information, does not think that the intentions of the church on the point in question are clearly to be ascertained. But is this so? Surely the Act of Uniformity, and the rules to be found in the Prayer Book itself, leave no doubt that nothing can be more contrary to the intentions and express provisions of the church than the irregular and unauthorised modes of conducting public worship to which W. G. alludes, and which he so justly reprobates. I would remark, by the way, that if the number of persons assembled for religious worship in "the school house," "kitchen," or whatever the place might be, be more than twenty, unless the place of their meeting be duly registered and certified, according to the Act of Toleration (52 Geo. III.), the person holding such meeting is as liable to the penalties of that act as any dissenter. But, I presume, we are to suppose that the school house or kitchen has received the bishop's license, and the question is, what, in that case, is the nature of the service which "the discipline and formularies of our Church" allow of being performed there?

Whether it be licensed or no, it can be considered in no other light than a place of public worship; for a clergyman who sings, prays, and preaches, before a number of persons, other than a private family, does perform public worship,—does minister in the congregation,—or there is no meaning in words. If it be a place of public worship, then what is the meaning of the declaration of conformity to the Liturgy which every beneficed clergyman subscribes before his diocesan, and repeats in his parish church, if it does not bind him in *every* place and on *every* occasion of public worship? And what does the Act of Uniformity (1 Eliz. ii.) say? "That all and singular the ministers in any cathedral, or parish church, or *other place*, be bounden to say and use the matters, &c. in such order and form as is mentioned." (sec. iii.) And again (sec. ix.), "If any person shall procure or maintain any parson, vicar, or other minister in any cathedral, or parish church, or in chapel, or *in any other place*, to sing or say any open or common prayer in any other manner or form" he shall forfeit for the first offence an hundred marks.

When I said that the rules to be found in the Prayer Book itself will teach us the same thing, I alluded to those two in the Preface concerning the service of the church, where it is enjoined that "all priests and deacons are to say daily the Morning and Evening Prayer either privately or openly, not being let by sickness or some other urgent cause." And that "the curate that ministereth in every parish church or chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth." One of the reasonable hindrances, which we in general

admit, is the difficulty or impossibility of procuring a congregation; in lieu whereof, we use the Morning and Evening Service in our family worship, and thus observe both the rules as nearly as we can. But in the case in question, no hindrance exists: a congregation is assembled in the parish chapel—(for the place in any parish where the parish minister publicly celebrates divine worship can be considered neither more nor less than a parish chapel for the time being)—the clergyman ministers; but, instead of using the Morning or Evening Prayer according to the directions of the church, he uses some other forms of his own devising. It is not easy to understand how any persons can think such conduct reconcilable to the rules of the church, the Act of Uniformity, or their own declaration of conformity.

It appears, then, that no other method of conducting public worship, in whatever place it may be held, is consistent with the discipline and formularies of our church but that which she has prescribed in her Book of Common Prayer. But I suppose, on Wednesdays and Fridays, if Mattins have been said at home, it might suffice to say the Litany, and, on holydays, the Communion Service, at the lecture room; if, on account of the avocations of the people, a saving of time were deemed desirable. If this service were followed by a catechetical exercise with the children upon any chapter or passage of scripture, or a familiar exposition of it, the pastor might rest satisfied that he had done his part for the edification of his people in this matter, without paving the way for dissent by breaking in his own person, and teaching his people to break, the rules and obligations of Church Order.

Where the people, who are to attend this weekly lecture, live within any reasonable distance of the church, as there can be no necessity, so, it seems to me, there is no excuse for not holding it in the church. And yet I believe that it frequently happens that they are held in some other place without any such necessity, as if “stolen waters” were the sweeter from the mere fact of their being stolen.

When men are thus eager gratuitously to go in the way of those who live and glory in the sin of schism, it is strange that God’s warnings to the Jews to avoid the unauthorized modes of worship of their neighbouring nations, do not sometimes occur to them; and that they are unable to see that those methods of worshipping Almighty God, which have been ordained and appointed by his commissioned servants, *must* be more acceptable in his sight, and bid fairer to receive his blessing than those which the wit of man has devised without any such sanction or authority.

I am, dear Sir,  
Your’s very faithfully,

*E. H., March 5th, 1833.*

A. P. P.\*

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\* W. G., who obviously asked in a right spirit and the earnest wish to be informed in his duty, will, the Editor feels assured, join with him in offering his sincerest thanks to the author of this excellent letter.



## WEEKLY LECTURES.

*To the Editor of the British Magazine.*

SIR,—Having had the experience of several years in the ministry, during the greater part of which time I have been in the habit of holding weekly Lectures, on the plan described by your correspondent, W. G., I avail myself of your invitation to make a few remarks on his letter.

I might begin by observing, that the tone of his communication is rather that of condemnation than of inquiry; and that the passage about the school-room, or the kitchen, being the “house of God, and the gate of Heaven,” would, perhaps, have been better omitted: for, surely, a kitchen, or a cottage, or even a prison, may become, and have become, “the gate of Heaven” to many humbled and returning penitents. But these are matters of individual taste and feeling, which do not affect the point at issue.

The real question is, whether it be lawful and expedient to have any religious service for our people within an unconsecrated building, and without the use of the full service appointed for the time of day.

With regard to the lawfulness of these weekly Lectures, I would observe that the Act of Uniformity applies only to public services within the church, and was simply designed to exclude those who objected to the use of the Liturgy, without prohibiting conformists from the exercise of their discretion.\*

That this is the correct view of the subject, I collect from the practice of persons who are competent authorities, and cannot be suspected of even indifference to the service of the church. For instance, the Speaker’s chaplain abridges the service in the prayers of the House of Commons, and the officiating Bishop does the same in the House of Lords. At Winchester and Eton an abridged service is used for the boys at morning prayer, though both those foundations are expressly included in the Act of Uniformity; and in the evening a form of prayer is used in the chapel of Winchester College which is not taken from the Liturgy. The Society for Promoting Christian Knowledge also commences its proceedings with an abridged and irregular form of prayer; and this service, I may observe, is irregular in two respects; for it is opposed to the Act of Uniformity, in deviating from the prescribed order of Common Prayer, and it is at variance with the Conventicle Act in being held in an unconsecrated building. At least this is the case if W. G. puts the right construction on the Conventicle Act; but I contend that it never could have been intended to prevent the minister of a parish (who is a licensed person) from ministering within his parish, which is to him a licensed district.

If, however, the law be otherwise, the sooner it is amended the better, for its existence must give the dissenter reason to triumph in

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\* See A. P. P.’s letter on this point. Surely this is mere assertion.—ED.

his greater liberty,\* and will be a great barrier to our ministerial efficiency, which I am strongly convinced these weekly Lectures tend materially to promote. It is nothing to us that this occasional service is in conformity with the usual practice of the dissenters—" *fas est et at hoste doceri.*" The question is, whether the practice be wise and useful. But having already occupied so much of your time, I will leave these points to others, and simply remark, that such almost domestic services afford us an opportunity which the regular service in our churches can hardly be said to present, giving our people a familiar explanation of a large portion of God's word; and that in many poor parishes the expense of warming and lighting the church, and the length of time which the full service requires, would prevent the labouring classes from profiting by a mode of instruction which has been found eminently useful.

I am, Sir, your constant reader,

W. A. S.

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#### THE PROPHECY OF OUR LORD.

[Further Remarks.]

*To the Editor of the British Magazine.*

SIR,—Although it is probably not your wish to furnish an arena for disputants, you may perhaps think the subjects of my pages in No. XII., and of the Rev. W. B. Winning's in No. XIII., sufficiently interesting to justify a further recurrence to them.

The question is, whether  $\gamma\epsilon\upsilon\epsilon\alpha$ † will mean a family, tribe, or nation, collectively, i.e. as many as have derived or hereafter shall derive their birth from one common progenitor, or whether it will only mean so many persons as are living together at, or as were born within, some given time. If it will mean one family, tribe, or nation, it will mean another. In Gen. xxxi. and Lev. xxv., it does not mean *friends*, unless you use the word *friends* to signify kin or common posterity of one ancestor,—in short, family. The same is the sense in Lev. xx. 18. "And Jer. viii. 3," says Mr. W., "refers to the tribe of Judah." Certainly it does; and that is precisely what Luke xxi. 32 refers to. That  $\gamma\epsilon\upsilon\epsilon\alpha$  means a race or family of men as well without, as with, any reference to coexistence, I had supposed to be more notorious than to require argument. The distinction between such a race when federally united to a larger national body, or when enjoying sovereign

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\* It is to be hoped that the dissenter always will have greater liberty in this respect. This is mooted the whole question between the parties at once. The latter observations are not easily understood. W. A. S.'s church may be warmed; but that is not the case with many country churches. And as to *lighting*, does he mean that all his Weekly Lectures are at night?—ED.

† I was in error when I cited, as respecting  $\gamma\epsilon\upsilon\epsilon\alpha$  alone, a sentence which included that word and  $\gamma\epsilon\upsilon\epsilon\sigma\iota\varsigma$ . The mistake has nothing to do with the points in question, and was accidental—as was also, beyond all manner of doubt, the citation by Mr. Winning (p. 171, l. 39—42) of an unsuitable combination of words, which no where occurs in my pages.



independence within itself, which is the distinction raised, if any, between Jer. viii. and Luke xxi., is not one of which I can discern the application to this word. Common origin, and not political right, is the gist of it.

The main point in this argument is, that the events described in the Evangelists cannot be regarded as yet fulfilled, without offering a great violence to our reason. Since the destruction of the Temple was the formal abrogation of the law, it was in some sense the complete establishment of the church, and such more complete establishment of the system may be tortured into the return of its Founder in glory. Torture it is, I think, of the most violent kind; and describes what cannot be said to be more than a metaphorical and inferential visit of our Lord to the church, as one manifest and refulgent in the heavens. But the gathering together of the elect from the four winds admits of no tolerable interpretation on this hypothesis. The destruction of Jerusalem was not an epoch of prosperity to the faithful throughout the world; it did not either *afford them* any more perfect and happy union of their numerous body, nor yet did it *synchronize with* any such consolidation of the Christian flock. Saint Luke furnishes the explanatory addition, that Jerusalem shall be trodden down till the times of the Gentiles are fulfilled, and that *then* they should see the Son of man coming in glory. How can "the coming of the Son of man intimate the conclusion of the Jewish polity," if it was not to take place till *long after* its conclusion? Even setting aside the grand point of fulfilling the times of the Gentiles, and giving up the phrase "long after," it does at all events come *after*; and, although the conclusion of the Jewish polity might (as above admitted) be tortured into a manifest coming of the Son of man itself, yet assuredly it was not followed by any other event distinct from itself, and amounting to a glorious, but metaphorical, advent of the Lord.

I am alarmed at seeing "the Son of man coming in the clouds with power and glory" allegorized away, and I do *not* hesitate to allow that "the sun shall be darkened and the stars shall fall from heaven" are allegorical phrases, because I am reluctant to see one of the texts, which express, in plain words, a main article of our creed, obliterated; and because, if I maintained the latter to be literal, I should be a thistle-eater. Our common sense must be used in distinguishing the literal from the symbolical phraseology, for no prophecy is written entirely in the latter. Every one views as symbolical, the declaration that a woman was, or will be, clothed with the sun, having the moon under her feet, and a crown of twelve stars upon her head, yet no man explains away those other words of St. John, that the dead, small and great, shall stand before God, and the sea give up its dead, and death and Hades give up their dead, and all be judged according to their works. *Durante sæculo*—and so long as we speak of affairs connected with this universe, and not of the destruction of all created things, we presume that the stars of heaven will not be removed from their spheres. And our two\* great rules of

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\* Permit me to refer the reader to my own words in Vol. II. p. 363, l. 29, &c.

construing God's words are, not to make them by our devices contrary to truth or to reason. But the great truths of religion, which are propounded literally in several places, may also be propounded literally in one place more. That is saying the least. For it is worthy of serious consideration, whether we can bring ourselves to believe that God will one while announce to us a truth fundamental of our hope and faith, and another while express the same great truth in words equally explicit, but with a meaning entirely different. That our Lord shall come again in glory, the holy church throughout the world acknowledges. Is it also to acknowledge that those identical words in his own mouth mean a different thing, and one so different that they can barely be strained into analogy? God tempts no man; and when we make bold to reason, it is at our peril. But, in this case, how could we avoid error? The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. . . . then we, which are alive and remain, shall be caught up into the clouds to meet the Lord in the air. All this is plain fact; yet when our Lord says, that he shall come in a cloud with power and great glory, that, we are told, is not fact, but allegory. Christ shall come; and he shall not come as the Jewish impostors, from time to time, pretend, but in glory, and in the clouds of heaven, and "so come in like manner as ye have seen him go up into heaven." Yet when he himself states that truth *totidem verbis*, he is not even making the most distant allusion to it! I hope I am not an alarmist, if I own that such interpretations do alarm me, and that neither Bishop Newton, nor all the writers on prophecy, could dissipate that alarm.

The meaning of words may be fixed by the circumstances of the speaker. If Arian doctrines prevail in any place, metaphor may say that Arius has come thither. And so of any one. But the Lord was about to depart, and was announcing his return. Such as was his departure, such was also his return to be, viz. real and literal. Surely he would not say, I go to my Father, i.e. I leave the world and ascend into heaven; and, I will come again, i.e. the Jewish polity shall be concluded. "If I go, and prepare a place for you, I will come again, and receive you unto myself." In all these discourses he spoke as one about to depart and afterwards about to return. So that we are in danger of making a gross confusion of literal and metaphorical in two correlatives.

There was a material distinction between the things which happened, and which were publicly and generally seen, and those which were only seen by favoured individuals, so long as it was God's pleasure to display the years of futurity to his servants. Abraham saw the day of the Lord, and was glad. Isaiah saw his glory, and spake of him. Yet neither of them existed in the days of the Lord. This is not "a nice distinction," but a very broad one. It existed as a valid distinction in those days of abundant inspiration. I am asked, why, in those days, St. Matthew was not so abundantly inspired, while writing the 24th chapter of his narrative, as to have made its phraseology perfectly adequate to a right understanding of the subject, and to have rendered it unnecessary for St. Luke to take any further pains in order that Theophilus "might know the certainty of those things."



We may perceive it to be so, without knowing why, for that wind bloweth where it listeth. The trifling variations in the gospel histories are things well known to everybody, and, I hope, alarming to nobody. Those histories were written by the holy Evangelists with some variation of words, and, in some cases, with a variety in the signification of the words.\* I never said or thought that "St. John rectified the inadvertencies of his predecessors;" but I believe it was the intention of Luke to elucidate and, in some instances, rectify.

The text of John xxi. 22, is very naturally raised against me, and I was careless in omitting to dispose of that passage aforehand. I must now endeavour to remedy that neglect. If it were an account of the same conversation, the words *I come* would go far to neutralize the effect of the words *see me coming* in the other account. But that was a conversation before the crucifixion, and this, related by St. John, was one after his resurrection, and (being the very last thing recorded) just anterior to his ascension. Being, therefore, a totally different discourse, it is *res integra*, and we have to see whether or not it has any connexion with the other, or even relates to the same topic. Our Lord said to Peter, "when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." No obscure prediction of his martyrdom. Peter, pointing to the disciple whom Jesus loved, subjoined "And what shall this man do?" Jesus saith unto him, "If I will that he tarry until I come, what is that to thee? Follow thou me." Mr. Winning's interpretation must be, to make him consistent with himself, "If I will that he live till the conclusion of the Jewish polity by the destruction of Jerusalem, what is that to thee?" Sense, taken by itself; but in construction, as I conceive, not so. It is evident that Peter, though he murmured not at the bitter cup propined to himself, asked, with some misgiving of jealousy, whether the favourite disciple was destined to taste of the like. The Lord, as might be expected, gives no information in answer to such an interrogatory; but, rebuking, says, "Suppose it were my pleasure that that man should not taste of death at all, but should remain among the quick till I come to judge both quick and dead, what business of your's would that be? Thence went forth an erroneous notion, that Jesus had spoken of his not dying; but Jesus (as John observes) had never said any thing about his dying or not dying, or about his dying earlier or dying later, but had merely asked Peter, "What business it was of his?" Take it the other way and we shall be entangled in absurdities. Peter, being doomed to a violent death, asks how the other shall fare in that re-

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\* Mr. Greswell, in his most excellent Dissertations, observes with great justice (vol. i. p. 36), that "the actual existence of differences is a gratuitous assumption which ought to be well established before any argument is founded on it." And his investigation of some of the supposed differences deserves great attention. Mr. Greswell thinks that St. Matthew's Gospel is extremely irregular in order of time, and that both St. Mark and St. Luke had it in view to *rectify his transpositions* and supply his omissions, and to *ascertain what he had left indefinite*.—See Dissertations, vol. i. pp. 25 and 153.—Ed.

spect; and receives in answer an intimation that the latter shall not die before the destruction of Jerusalem. But what would that answer be to the purpose? First, there had been no sort of intimation to Peter that *his* death should be anterior to that event; and secondly, there was no reason why St. John's death should be less violent, or why "another should not gird him," because it was to happen posterior to it. The whole topic would be irrelevant. This passage is a striking commentary on the parable of the labourers, and our Lord's answer to St. Peter is exactly this, "Is thine eye evil, if I am good?" My reason, therefore, for not regulating the sense of Matt. xvi. 28 and Luke ix. 27 by that of John xxi. 22 is, that the last mentioned text has no more connexion or analogy with them than the first verse of Genesis has; which I hope I have shewn by reasoning not inconsecutive.

In offering these remarks, I am so far from intending any disrespect to the learned person whose note in the *British Magazine* accidentally gave rise to them, that I should rejoice if the Vicarage of Keysoe would give to the British scholar a Scriptural Lexicon purged of the doctrinal errors which have insinuated themselves into German lexicography.

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TESTIMONIAL TO A CLERGYMAN IN A LETTER FROM LORD  
MONSON.

*To the Editor of the British Magazine.*

Warwick Castle, March 4th, 1833.

SIR,—I have received a memorial from the principal inhabitants of the parish of Donington-on-Bane, in Lincolnshire, relative to their late rector, the Rev. James Cecil Wynter. Considering that it reflects very high honour upon the conduct of that individual, I inclose you a copy of it, which I shall feel obliged by your inserting in the next number of the *British Magazine*, in the confident hope that it may make his merits more extensively known among those who are better able to reward them, than,

Sir,

Your very obedient servant,

MONSON.

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MY LORD,—We, the principal inhabitants of the parish of Donington-super-Bane, beg to take the liberty of stating to your Lordship, that we have lately learned with much regret, that our highly-respected rector and minister, Mr. Wynter, is likely to be removed from us in consequence of the higher preferment\* which your Lordship has recently offered him. Mr. Wynter has, during the short time which he has been with us, discharged his respective duties, as a minister, with that indefatigable attention and assiduity which has caused us to feel the most grateful satisfaction for the good which has evidently attended his short but useful residence amongst us. We may, and ought certainly to feel glad at the occurrence of an event likely to promote the welfare, and reward the virtues, of him whom we have every reason so much to

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\* N.B. A small living of 200*l.* per annum.



respect; yet we cannot refrain from saying, that we shall much regret his removal from us; and the poor will have to lament the loss of an attentive and most kind benefactor. These considerations, my Lord, we hope will be deemed by you some excuse for intruding ourselves on your Lordship's attention; and we entreat your forbearance in taking a still further liberty in asking the favour of your Lordship to allow Mr. Wynter to continue to hold the living of Donington, supposing it possible, from the vicissitudes of fortune, or some unexpected occurrence, to see him return to us again as our resident minister,—an event which the inhabitants of Donington would gladly witness, provided it was consistent with the wishes and comforts of Mr. Wynter. We again entreat your Lordship to excuse the liberty we have here taken; and allow us to say that we are, with the greatest respect, your Lordship's very humble servants, the undersigned inhabitants of Donington.

(Signed by the Churchwardens and sixteen other principal inhabitants.)

*Donington-super-Bane, Dec. 26th, 1832.*

#### USE OF CATHEDRAL PREFERMENTS.

*To the Editor of the British Magazine.*

MR. EDITOR,—Professor Pusey, in his well written treatise on the Past and Prospective Benefits of Cathedrals, speaks of the great service these institutions have rendered to the cause of Christianity by the leisure and opportunities they have afforded learned men to pursue their studies. He gives a long list of worthies in proof of this. Perhaps you will favour me by the insertion of part of a letter of the learned Dr. Mill, which bears upon the subject, written to Archbishop Sharp.

T. F.

“ I have something else of direct concernment to myself, which I beg leave to acquaint your Lordship with. The 14th of August last, I took possession of (what I owe, under God, to your Grace's goodness and intercession) my prebend of Canterbury. I found Mr. Dean and everybody there extremely kind and obliging. And I cannot look upon the easiness of the place, and its suitableness to my genius and present circumstances, without reflecting upon this preferment as a very peculiar blessing of Divine Providence towards me. And accordingly, I cannot but in all sincerity profess, that as it has pleased God so in getting me this, your Grace has been a better benefactor to me than if you had procured me the best deanery in England. *I have every thing I want; and what I value above all things—leisure to study.* And if God give me life and health, I hope your Grace shall see the fruits of your benefaction. I daily remember your Grace in my prayers; and remain, with all possible gratitude, your Grace's most obliged and most obedient faithful servant,

“ *Oxon., Nov. 14th, 1704.*”

“ JO. MILL.”

Dr. Mill was Fellow of Queen's College in Oxford, and afterwards Principal of Edmund Hall. Three years after his appointment to the prebendal stall in Canterbury he gave to the world his laborious edition of the Greek Testament.

The manner in which good Archbishop Sharp bestowed his cathedral preferment, deserves to be noticed. The main branch of the patronage of the Archbishop of York, are the stalls in York Cathedral, and the Collegiate Church of Southwell. It will be found that of forty-six stalls which he filled in the two fore-mentioned churches, and in less than half that number of years, all were filled, agreeably to a resolution he made at his entrance upon his sacred office—namely, his appropriating them to his own clergy—with only two exceptions; and that he might observe a due proportion in the distribution of these favours among his clergy, he reserved the stalls at Southwell for the parochial clergy of Nottinghamshire, where that church is situate;—those of York, for the Yorkshire clergy. And this disposition he preserved to the last.

[See *Life of Archbp. Sharp*, vol. i. 117, 18.

## DIOCESAN COURTS.

*To the Editor of the British Magazine.*

SIR,—In these days of improvement, it is proposed that the Diocesan Courts shall, for the future, be deprived of the power hitherto possessed by them of proving wills and granting administration of intestates' effects, and that this business shall be transacted at Doctor Commons' alone. I will not enter into the various arguments which may be urged against this measure. They are clearly and candidly set forth in the "Memorial of the Registrars" in the "Answers to the Reasons assigned by the Ecclesiastical Courts' Commissioners for the recommended abolition of the Country Courts," and in Mr. Harworth's "Respectful Reply to the Report of the Ecclesiastical Commissioners." But it may not perhaps be generally known, that by very far the greater number of wills proved in the country are of persons having extremely small property. The following table of probates and administrations granted by several courts of the dioceses, on an average of the years 1829, 30, and 31, will shew how large a proportion are under 100*l*.

Value of Effects.	Number of Probates and Administrations between each grade.	Number of Probates and Administrations under each grade.
Under £20	617	617
50	241	858
100	1318	2176
200	988	3164
300	579	3743
450	516	4259
600	354	4613
800	275	4888
1000	200	5088
1000 and upwards	877	

It will be obvious that the increased expence of a journey to London, or the requisite correspondence, (even if such a journey can be dispensed with,) must, in cases where the property is so small, be most inconvenient.



The following figures will shew that the searches by residents in the country, at the diocesan registries, are to those by residents in London, as about thirty-one or thirty-two to one.

TABLE of Searches for, and Applications to, inspect Wills and Administrations made in the larger portion of the Country Courts in the Province of Canterbury, on an average of the three years 1829, 1830, and 1831.

	Number
Personal Searches by parties themselves or their agents .....	5335
Searches made by the Registrars on behalf of persons resident in the Diocese, .....	2423
	7758
Searches made by the Registrars on behalf of persons resident in London ...	268
Searches made by the Registrars on behalf of persons not resident in the } Diocese or in London .....	} 453
Total.....	8479

I must again disclaim any discussion of all the numerous topics which might be urged upon this subject. What has been stated may serve to call the attention to it of such of the readers of your journal, as would be sorry to see the poor man burthened with serious expence, or his time needlessly consumed in journeys from the most distant parts of the kingdom to London. But I cannot conclude without observing, that the very simple expedient of a periodical transmission to Doctors Commons' from each diocesan court of a certified copy of the index of persons' names whose wills had been proved, or of whose effects administration had been granted in that court, appears completely to remedy any real inconvenience of the present long established system.\*

I am, Sir,

Your most obedient servant,

A. B.

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\* This remedy was suggested some time back as sufficient in this Magazine. The following remarks are taken from the "Old England" newspaper of Feb. 23:—

"We find that this project (of abolishing all Diocesan Courts) is still entertained; nay, that its adoption is apprehended by parties who ought, at least, to be acquainted with the fact—the Registrars of the Courts of the several dioceses. These gentlemen have printed a memorial upon the subject, originally, we presume, addressed to the Commissioners; but now laid before the public as in the nature of an appeal. They admit the evils of the present multitude of small and defective Courts, but they demonstrate that all those evils may be remedied, and yet local Courts for probate and administration be preserved, and secure and accessible registries maintained. Is it, then, for the advocates of cheap justice, the peripatetic law-givers who would have justice walk from door to door,—is it for this class of reformers to destroy the local and comparatively inexpensive court existing ready to their hands, and compel the widow or the orphan girl at the Land's End to divide her pittance with the proprietors of stage coaches and the practitioners in Doctors' Commons? Such a tax, we say, would be at once cruel, unjust, and highly impolitic.

"It will, perhaps, be said that the suggestions of the Registrars are in consonance with their interests, and therefore to be suspected. Undoubtedly they require to be strictly weighed; but no one acquainted with the characters of these gentlemen, either as individuals or as a body, will hesitate to repose in them the fullest degree of confidence to which any class of public men whatever can possibly be entitled. In their memorial, they have most ably and completely laid the question bare to the

## NATIONAL EDUCATION SOCIETY.

*To the Editor of the British Magazine.*

SIR,—May I be allowed to address a few words, through the medium of your publication, to the influential friends of the National Education Society. One of their rules appears to me too inexpedient, contrary to their own professions, and at variance with ecclesiastical discipline; and, under this impression, I venture to call their attention to it. The rule to which I refer, is that which binds every school received into union “to use no other publications than those which appear on the list of the Christian Knowledge Society.” A very few words will, I believe, shew for what reasons I cannot but view this requirement as unwise, inconsistent with their professed purpose, and uneclesiastical.

1st, I think it inexpedient—for what is its practical working? It debars many branches from uniting with the central school, and thereby prevents that uniformity which the conductors of the National Education Society desire to establish. It supplies, moreover, no compensation for this loss; for wherever there is a tendency in the managers of a branch school to employ books of a somewhat different complexion from those of the Christian Knowledge Society, they refuse to enter into union. The only parties with whom such a restriction might be beneficial, of course refuse to subject themselves voluntarily to it. Thus the influence of the central school is lost, and nothing gained in exchange. This is no fancied case. Within the last few months, I have, in a small circle, known three such instances. In one of them, where the officiating minister is likely to be but for a short time in the parish, a school would have been established in union, but for this rule; and the union once completed, the beneficial influence of the Society, in recommending books, &c., might have long continued. The second instance was one, where a large and most

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public eye; and, beyond all doubt or cavil, they have proved that small proprietors will be highly taxed and greatly inconvenienced by the removal of the local jurisdiction and registers. We trust that the members of the legislature, who will hereafter have to decide upon the measure introduced in pursuance of the recommendation of the commissioners, will make themselves acquainted with the details of the subject, which they may adequately do through the information supplied by the memorial. It contains tables shewing the number of the local courts, their jurisdiction, and the business usually brought before them, together with the comparative numbers of probates and administration causes, searches, &c. in the metropolitan and diocesan courts. We have admitted that the case thus stated must be scrupulously weighed as coming from parties whose interests are involved in the question. In the same spirit we have to suggest that there are *other parties* in the case whose interests, and connexion, and habitual predilections are to be borne in mind. We have the most unqualified respect for the Ecclesiastical Commissioners *as a body*. The Commission includes a large majority of men of the purest and most exalted character. But it must be remembered that, in dealing with *professional* branches of a question like this, the opinions and views of *individuals* are implicitly relied on, and that, although recommended by the general Report, the plan of bringing all the business of the country into the Courts of Doctors' Commons may be the plan of a Judge and a PRACTITIONER in those Courts.”



important school was attached to a corporate body. The friends of the church were anxious to obtain, at a late vacancy, a schoolmaster who was a decided churchman; for this purpose they desired to secure the recommendation of the central school. They would have succeeded, but for the necessity, upon being received into union, of binding themselves to this observance. This they could not carry, and were therefore forced, if they wished for a master habituated to systematic education, to apply to the Central Lancastrian Schools. In this case, no other books had been, or probably will be, used besides those required; but the Directors did not feel at liberty to bind themselves irrevocably.

But, 2ndly, This rule appears to me to be at variance with the professions of the National Education Society. In the extract from the 18th Report, which they have reprinted for general circulation, they state, "that they seek for no control of any kind over schools, nor anything else than a simple assurance on certain general principles," &c. How it can be said that a Society seeks for no control over schools, when it calls upon their managers to bind themselves and their successors to use no other publications than those which they specify, it is not very easy to determine. There is surely scarcely any other channel in which active control could be so universally, so constantly, or so forcibly exerted, as in this one.

It appears to me, moreover, to be utterly at variance with ecclesiastical discipline. The church of England entrusts to her parochial clergy the education of her youth—subject to the control of their appointed ordinary and his subordinate officers; and surely if the presbyters of our church are not in this respect trustworthy, they are utterly unfit for their most important office. Even my Lord Brougham, in his proposed Education Bill, in the year 1820, gave it as his settled opinion, that the entire superintendence of national education must be committed to the parochial clergy. But this rule, on the contrary, declares that they are unfit to be entrusted with the selection of the books to be employed in their own parish schools. It refuses them "assistance and advice," unless they will consent, for themselves and their successors, to resign this important right. And into whose hands are they called upon to yield it?—into those of their authorized ecclesiastical superiors, who might have some acquaintance with local details and particular requirements, and to whom every right-minded clergyman will gladly submit his own opinion? No! but into the hands of an unauthorized board; who have no ecclesiastical existence, still less rule; and a majority of whom may at any moment be laymen. Now, with all respect to the character, and gratitude for the services of the venerable Society, surely there is not even in *these* anything to warrant, much less to require, the parochial clergy to deliver into the hands of others this most important trust, of which the church has thought them worthy. These objections to the rule are, it is obvious, entirely irrespective of the merits of the actual list proposed for adoption; but it need not be a captious or an ill-disposed objector, who might find some additional difficulty in the list itself. In the opinion of many, the very fact that selections from the Holy Scripture are

the only appointed class books for practising the youngest children in reading, is an insuperable objection to using none but the publications of the Christian Knowledge Society.

In conclusion, Sir, I cannot but think that this rule must have slipped upon the minutes of the Society without full consideration. It is so utterly alien from the spirit of that church of which the National Education Society is one of the foremost upholders. The church of England must clearly renounce all such unauthorized interference with her parochial system. There *are* three bodies who might perhaps contend for its parentage; and I, for one, will not undertake to decide whether it would most aptly befit a Wesleyan Conference, a Presbyterian Board, or a Popish Inquisition.

I am, your constant reader,

Πρεσβύτερος ἐν κώμῃ.\*

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#### THE SACRAMENTS.

*To the Editor of the British Magazine.*

SIR,—The many complaints made by the clergy in general as to the indifferent attendance on the Sacrament, shew what little progress, comparatively speaking, has been made in this respect after the lapse of so many centuries; and the question naturally occurs, to what is this owing? Few concur in the same answer, as there is much conflicting opinion upon the subject. Without attempting a solution, there is one point to which I would suggest some attention. The exhortations to attendance, the answers to excuses, and remonstrances on the occasion of neglect, are urged with sufficient earnestness and repetition; but little is said, by way of explanation, as to what is a SACRAMENT: this, as far as my own observation goes, is mostly taken for granted. Is not the most fitting course to dwell *first* upon the nature of a *Sacrament in general*, then upon the Sacrament of the *Lord's Supper in particular*? And afterwards exhortation will follow in due course. Again, what real authority have we, from Scripture, for our WEEK'S PREPARATIONS, and the like? Was any preparation required at the time of the institution? And is any more preparation in fact necessary for this than any other religious observance? Due seriousness, which is the preparation of the mind, I admit in all cases to be necessary.

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\* The writer appears to overlook one obvious consideration, viz., that no school has a right to demand money from the National Society. And if the gift is voluntary, surely the National Society may prescribe the conditions on which it is offered, as well as any other donor. Nor can any escape from this remark be obtained by saying that this is a *National Society*, and collects money, by public authority, expressly for assisting in the promotion of education. Unquestionably it does receive public sanction for collecting. But that sanction compels no man to give; and the society, in asking, naturally and rightly feels it necessary to explain distinctly on what grounds and for what objects it asks. They who are to give will indeed, of course, require to have the fullest information as to the purposes to which their money is to be applied, and on this ground the society very rightly marks out, in the most distinct manner, the line which it means to take, and having marked it out, is of course bound to preserve it.—E.D.



Let a man thus examine himself. It appears to me that this most beneficial ordinance is so often enveloped in mystery, and clogged with ceremony, as to deter our people from it, rather than to attract and allure them towards it. I believe that they are oftener *scolded* and threatened on account of their omission, than affectionately persuaded and entreated. And it is Cowper, I think, who says, that "No man was ever scolded out of his sins." What St. Paul has written to the Corinthians, from being misunderstood, no doubt may have contributed its share to the evil of which I am now speaking. But this misapprehension might long since have been almost wholly done away, had it not been confirmed and riveted, as it were, by the manner in which the Apostle's words are used in the EXHORTATION in our Communion Service. I was lately conversing with an elderly clergyman, a person who stands high for strict professional zeal and diligence, who informed me that he never read this exhortation, and that others, whom he knew, were in the habit of not doing it. This was altogether new to me. Is the omission general? I never knew an instance. I shall think myself fortunate if these few remarks shall draw the attention of some of your abler correspondents to a subject of no common interest.

I am, Sir, with respect, yours &c.  
S. P.\*

#### ABOLITION OF PLURALITIES.

*To the Editor of the British Magazine.*

SIR,—Will you allow me to add a few observations on the subject, which, since it was brought forward, (by whom is not of the slightest consequence, (has been more than once noticed by yourself, of the difficulties of admission to the ministry which would be a consequence of the abolition of pluralities. It is not contended, I believe, by any one, that pluralities are not in themselves an evil and an anomaly; at least, I can say for one, that I should rejoice sincerely to see them entirely abolished, if only it can be done without introducing other and greater evils. But I believe it may not have been sufficiently observed that the toleration of them is connected with that other and much greater anomaly of private patronage, which renders it necessary

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\* The Editor, like S. P., never knew an instance of this most irregular omission. Surely there must have been some misunderstanding as to the exhortation intended. Probably the clergyman in question meant that he never read the whole exhortation appointed for giving notice of the Communion. Indeed, a case was mentioned very lately where the clergyman, most indecently, uses no part of it, but merely says, "I give notice that the communion will be administered on Sunday next," an instance of bad taste and irregularity combined, which, it is presumed, must be very rare. With respect to the exhortation spoken of by S. P., it requires a little pains to explain this exhortation; but surely, when rightly explained, it is both useful and affecting.—It is much to be regretted that the very beautiful exhortation to an attendance on this rite, where there is negligence, (the second,) is so seldom read. It is so affectionate, and so powerful, that it is never heard without attention and effect.

that the authorities of the church should have some indirect means of selecting the clergy, which, under a less complicated state of things, would not be required. Nor do I mean to say that some better way of obtaining this object might not be devised. But I think it ought to be known that this very difficulty *is felt at this day in the National Church of Scotland*. I am at liberty to mention an instance of a most respectable physician, who told me that he was sent to Edinburgh to be educated for the church under the promise of a living from Lord Melville; but that, seeing no prospect of the living becoming vacant, *and not liking to teach school*, he abandoned the profession. He is now on the verge of fifty, and the living has not yet been vacant. He assures me such instances are frequent; and he tells me that the mode of employing the candidates for the ministry is by appointing them schoolmasters until their respective livings become vacant. Perhaps this may account for the inferiority in the class of ministers in that church quite as much as the poverty of the preferment; for, in fact, the livings are all worth 300*l.* per annum, with a good house, and total exemption from taxes; so that their clergy are better off than our's would be if livings were equalized in England. But you have been told that it would be easy to find a substitute for this mode of selecting our clergy. I do not deny that it may be possible to devise, not only an adequate, but a much better, substitute; though, with regard to the proposal of allowing the salaries of assistant curates to be arbitrary, which I certainly think would then be necessary, it would be a singular boon from the Church Reformers to the "working clergy," as they call the curates, if they should bring about such a necessity. One thing, however, I think as worthy of note under any view of this question—that, though persons without interest might still, by some new system, find admission to the church as deacons, *they would be precluded from obtaining, without interest, the highest exercise of the ministerial functions in an independent cure*. It would be competent certainly to the church to ordain them priests; but they would have no possibility of finding a parish of which they could have the government, unless they could recommend themselves to some patron; which also they would have less chance of doing than such persons now have, because they would have no previous opportunities of shewing their fitness for it.

Whether the admission of deacons to orders as assistant curates would answer the purpose of the substitute proposed is the question. That deacons ought to be ordained, for the most part at least, to an inferior ministry has been now expressed by so many persons that I think myself justified in assuming it. And if there were connected with this system a scheme of clerical education at the Cathedral town, whether by the bishop's chaplain merely holding lectures there, as was, I believe, first proposed, or in whatever way, not only do I think that this would be in itself desirable, but I should look forward to the time when some of the dissenting ministers should gladly avail themselves of this facility for episcopal ordination, and perhaps return sometimes to their respective flocks, no longer as aliens, but as the very best coadjutors of the church. But that which I wish to be particularly



observed is, that, unless the bishop and other dignitaries had some fund at their disposal, out of which they should provide for the maintenance of these deacons, the present evil would remain in its full force, of the want of a sufficient number of ministers in populous places; and till we have some remedy for this, I must be allowed to repeat my conviction that all the plans of Church Reform will be vain. That which I think we want is not to alter, but to complete and give efficiency to, our system. I am not aware of any means by which the clergy themselves could have provided this remedy, except by a subsidy in convocation; and as it is, I think any tax imposed by Parliament, though it will certainly be legal, will not be constitutional, unless it shall be sanctioned by that body. But if any such tax *should* be imposed, I earnestly hope that the point will be pressed to the utmost to retain, at least, some part of it in the hands of the authorities of the church for this purpose, as well as for building additional churches; and, wherever it shall be possible, *purchasing dissenting meeting-houses.*

I am, Sir,

Your obedient servant,

F. C. M.

P.S. It is professed that existing rights are to be saved. What is to be done for the *existing* curates, many of them married and with families, and who will be gradually turned adrift as the livings on which they reside become vacant and are filled by new incumbents. There will not be even a *chance* for them to obtain any similar situations. If your correspondent, who undertook to "to say a few words on behalf of curates," should be of that class, I would ask him, with most sincere interest in the question for *his* sake, what he means to do?

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#### CHURCHING OF WOMEN.

*To the Editor of the British Magazine.*

SIR,—Your liberal and prompt attention to your numerous correspondents, applying for information through your useful and excellent periodical, induces me to trouble you, and leads me to hope for a reply.

In the service for "the churching of women," the minister says, in the first exhortation, "*You shall therefore give hearty thanks unto God, and say.*"

The rubric then says—"Then shall the *priest say* the 116th or 127th Psalm."

Now it appears, Mr. Editor, that there are different opinions as to the meaning of these passages, and consequently different modes are adopted by the clergy; one, reading or saying the *whole psalm by himself*; another, reading the *whole psalm, the woman repeating* after him; and another, reading only every *alternate verse* with the woman.

It strikes me, that the second mode mentioned is correct, as that is the only one which corresponds with *both* the *rubric* and the *exhorta-*

tion ; but this is the one which is most rarely adopted. Your informing me, or obtaining the information through a correspondent, will oblige,  
Your's,

CLERICUS JUNIOR.

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ON TEMPERANCE SOCIETIES.

*To the Editor of the British Magazine.*

DEAR SIR,—I am much indebted to “A Wiltshire Curate” for his letter on Temperance Societies. From it I learn that the fear of God and a regard to our blessed Saviour are *put* more prominently *forward* among the motives to enter into these societies, than, from the notices which I have seen of them in the daily and other periodicals, I had been led to conclude. Still I cannot say that I see reason to alter the view which I have taken of the subject. These are *not* the motives which induce men to enter them, nor on the strength of which, when in, they break off their vicious habits, for “G. P. H.” admits that they are “*beyond the reach*” of the high and constraining motives of religion” (of course, if they were influenced by it there would be no need for the Temperance Society). Religion, then, cannot recover them from their evil ways; something more powerful must be sought for: and what is that? “Inferior considerations.” Thus “G. P. H.” admits, if I mistake him not, that, in this last age of the world, “inferior” earthly “considerations” are of more avail to turn a sinner from a vicious course of life, than “the high and constraining motives of religion.” Is not this, I would ask, a fearful state of things? Is not such a consideration enough to fill with shame the breast of every true Christian, but especially of every Christian pastor to whom the ministry of reconciliation has been committed? “A Wiltshire Curate” is obliged to admit the same thing, for he puts the case of a man “chained and bound” by a besetting sin, which separates between him and his Maker. “If this one great obstacle *could* but be removed, if these rough places *could* but be made plain, there might be hope of his retracing his steps to the strait gate.” But how is this accomplished? Not by the Word of God; not by faith in Christ; not by the motion of the Holy Spirit in his “uneasy conscience;” for “these calls from Heaven only produce disquietude in his soul,”—not, in short, by any motive of religion or appointed means of grace, but by becoming a member of the Temperance Society.

Let it be remembered (to use the suggestion in the note) that Christianity not only *was* but *is* a general virtue (and among other virtues, a temperance) Society—God’s own Temperance Society—that every individual who enters any of these societies of which we are speaking, was already a member of God’s Temperance Society, was already solemnly pledged to *God* to abstain from all excess and intemperance. The point which I wished to note as calculated to excite shame and fear (but which both your correspondents seem to have missed or mis-



taken) is that the engagements of these voluntary societies are held of more force than those of God's Society—a promise to their fellow men more binding than those to the Almighty—inferior considerations of more power and efficacy than the high and constraining motives of religion. Under such circumstances is there or is there not reason to fear that *religious* obligations will be more and more slighted and put aside,—the vows of baptism and confirmation less and less considered? that those (and they are many in number) who value religion merely because it conduces to keep things quiet and orderly, will be encouraged to imagine that a Temperance Society, to which men are led by inferior considerations, may very well supersede the Christian Society, which is enforced by the high and constraining motives of religion, seeing that the former can avail where the latter is powerless? I pray God that there be no ground for the apprehension, that it may prove merely the foolish phantom of an over anxious imagination, and that the present and succeeding generations may not make bitter experience of it.

When "A Wiltshire Curate" asks "may not the servants of Christ join, without sin, in renouncing that which the children of Jonadab were approved of in forswearing?" he shews that he has totally mistaken the drift of my observation. I never intimated (God forbid) that it was sinful in Christians to renounce intemperance. The fear that filled my breast arose from the view of the matter which, in the foregoing paragraph, I hope I have expressed more clearly than I did in my former letter.

The cause of this lamentable state of things arises, to my view, chiefly from the wholly inadequate number of pastors which the liberality of a Christian nation affords for the education of the people; but very much also from the neglect of catechizing, and the weak and inadequate exhibition of Gospel motives. In saying this I desire to take my full share of blame. The remedy, if attainable, must be found in the increased exertions and the increased boldness, and the increased prayers of every Christian pastor.

Though in justice to myself, and charity to others, I have felt it right to re-state more clearly the grounds of my apprehension on this subject, yet I beg to assure both "A Wiltshire Curate" and "G. P. H." that when I see good and wise men, better and wiser than myself, concurring in an opinion opposite to my own, I am most willing to hope that they may be right,—that they, and every one else, may be able to prove by *facts* the groundlessness of my fear,—and that the Temperance Societies will be found to promote *real Christianity*, and not a *morality independent of Christianity*, the aim at which, it seems to me, that all the agents of Satan are driving, clothing themselves as angels of light, and which, if successful, will supersede and extinguish Christianity in the mass of the nation, at all events.

I am, dear Sir,

Very faithfully your's,

A. P. P.

E. H., March 4, 1833.

## THE CHURCH IN WALES.

*To the Editor of the British Magazine.*

SIR,—Permit me to bespeak your aid in defence of the Welsh portion of our Church Establishment, which is now brought into conflict with the men “who are given to change.”

The essay of Mr. Johnes “on the Causes of Dissent in Wales” seems to have occasioned much misunderstanding (I might use a harder word) on the subject of church patronage and church discipline in the principality. Two petitions have already been presented to the House of Commons praying for inquiry and reform,—one from four parishes in Merionethshire, and the other from Chester. I have a copy of the first, but know the other only from the reported speeches in Parliament when it was presented by the noble member for Chester. If his Lordship’s sentiments accord with his petition, the Saxons in Chester are not less deceiving or deceived than their Cambrian coadjutors in the neighbourhood of Towyn. I will take first the Welsh petition. After professing their attachment to the church of England, and their conviction of the necessity of “reform,” the petitioners proceed to state what are, in their opinion, the “*peculiar and aggravated grievances which impair the efficiency of the church establishment in Wales.*” The first mentioned of these is, that the present Welsh prelates “*are destitute of all knowledge*” of the Welsh language, and that their “*ministerial labours and the rite of confirmation*” are performed in a language unintelligible to the great majority of the people. Now, Sir, I conceive it is rather too much to assume that the Welsh Bishops are destitute of *all* knowledge of the Welsh language. That they do not preach in Welsh, and cannot converse in Welsh, may be, and I believe is, true; but there is a wide difference between total ignorance of a language and inability to speak its vernacular idiom. But let this pass. Suppose the Bishops are totally ignorant of the Welsh language, both written and colloquial—what then? Are they, therefore, unfit and incompetent to govern the Welsh church? Is “wisdom by one entrance quite shut out”? Must they communicate with the clergy, or even with the laity, by signs or in dumb-show? Do the clergy complain?—*can* they complain that *their* intercourse with their diocesan is at all impeded by his ignorance of Welsh; or that, as far as they are concerned, they would be better off if the Welsh Bishops were really Welshmen? I know that the clergy make no such complaint; on the contrary, they are satisfied that things are much *better as they are* in this respect. The Welsh preferment must be given, *for the most part*, to Welshmen; and Reformers might, therefore, (if they could ever be pleased,) be pleased with thinking that it must be given to men unconnected by family ties with the Bishop.

But it is said to be a great evil that the rite of confirmation is administered in Wales in a language unintelligible to the people. This is a grave matter, and I am ready to concede all the importance which, on consideration, it may really deserve. But how stand the real facts of the case? I speak from my own knowledge of the practice in this



diocese. When a confirmation is held—first, the English children (that is, be it observed, those who understand English, whether they be Saxons or Celts) are separated from those who understand Welsh only, and are confirmed by themselves in the usual manner. Then come the Welsh children—and what is done? The Bishop's chaplain reads the preface to the service in Welsh. The Bishop reads the interrogatory, which is then read in Welsh by the chaplain. The children respond in Welsh; and in the remainder of the service, the Bishop reads and performs the parts assigned to him in the rubric, and the chaplain, in each case, reads the Welsh version of the words, and shortly explains the benediction, which is also repeated in Welsh, on the imposition of the Bishop's hand. The service concludes with an address to the children, delivered by the chaplain, which is a translation of what the Bishop had previously said to the English children. The impugnors of our church may call this a bungling contrivance; but I will maintain that the Welsh children are neither defrauded by it of spiritual edification, nor sent away, unless by their own inattention, more ignorant of the meaning of the ordinance, or less benefited by it, than the English children.

I pass over, with brief notice, the complaint in the petition that "*many*" English clergymen, ignorant of Welsh, have been promoted to parishes in which that language "*exclusively*" prevails. When one wants to create prejudice, there is nothing like a broad bold assertion. Avoid particulars of time, and place, and number; give it ample room and verge enough. I should like to know how many of these ignorant English clergymen have *now* livings "*exclusively*" Welsh, and *with cure of souls*; for that is the question. Not "*many*" I am sure. I believe very few.

The dignities of the Welsh church furnish another matter of complaint to these petitioners. They are given to the ignorant English clergy. But are no Welshmen promoted to them? There are many. I believe the majority are Welshmen. But are Englishmen *unfit* for these dignities? Certainly not, for a knowledge of Welsh is not wanted to perform the duties of them. The services of the cathedrals are *exclusively* English. Was Bishop Heber unworthy or unfit to be a canon of St. Asaph, because, of the many languages, ancient and modern, with which he was acquainted, Welsh happened not to be one? Is the church the only profession from which honorary distinctions are to be excluded?

I now hasten to conclude my letter with a short reference to the Chester petition. When it was presented, one of the Members for Cheshire, Mr. Wilbraham, is reported to have said, that he knew the case of a Welsh clergyman having eleven pieces of preferment. Here again is one of the broad unqualified statements, of which we have so much reason to complain. I must not question the veracity of this gentleman; but I do wonder and lament that he did not shew that his case was not like those which are set down in a certain well-known and self-called record of church abuses, where every office that a clergyman may happen to hold is pressed into the service of swelling the catalogue of his preferments, inflaming the balance of his emolu-

ments, and holding up the church establishment to public odium. Thus, if a clergyman, having only one living, happens to act as a surrogate, as rural dean, or even to have been returned proctor to the convocation—if he be chaplain to a nobleman, or holds a *nil* stall in the cathedral of his diocese, he is set down at once as a shameful example of the corruption of patrons, and the enormous wealth of the church. He is called a pluralist of five or six pieces of preferment—or why not of *eleven*? While actually he gets nothing from any one of them except from his living, and a few pounds perhaps from being a surrogate.

Again, in this diocese, more particularly in the county of Anglesey, the livings consist often of two, or three, or more consolidated parishes, with so many churches, united from time immemorial under one of them as the mother church. The Bishop has no power to separate them. The incumbent can reside only in one of the parishes, and yet both Bishop and incumbent are to be maligned by some church reformers;—the one as the author and encourager of abuses; the other as an over-gorged pluralist, with more preferment than he deserves or takes care of.

In other cases the maxim is, “attack the measures, not the men;” but against the church, welcome to the hand of her enemies is every weapon of offence. “Down with it! down with it! even to the ground.” But it will not be so, Sir. The Church of England and of Wales may be destined to undergo the trial of persecution, and, despoiled of all her outward beauty, become mean in the eyes of men; but she will continue still to be the casket that preserves the pearl of greatest price, which, when the floods of affliction shall have subsided, and the overflowings of ungodliness cease to assail her, “will be found, after many days,” secure at last, and faithful to her trust.

Ἄσκος βαπτίζη, δυναί δε τοι οὐ θεμῖς ἐστί.

I am, Sir,

Your faithful servant,

CLER. BANGORIENSIS.

#### PARISH CLERKS.

To the Editor of the British Magazine.

SIR,—In reading over Dr. Lushington’s Report, which he drew up for the Ecclesiastical Commissioners, there appears to me to be a very material omission. It is, that there is no reference whatever to the case of parish clerks. It is true, that, compared with other matters, this is a subject of less importance. But, at the same time, I must observe, that any one who has seen how much mischief a delinquent parish clerk may occasion by his remaining in office, will feel that the matter is of some considerable importance; and any one who knows how very defective the state of the law is upon this point, and how very difficult it is, therefore, *legally* to remove the offender, will be anxious that, should any enactments be founded on that Report, some



decided regulations will be also laid down with regard to them. Something ought also to be done to enable them to collect their (in too many instances) poor pittance with more facility than they often can at present.\*

I am, Sir, your's faithfully,

March 12, 1833.

D. I. E.

ORDER, ETC., IN THE EDITION OF THE BIBLE IN 1611.

*To the Editor of the British Magazine.*

SIR,—In the black-letter folio edition of the Bible, of 1613, mentioned by Professor Cardwell, as coming more immediately from the hands of the translators, are printed an address from “*the Translators to the Reader,*” and a “*Kalendar with the proper lessons for every day in the Year.*” May I be permitted to ask why these are discontinued in the present editions of the Bible? And more particularly I would notice, that in “*the order how the rest of the Holy Scripture (besides the Psalter) is appointed to be read,*” it is stated, “*Item—So oft as the first chapter of St. Matthew is read, either for Lesson or Gospel, ye shall begin the same at NOW THE BIRTH OF JESUS CHRIST, &c.; and the third chapter of St. Luke’s Gospel shall be read unto ‘BEING AS WAS SUPPOSED THE SON OF JOSEPH,’ &c.*” I would solicit the favour of the learned Professor to inform his readers how, and when, the omission of this order was first introduced. It seems to me that this order is very important, and gives authority for reading those two lessons in a manner which is thought desirable, and not unusually practised by many clergymen.

I am, Sir, &c. &c.

G. B.

ON THE USE OF THE EMBER-WEEK PRAYERS.

*To the Editor of the British Magazine.*

SIR,—I am rather surprised that the rare use of the Ember-Week Prayers has never called forth a remark from any of your correspondents. I may, perhaps, be taking too much upon me in saying “rare,” but I have never heard them† used until I read them in the church of which I am the curate. At all times, but especially at this season of danger to the Church, and therein to the maintenance of true religion in the state, it is, I humbly suggest, greatly to be desired that with one heart and one voice we should pray that “our Heavenly Father would mercifully look down upon his church—that to those, which shall be ordained to any holy function, he will be pleased to give his grace and heavenly benediction.” The note to the prayers in Bishop

\* The Editor has by him Dr. Lushington’s *opinion* as to the way of removing a clerk, and will print it on a future occasion.

† They are, however, used in several churches, and unquestionably should be used in all.—ED.

Mant's Edition of the Prayer Book, suggested to me the adoption of the first prayer, on the Sunday preceding, and the second on the Sunday succeeding, the Ember days. I need not call the attention of your readers to the efficacy of united prayer, nor remind them that one of the great characteristics of our Established Church is its uniformity of practice, but I cherish a hope that they will not take offence at the suggestion of one, whose earnest wish it is that as danger from without approaches nearer to our sanctuary, we may be found more and more prayerful, and may gather strength from our Great High Priest, wherewith to resist the assaults of the irreligious, and the artifices of the designing. One of the means of gaining strength, may, I think, be found in a scrupulous adherence to the Rubric, as this would do much towards the maintenance of that spirituality which pervades our Liturgy, leading us constantly to look to Him who can alone bestow "grace to help in time of need;" and, if a Country Curate may, without presumption, offer such a hint to his superiors, would not as scrupulous adherence to the 31st Canon, as is possible, be most desirable also? A spectacle would then be exhibited before that Providence whose all-seeing eye "looketh upon all the inhabitants of the earth," which could not fail to be acceptable, viz., a whole nation simultaneously imploring the Divine blessing upon the visible church, and upon those labourers who are on the point of receiving their commission to labour in it.

H.

## LETTER FROM MR. OFFOR.

*To the Editor of the British Magazine.*

SIR,\*—Among many answers in my examination before the House of Commons, one, relative to the Oxford Editions of the Bible, made a deep impression: that in a Bible, printed at that University, there existed 12,000 errors—that a copy of it had been shewn to me, fifteen or sixteen years ago, by Mr. William Randall, which had that number of errors marked in it. To this, Dr. Cardwell has replied in a statement, which you, Mr. Editor, call "a flat contradiction," terms which led me to anticipate that the Dr. had denied the existence of such a Bible. But, much was I surprised to find, that his statement contains so many admissions confirmatory of mine. He acknowledges, that an Oxford Bible was shewn to me with a multitude of errors marked in it; that it was twenty years ago, and not fifteen or sixteen as I had stated; that it was in posses-

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\* What follows is an extract from a long letter from Mr. Offor. The Editor is bound, in fairness, to give any person mentioned in this Magazine an opportunity of explaining himself; but he entirely declines giving place to such matter as the remainder of Mr. Offor's letter, which consists of declamations against the monopoly of printing Bibles, and complaints of the tyranny exercised in virtue of it. There are so many "Liberal" journals open to this sort of matter, that there can be no hardship in refusing it admittance in one, where the truth and justice of the complaints gain no credit.—ED.



sion of Mr. James, and not Mr. William Randall, his brother, a matter of no moment; (but I have good reason to know, that it was the latter of these gentlemen who first introduced this book to me;) that I was mistaken in the size, and that the number of errors marked in it were under 1000, instead of amounting to 12,000, as I had stated. Why the former of these objections were introduced I cannot conceive; the last is the only one worthy my reply. All that I state is from memory, after a lapse of many years, but it is a subject which made a most lasting impression on my mind. The errors I did not count, but took the word of Mr. Randall, a most respectable gentleman, as to the number: that there were nearly 1000 errors which affected the sense of the text, and that, including typographical errors of every description, they exceeded 12,000. It was a most wretched specimen of typography. Still, should the production of this Bible prove, that only 1000 errors exist in it, as admitted by Dr. Cardwell;\* that it was published by the authority, and under the sanction of the University of Oxford, in 1802; that 3000 or perhaps 5000 copies were circulated, it is enough. These are appalling facts, which ought to make a serious alteration in the patent, or even put an end to it altogether.

My second statement, impugned by Dr. C., relates to the Bibles printed during the Protectorate, by Calvert and John Field. Both these Printers published editions of the Bible, which, for that age, were peculiarly beautiful, so highly esteemed, that Field's genuine edition of his smallest Bible, in fine preservation, has been sold for the enormous sum of 10*l.*; and long after Field's death, his editions were printed in Holland, and incorrect Bibles, in his name, were circulated in England.

On this subject Dr. C., with apparent gratification, introduces the London Printers' Lamentation, in 1660. This laments that Hills and Field, (at least, so says Dr. Cardwell; Dr. Cotton says, that it was Bill and Barker,) not John Field, Printer to the Protector, but Hills, who was King's Printer to Charles II., and, as such, held the patent right to print Bibles.† Alas! Dr. Cardwell, did you not know that Hills, by virtue of his monopoly as King's Printer, did publish editions of the Bible, abounding with errors? The quaint language of that rare tract is worthy a second quotation. Hills, or Bill, or Barker, all of them having held the patent, had, in the exercise of their exclusive privilege, printed "in several editions of Bibles (consisting of great numbers,) such egregious blasphemies, and damnable erratas, as have corrupted the pure fountain, and rendered God's holy word contemptible to multitudes at home, and a *ludibrium* to all the adversaries of our religion."

Dr. Cardwell has discovered, in one of Field's Bibles, three errors in Romans vi. I have collated all the copies which my extensive collection of Bibles furnished me with, viz. the pocket editions of 1655, 1657, 1658, and the splendid folio of 1659; these errors do not

\* Dr. Cardwell admits that 1000 errors were *stated* to be in it.—Ed.

† This sentence is given as in the MS.—Ed.

exist in any of them. So that I must infer, that Dr. C.'s copy is one of the pirated editions, vulgarly called among booksellers, "The Bastard Field's Bible."

I am, Sir,

Your most obedient servant,

GEORGE OFFOR.

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*To the Editor of the British Magazine.*

DEAR SIR,—In reference to your review of Mr. Exton's Sermon in blank verse, in your January Number, p. 75, I beg to inform you, that an entire volume of similar compositions was published some years ago, by the late Mr. Davison, curate of Damerham, near Cranborne, Dorset.

And with respect to the ancient table destroyed in the chapter house of Sarum cathedral, I may as well mention, that a tolerably accurate representation of it may be seen, both in the History by Dodsworth, and also in that of Britton.

Your's very faithfully,

P. H.

*Sarum, March 19th.*

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## NOTICES AND REVIEWS.

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*Scenes in Our Parish;* by a Country Parson's Daughter. Second Series. Hatchard. London.

THE public have ratified the judgment of the merits of the fair authoress of this little work past in this Magazine, and encouraged her to publish a second edition of her first volume, and also to proceed with a second series of her unpretending, but well-principled and agreeable parish chronicles and reflections. No lengthened extracts from the work can be given; but one passage, not by any means in execution the best, but at the same time so connected with recent events, and expressing sentiments of approbation so well merited by the individual to whom they are addressed, must be given, as the heart of every reader will be carried along with the Parson's daughter in her admiration of Bishop Gray.

She happened to reside in the neighbourhood of Bristol, and had reason to apprehend that the fury of the misguided mob who set fire to that wealthy city, would be directed towards her humble dwelling. She paints in strong colours the horrors of her situation, and that of her friend, interspersing her account with reflection which do credit to their hearts, and tend to the edification of the reader. She then speaks of the Bishop of Bristol's conduct on that remarkable occasion.

"Our various thoughts were often interrupted by the awful and agitating news that every fresh messenger brought. There were two hundred rioters on their way to burn down the church, we were told. Why should we doubt it, when the flames within a mile and a half shewed how near they were bringing the work of destruction? A friend, who was come immediately from the scene of desolation, entered, and from him we learned that the bishop's palace was in flames. My mother covered



her eyes with her hands, but did not speak. It seemed to us now as if our doom was sealed. We understood why they should burn the jails. The convicts there would be helps meet to strengthen their bands. Political feeling might give some shadow of reason for the outrageous and misguided attack on public buildings. We questioned our informant again. 'I have seen the bishop's palace burning,' he repeated, 'and the mob are shouting for the king and no bishops!' Ha! we have lived to strange times. Men are so mad for freedom, that none but their own party are to dare to be free, and our property is ruined, and our lives in danger, because we act according to the dictates of a conscience which dares to differ from theirs. Their conscience!—poor, wretched, misguided creatures; when they burnt the Bible on the communion table in the chapel, to shew their contempt as for the servant so for the master;—when they drove women and children from their homes, and delivered the houses of those who had no thought of evil towards them, to fire and plunder—what consciences have they? But a sense of our immediate danger pressed upon us. Have we lived to perilous times? Then let us recollect where strength lies, and let our spirits rise to the emergency. Our bishop is an old man; and at the consecration—and it was a peaceful and pleasant consecration two days ago—his voice trembled, and there were tears in his eyes, as if he knew of a gathering storm; but now in the time of need he has found strength, and set us an example which, by God's help, we will follow, and our children's children shall learn, with the seven bishops of the days of James, to join the name of good Bishop Gray, whose palace was burnt at Bristol, and who, being urged not to preach, because the infuriate people were mad against him, answered, (and how should a bishop of the Church of England have answered otherwise?) 'I will preach if I die there!' I cannot be charged with time-serving *now*, to write thus. The parson's daughter shall, from her heart, thank the God of might, that in these days of trouble, and reproach, and blasphemy, he gives strength and energy where they are needed; still raising up in the persecuted church, whose trust is in Him, some rulers who are willing to suffer for conscience' sake, and are followers of them, who, through faith and patience, inherit the promises. But our danger recurred to our mind, and our hearts sunk. The bishop's palace was burnt—then the houses of the clergy would presently follow. One we already knew to be in flames, and our own was singled out."

*Expository Discourses on the Gospels for every Sunday and the Principal Festivals.*

By the Rev. John Hall, B.D., Rector of St. Werburgh's, Bristol. 2 vols. 8vo. London: Hamilton and Adams. 1832.

THE larger portions of these sermons appear to be plain, sensible explanations and enforcements of the doctrines and duties contained in the Gospel of each Sunday. But, occasionally, they want revision. For example, vol. ii. p. 68, what authority has Mr. H. for saying, that Nicodemus's question—"How can a man, &c.?" was "evidently an attempt to set aside the doctrine, by *pretending* not to understand it in any other than a literal sense?" Our Lord's words would induce us to suppose that Nicodemus was *ignorant*, but not *disingenuous*. The writer has no intention of entering into controversy about regeneration, but he must observe that Mr. H.'s language appears inaccurate. In vol. ii. p. 71, he says, "Of the new birth of which our Saviour speaks, Baptism with water is the outward and visible sign, &c." Now, as the church calls (in the Catechism) *Baptism* a Sacrament, and makes it consist of two parts, surely they who refuse to acknowledge the doctrine of Baptismal regeneration would, to avoid confusion of language, do well rather to use *washing* than *baptism*, when they mean to speak of the mere outward sign. Mr. Hall thinks that the water, spoken of in John iii., has no reference to baptism, in which the writer cannot agree.

In vol. ii. p. 153, Mr. H. says, "the convinced sinner says in his heart, Oh! that there were *no God* to call me to account for my sins," and refers to Psalm xiv. 1. Surely the person there spoken of is not a *convinced sinner*. Mr. H. will probably, on reflexion, agree with the writer, that it is never advisable to use Scripture phrases, as remarkable and as definite as this, in any sense but their own. The lax application of Scripture has been a dreadful evil of latter years, and one sees with great fear and pain very frequently *quidlibet* deduced a *quolibet*, and the most momentous doctrines of Christianity,

even the whole system indeed, deduced from a single text in the Old Testament, which had perhaps no reference to the Christian scheme at all. Mr. Hall's style is pleasant, and very many of the sermons would be useful for family reading. But they must first be carefully examined.

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*Domestic Portraiture, or the successful application of Religious Principle in the Education of a Family, exemplified in the Memoirs of Three of the Deceased Children of the Rev. Legh Richmond.* London: 1833. Seeley and Burnside. 8vo. pp. 409.

MR. LEGH RICHMOND'S opinions are so well known, that there is no necessity to touch on that subject. The present volume will, however, be interesting to those who disagree as well as those who agree with him in opinion on religious points. Having had the misfortune to see one son turn out ill who had been sent to school, he resolved on *private* education for the rest, and this volume contains the details of his plan and its results. The question is one of great importance, and perhaps, in theory, a better case can be made out for private education. But it seems to be forgotten, that, in a great majority of cases, it is impossible. How many parents in middling life have leisure? how many have fortune to have a private tutor, and give their sons all the advantages which Mr. R. gave to his? Alas! how many parents are unfit, by the state of their own hearts and minds, to superintend their children's education. All this must be considered when we are reading Mr. R.'s plans. There are some portions of the book which it is not easy to understand. Mr. R. is represented as the persevering and anxious instructor of his children, and yet he is spoken of as constantly absent. Such changes of habits as the frequent absence of an instructor would cause, must be injurious to education. Again, it is said, that if a friend brought a child into the house on a morning visit, Mr. R. was in a state of nervous anxiety lest his children should be left alone with the stranger, and thus be corrupted. Surely this is going on a false view. To expose a child willingly to associate with those, about whose principles you doubt, is one thing; but to feel that your child is unsafe from speaking for a few minutes to another child, is a wild fear,—if for no other reason, for this, that human intercourse could not go on if such chance intercourse were to be prohibited, and no reliance could be placed on religious principle to prevent mischief.

There is another thing too, which particularly deserves consideration. Looking abroad to the world, is there less real religion in men educated at a public school than in private? Individual experience is perhaps little, but the writer could say distinctly, that among men of his own time of life, whose conduct he could speak of confidently, the public-schoolmen were, to say the least, as exemplary in their lives as those brought up at home, and as truly religious.

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*The Text of the English Bible Considered.* By T. Turton, D.D., Regius Professor of Divinity in the University of Cambridge, &c., &c. Cambridge: 1833. pp. 41.

THE controversy about the state of the text of the English Bible may be almost said to be entirely finished by the pamphlet just published by Professor Turton. The reply of Dr. Cardwell, as far as Oxford was concerned, was entirely satisfactory; but Dr. Turton has entered on the question of the editions of 1611 at length. He has incontestably shewn, by an inductive process of reasoning on a variety of texts, *the principle* on which the Italics (or what were equivalent to Italics) were used in that edition, and that, in every instance, the modern Italics (in the texts on which the Sub-committee of Dissenting Ministers founded their Report), are only used in order to carry that same principle into effect uniformly throughout the Scriptures. The Italics



must be abandoned entirely, or *this must be done*, for it would be the height of absurdity to have one rule for one chapter and a different rule for the next—to distinguish words which are supplied to give the real force of the original idiom in one chapter, and not to distinguish them in the next. And yet this is what the Sub-committee virtually recommend, when they wish to obtain a return to the text of 1611. Dr. Turton gives reasons for supposing that the edition of 1611 was not carried through the press with the accuracy and care which it ought to have received, and very properly draws the inference that, although there is a standard version, there is no standard text of that version extant, i.e. no one perfectly *immaculate* edition. Dr. Turton concludes with a chapter, in which a great variety of texts are introduced and discussed, with a view to shewing the advantages to be derived from the use of these Italics. These, it is needless to say, are judiciously selected and happily illustrated. They, who wish to have a full discussion of the subject, must procure Dr. Turton's pamphlet, which, with the article of Dr. Cardwell in this Magazine, will give a complete view of the question.

Dr. Turton very properly takes no notice of Mr. Curtis; but confines himself to the Report of the Sub-committee, and, like all that comes from the Professor's pen, this pamphlet, though in answer to a very unjust attack, is written in a tone of the utmost mildness.

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*Observations on "Death-bed Scenes and Pastoral Conversations," and on the Society for Promoting Christian Knowledge; dedicated to his Grace the Archbishop of Canterbury.* London: Longman and Co. 1833.

It would have been just as decent in the author of this pamphlet, who asks people to pay him a shilling for it, to tell them that they might have it, together with a great deal more and better matter for the same money, in one of the numbers of the *Methodist Magazine* of last year. But, instead of this piece of honesty, it is put forward as a new work in the shape of an address to the Archbishop. Anything more malignant, violent, and unchristian in its whole tone and feelings it would be very difficult to find; and, it is pleasant to add, in such a case, that it is as feeble as it is malignant. With respect to "Death-bed Scenes," it may be true that there are detached sentences which are harsh in manner, some perhaps which (as *detached* sentences) would be better altered in matter; but, taking the book *as a whole*, can it be said with truth that it does not deserve high praise, and that it is not calculated to do great good to the younger clergy, both by suggesting useful arguments on subjects constantly brought under their notice in their pastoral character, and by pointing out the most advisable line of argument in difficult cases? Some of the Conversations are quite admirable; and some of the Pictures (of Christian patience and resignation, for example,) such as could not easily be equalled.

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*A Biographical History of the Wesley Family, more particularly its Earlier Branches.* By John Dove. London: Simpkin and Marshall, 1833. 12mo. pp. 199.

So many particulars of so remarkable a family as the Wesleys (and for ability, very few families have been so remarkable), cannot but be interesting. But Mr. Dove has written only for sectaries, and has done all he can to make the book painful and offensive to churchmen. His account of the usage of the Puritan clergy, is at once the most partial and most ignorant the writer remembers to have seen. Their persecutions of others, and (in many cases at least) their disaffection to the State, are quite overlooked. For the tender mercies exercised to the Church-of-England clergy by the previous government, let him look to Walker.

*A Charge to the Clergy of the Archdeaconry of Durham.* By C. Thorp, B.D., Archdeacon. London: Rivingtons. 1832.

THIS Charge ought to be generally known and read as a very sensible, temperate, and well-judged defence of the Church, and reply to the common assaults on it.

*Lives, Characters, and an Address to Posterity.* By Gilbert Burnet, D.D., Lord Bishop of Sarum. Edited, with an Introduction and Notes, by John Jebb, D.D., F.R.S., Bishop of Limerick, Ardferf, and Aghadoe. London: 1833. pp. 386.

THE value of Bishop Burnet's *Lives of Chief Justice Hale and Lord Rochester* is so well known that they need no encomium here. The writer will only give his best wishes that the life of a judge, equally eminent for learning and for deep religious feeling, and the history of the conversion of an infidel nobleman, may have their due weight in promoting the influence of religion in the classes of life to which these persons belonged. - He may, however, add that the present edition is enriched with a variety of illustrative notes by the Bishop of Limerick. He has opened the copious and varied stores of his mind, and the grace and beauty which these have thrown around the work have given it a double attraction in the eyes of all who value sound learning and pure religion. The two Prefaces are the admirable work of the late A. Knox, Esq., and the Bishop's Introduction contains the record of some of the opinions of Mr. Knox on the Church of England, as exhibited in a conversation with Dr. A. Clarke, together with a letter from him, which ought to be read and studied by every clergyman. This letter needs no other praise than that the Bishop of Limerick calls it, "within a short compass, the best provision extant towards rightly forming the mind and heart of a young clergyman."

The characters, taken from Burnet's *Memoirs*, are Archbishop Leighton, R. Boyle, Queen Mary, Messrs. Nairn and Charteris, and some other eminent clergymen.

*A Sermon preached for the Benefit of the Hertford Sunday Schools, &c.,* by the Rev. C.W. Le Bas, A.M. Printed, by request, for the benefit of the Charity. London: 1833.

THIS is a sermon on the knowledge that profiteth not, and the knowledge that is really good for man; and, brilliant as every thing that comes from the pen of Mr. Le Bas usually is, we have seldom seen any thing more striking than these few pages. The theme is a common one; but it is only a master who can treat it thus.

*Divine Visitations, and the Guilt of a Denial of God's Providence.* Two Sermons. By Archdeacon Wix. St. John's, Newfoundland.

THESE Sermons have a great deal of spirit and piety, and must derive great interest from the awful circumstances (the cholera and a dreadful fire) which gave rise to them.

*Memorials of Oxford.* Parts IV. and V. Oxford: Parker.

THIS very beautiful work goes on as successfully in execution as it begun, and has arrived in the last number at that most striking and beautiful College, Magdalen, which adorns the entrance to Oxford. There is one thing very valuable in all these plates of *Le Koux's*. They not only represent *faithfully*, but they give the *character* of all which they represent with perfect truth. The view of the grand Quadrangle at Christ Church, and of Magdalen Towers, as seen from the bridge, recall every feeling which arose in seeing these places.



*Memorials of Salisbury.* Five Parts. By the Rev. P. Hall.

THESE Memorials of one of the most curious and interesting of our cities do very great credit to the taste and industry of Mr. Hall, and the artists whom he employs, and deserve general encouragement.

*Illustrations of the Bible, by John Martin.* London, Martin: 5 Parts.

MR. MARTIN, whose extraordinary pictures have caused so much conversation among artists and connoisseurs, has commenced a series of very valuable and interesting Illustrations of the Bible. There is very much about Mr. Martin's genius, his favourite subjects and manner of treating them, which render him a very valuable illustrator of the Bible. One thing at least is quite certain, that his pictures can never be looked at without exciting thought and reflexion. Some of his imitators are evidently trying to produce the same effect as Mr. Martin, by merely the *outward features* of his style; but they who *study* his pictures will find, that it is not merely general effect which is aimed at, but that there is deep thought expended on every part and portion of each picture. The Creation on the whole is a magnificent picture,—the Garden of Eden delightful,—and the Deluge (in which, as in his other picture on the same subject, Mr. M. has introduced the terror of the animal creation with great effect,) is really awful.

## REMARKS ON WORKS ON CHURCH REFORM.

THE month's supply of this article is tolerably copious, although the markets are a *little* heavy. First comes a very valuable pamphlet, called "Reasons against a Re-distribution of Church Property," (London: Roake and Varty,) which is to be particularly recommended to the attention of all readers. They will find in it the arguments which have been from time to time offered in this Magazine, put with far more power. The writer of these lines, however, puts in his caveat against being supposed to concur in those hints for Church Reform which the pamphleteer gives. Agreeing with him in his *negatives*, he has far more doubt about his *positives*; and what can be his reason for praising Mr. Stephenson, and speaking of him as so *distinguished* and of such high honour, &c. &c.? Not to know Mr. Stephenson, may argue one's self unknown, but then, unfortunately, everybody whom the writer knows is unknown too, for nobody knows who the celebrated Mr. Stephenson is. And as to his honour, it may, no doubt, be as great as his fame, but his book gives one not a favourable idea either of his principles or his feelings. It is a vulgar attempt to sneer, in the lowest style, and with the least possible success, at Lord Henley, because Lord Henley is religious—and, odious as Lord Henley's schemes are, this method of speaking of him is more odious still. Besides which, Mr. Stephenson does not at all reject Lord Henley's plans, but merely hints that Lord H. is a hypocrite and would not really go as far as he pretends, and as Mr. Stephenson certainly would.

Next comes "Cui Bono," a Letter to the Right Hon. E. G. Stanley, by H. Cotton, LL.D., Archdeacon of Cashel. (Dublin: Millekin and Co. 1833.) This is a lively, curious, and valuable pamphlet, containing some very valuable particulars as to the church of Ireland. The Roman Catholics are perpetually crying out against it as so shamefully rich; when, as Archdeacon Cotton shews, one Roman Catholic archbishop has as much as the net incomes of all the Irish bishops. Archdeacon Cotton shews what *was* the wealth of the church in Roman Catholic times, and what is its *relative* wealth and influence compared with those of the Law. He then goes on to point out that it is not church wealth which is the cause of the Irish peasant's suffering

—that the priests themselves, who began the agitation with the hope of injuring the English church and raising their own, find, that as political agitation increases, their influence is decreasing, and that they are only tools in the hands of demagogues. With respect to the *extortions* of the Irish clergy, Archdeacon Cotton states, that the demand for tithes through the south of Ireland, is *much below 2s. per acre*, that, in short, the tithe demanded does not amount to a twentieth, often not to a thirtieth and even fortieth part; and that it appears by the best evidence, that it is not, through Ireland, more than *one-sixteenth of the rent*. He mentions too, from a pamphlet of Bishop Elrington's, that it was stated by Lord Maryborough in Parliament, that a friend of his received 10s. an acre more for his *tithe-free* land than his other, and that he paid *in tithe* for land of the same value, and close to it, *fourteen-pence an acre*.

For other very curious facts, and for reflexions on the *wisdom* of establishing the Roman Catholic church, the reader should really consult Dr. Cotton's work, which will fully repay his trouble.

Great praise too must be bestowed on a very sensible and well written pamphlet, called "A Country Clergyman's humble and earnest Appeal to the hearts and understandings of the Lords and Commons," (London: Roake and Varty); and particular attention should be given to his curious and valuable extract from Archbishop Bancroft's "Remarks\* on the rights of the Temporal Estates to legislate for the Spiritual."

In "A Plea for Convocation," by Philo-Synodus, (London: sold by Rivingtons. 1833,) the author suggests entirely new functions for Convocation, making that body in fact the reforming and governing body of the church.

It is only justice to mention here with commendation a letter, by the Rev. F. Merewether, to Mr. Stanley, which, like all his writings, is full of zeal and good principles.

The "Book of Reform," Part I., by Wentworth Holworthy, (E. Wilson. 1833,) is one of a large tribe which affects to wish to preserve some things in order to gain attention to the most mischievous schemes. This volume is well worthy to come from the same quarter as the "Black Book." As far as the church goes, it is as false, as malignant, as vulgar, and as infamous.

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## MISCELLANEA.

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### DIVORCE.—THE MONTHLY REPOSITORY.

It was pointed out in the last number of this Magazine, that the *Monthly Repository*, a work bearing the name of Mr. Fox, a preacher among the Unitarians, and speaker at the Political Unions, had been inculcating, openly and unreservedly, that the time was come when the nonsense of respecting the Marriage tie is to be given up—that it is dreadfully immoral for people to live together when their tempers and views do not agree, and that they ought to be allowed to part at once. This is a *small* step towards a blessed consummation indeed. Society will prosper exceedingly when directed by such mighty masters of morality; and one cannot feel too much envy for the advantages enjoyed by Mr. Fox's sheep whether in his chapel or at the Crown and Anchor.

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\* It is not, by the way, quite certain that this curious and able paper is Bancroft's. It is No. 56 in the Records at the end of Collier's "Church History."



This month the attack on Matrimony is renewed in another shape, viz.—in a comment on Mr. Dove's Lives of the Wesley family. The article is below contempt, as far as its style and manner go—always pert, often exceedingly vulgar—sometimes aiming at sentimentality and taudriness (nothing higher), and then always arriving at fustian, or often at absolutely no meaning at all. The principal doctrines inculcated in it are, that everybody tyrannizes over everybody in his power (kings and priests of course, *sans dire*), men over women, and grown people over children. The code of government for children has been drawn up by their oppressors, the adults! and is consequently tyrannical and infamous in the extreme! Good man! how delightful a code would a legislative body of children draw up for themselves! What wholesome recognitions of the *Imprescriptible Rights of Infants* and the Sovereignty (not of the People, but) of the Nursery. Of course it would be idle to reason about such trash as this. But it is necessary to say that these doctrines are recommended by a wilful mis-representation of the characters of the senior part of the Wesley family. The father of John Wesley, who went through every kind of misfortune and difficulty with a patient and resigned spirit, and the warmest and most lively gratitude for every little aid afforded him, and who even from a jail wrote to his kind friend Archbishop Sharp with the utmost cheerfulness, is deliberately represented as one who had become stern and morose from the disappointments of his views and prospects. And his admirable wife, who, in a letter to her son, in explaining her way of bringing up her children, expressly says that she found it advisable to be master at once, because then there was *no occasion afterwards for severity*, which would be *as painful to her as to the children*, and because she could then pass over without notice many childish follies and inadvertencies; that no child who confessed a fault was ever to be beaten; that all good conduct was to be rewarded, and all attempts to do well, though unsuccessful, to be encouraged with *sweetness*, is as deliberately represented as a sort of cruel and monstrous tyrant, whose only object was to rule her children with a rod of iron, and destroy every kindly feeling in their hearts. This amiable and truth-loving writer passes over the small fact that this family was reckoned the most loving in the county of Lincoln, (Dove, p. 156,) that every one of these ill-used children turned out to be of unsullied character, some of them with affections too warm for their own happiness—that one sister preferred, even as a child, to sit and hear her mother (her cruel mother) talk, to any amusement which could be offered,—that Sam, the eldest, whom he sneers at especially as the pink of orthodoxy, was of so kind and generous a nature, and that nature so little repressed, those affections so little chilled, by his mother's cruelty, that he devoted every farthing in his power to maintain his parents, his brothers and sisters, but would never bear more than an allusion to his kindness,—and that John Wesley himself, in one of his sermons on Education, expressly gives his sanction to some of these monstrous severities, and cruelties of his tyrannical mother, so little had he suffered by them. But, says this great reasoner, all Mrs. Wesley's daughters were unhappy! One died unmarried, (what proof of unhappiness he finds in her case, unless he thinks celibacy worse than even marriage without the right of Divorce, or unless Mrs. Wesley's cruelties in her childhood prevented any one from making her an offer, does not appear); and of the married daughters, one lost her husband, and one lost her life, soon after their respective marriages;—both, doubtless, from their mother's cruelty! One married, contrary to the strongest wishes and advice of her brothers, a great scoundrel, of whom they had once had a good opinion, but found that when engaged to her, he offered to her sister; this marriage turned out as might have been expected, and she owned in after life that she ought to have taken her brothers' advice. Her misfortunes too were owing to her vile mother's cruelty! The rest of this writer's observations are much of the same kind. But his main object is to enforce the necessity of Divorce, from the

case of another sister of the family. Her's is, indeed, a sad history. Being disappointed in love, she resolved, as has often been the case, to marry the first person who offered for her. To this resolution it would appear, but it is not very clear, that her family required her to adhere. But we are told little beyond the simple fact that a man unworthy of her in every way, vulgar and ignorant then, and subsequently profligate, did offer for her, and that she reluctantly married him. She was a very admirable woman, of exquisite feelings and great poetical genius, delicate, refined, and sensitive. Her lot was in truth a heart-breaking one. The wretched man to whom she was married had not the means of appreciating her merits, and often neglected her for low and debasing pleasures. She struggled on for five-and-twenty years, having lost her only (earthly) hopes of comfort in her children, who all died in their infancy. It is, in truth, a sad tale, though not calculated to excite the thoughts to which it leads this moral and amiable writer. He tells us that the situation of this unhappy woman was even *worse than if she had committed adultery*, "for then she might have been liberated from an enforced and intolerable bond, and even have entered on a new state, perchance of the affection and *enjoyment* for which she was framed." "Her continuing through life in a sexual companionship where mutual affection was impossible," was "an immorality." His notions of doing right he tells us are, the doing that "which is for the greatest happiness of all concerned, at the present moment;" and his notion of a child's duties is, that they are its interests, and its interests are its affections. The disciples of this base and degraded system of morality seem always to labour under a judicial infatuation. They can never refrain from exhibiting themselves in a guise which must disgust every decent and well-regulated mind, not to say a word of those of a higher cast. Self-denial, self-sacrifice, are words not in their vocabulary; and of their meaning they can form no conception! Selfish and temporary gratification, they tell you plainly, the happiness of the present moment, is all to which they can raise their lofty aspirations. The patience and resignation with which Christians bear the evils which in their particular cases have arisen from institutions and ordinances attended, in their general character, by the greatest blessings, are a mere exhibition of stupid folly. Their philosophy and their ethical system is to renounce any obligation which you have contracted as soon as you find it troublesome to keep it!

Are we, indeed, come to a condition where such notions can be avowed without shame, and heard without indignation?

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#### GROUNDS FOR UPHOLDING AN ESTABLISHED CHURCH.

THE Editor of *The Standard* (whether people agree with his politics or not) is, beyond all question, *facile princeps* of all the political writers of the day. Others have great talents, or rather cleverness and dexterity, in accomplishing base ends; but he has the powerful mind, the large views, the full information and the decided conviction (as to main objects) of a great statesman. So that he never treats any subject which comes before him as if new to him, but decides on it by long-formed principles and convictions. It is a sad pity that such a man should be destined to waste his great powers in a newspaper. The following extract (deprived of temporary and personal allusions) will give a fair, though by no means a very favourable, specimen of his powers:—

"The anticipated success of the church spoliation scheme in Ireland has already set to work the dissenters in this kingdom, and begun to magnify their numbers. In Wales they have grown already to comprehend two-thirds of the population; and, if any thing like so prolific as the Irish papists, who have always numbered (in political arithmetic) twenty-five per cent., at least, above the whole population in the island, the Welsh dissenters will soon amount



to five-fourths of the inhabitants of the principality. The success of the attack upon the church of Ireland will, indeed, very nearly complete the discovery that we are all dissenters in this island; and will, in no small degree, help to make us such in fact.

In truth, the ingenious principle upon which it is attempted to justify the spoliation scheme in Ireland is a proclaimed bounty upon dissent. It is, on one side, a declaration, that the truth of religion, like a vote of the House of Commons, is to be determined by counting noses; on the other, an advertisement, that the public are at liberty, as at a Dutch auction, to bid downwards, to the lowest farthing, for the means of salvation. Let a fluent tinker go into an English parish, occupy a desolated manufactory, underbid the parson, saying, for example, that he will take twentieths instead of tithes, and the precedent afforded in the case of Ireland, if the present project be carried into effect, would much more than justify the dismissal of the latter. We say, much more than justify, because the Irish priest does not *underbid*, as we have supposed our inspired and self-ordained tinkers to do.

There is, in fact, but one ground upon which an established church anywhere can be justified, and that is the duty owing by the state to provide for the people the means of instruction in *true religion*. This duty the state is bound to perform, without reference to the use which the people may be disposed to make of the means of instruction provided for them, except that where the prevalence of falsehood, or other cause of perverse indisposition, may offer obstruction to the propagation of truth, the state is more urgently called upon to amplify and sustain these means of instruction.

Any other ground of justification for the establishment of a national church any where there is none; and this ground certainly exists to defend the established church in Ireland as much as in England.

The notion of religious rights accruing in arithmetical progression, upon which rests the ecclesiastical philosophy of the present day, is the strangest in the world. The Reform Bill, when it denied *political rights* to all who did not live in a certain amount of congregation, went, one would think, far enough; but the denial of religious rights, or, which is the same thing, of the enjoyment of the means of instruction in true religion, goes in extravagance many a bar's length beyond the extravagance of the Reform Bill. The Platonic notion of the Androgynes, two beings animated by one soul, might justify the refusal of special instructor to a unit; and we remember to have read of a sect of heretics—we think amongst the Gnunians of Armenia—who imagined that the spiritual part of each person was an integral of the soul of his tribe or family, for whom a single priest and teacher to each spiritual division would seem to be sufficient. Neither the Platonic notion nor the Gnunian doctrine, however, as far as we can learn, prevails in these kingdoms, and therefore the doctrine of ecclesiastical reformers is simply this—that though the state believes the doctrine of the Church of England to be a true doctrine, and necessary to salvation, the state, including some English, and, it may be, a Welsh bishop, think every man may be properly left to the most imminent danger of eternal perdition if he cannot get a certain number of neighbours to be saved along with him. The exact tenuity of Christian population which consigns to the spiritual schedule A. has not been as yet formally announced; but we have some means of arriving at a calculation upon the point. There are about ten millions of half cultivated acres of land in Ireland; upon these ten millions of acres reside, at least, two millions and a half of Christians, members of the British church—that is, one to every four acres, or *one hundred and sixty* in a square mile. “Souls of so unsociable a character,” say ministers, “do not deserve to be saved. We cannot afford to allow the church to keep *her own* six shillings a-head for such persons as these scattered souls belong to.”

As we have already said, however, the duty of supporting an Established

Church does not depend upon its popularity, but upon the truth or falsehood of its doctrines. The Divine Founder of our religion did not, when he came to teach, acknowledge the infallibility of the judgment of the majority, nor did his faithful apostles; and with their example, they bequeathed the missionary obligation not to "follow a multitude," but to take care that the truth be preached "in season and out of season," to willing, and no less to *unwilling hearers*. Now, taking as our data the amount of (however imperfectly) cultivated land in Ireland, and the Christian population, as we have already stated them—say land *ten millions*, people *two millions and a half*—do three quarters of a million of church revenue, admitted to be the whole, afford more than sufficient means of religious instruction for such an amount of people spread over such an amount of land? Allow 250*l.* a year each for the average of church incomes, which nobody, we presume, will call too much, and 750,000*l.*, the income of the Irish church, will afford three thousand clergymen—that is, one clergyman to every 800 persons, scattered over 3200 acres, five and a half square miles.

### THE PRIMITIVE CHURCH.

AN acquaintance with primitive customs, and a knowledge of ecclesiastical antiquity, at all times interesting, must, in this age of innovation, be pre-eminently useful. I propose, therefore, occasionally to lay before your readers a brief analysis of the most important parts of Bingham's *Origines Ecclesiasticæ*. I shall, for the most part, merely give the author's statements; but as I shall take each chapter and section separately, it will be easy for the reader to refer to the original work, where the authorities are to be found. I will only add, that it is necessary always to authenticate the authorities of Bingham, since, as might be expected in so large a work, the learned author is occasionally mistaken. Some of these errors may be noted at the foot of the page.

It is not intended to take the books in the same order as they are found in the original, but to bring forward first those which are more immediately interesting. I shall therefore commence with Book XIII., containing *General Observations on the Divine Worship of the Primitive Church*.

The first chapter of this book consists of *Remarks on the Ancient Names of Divine Service, which modern corruptions have rendered ambiguous*.

The subject may be divided (§. 1) into two heads; and we may speak 1st, of the *Missa Catechumenorum*,\* and 2nd, of the *Missa Fidelium*. The *Missa Catechumenorum* (§. 2) comprehended all that part of the service which preceded the common prayers of the communicants at the altar, i. e. the psalmody, reading of the lessons, the sermon, and some of the prayers. That catechumens, heretics, and even heathens, were permitted to be present at the sermon (although there were some local exceptions), is evident from the appeal made to these classes in the Homilies of St. Chrysostom. Sozomen observes, that St. Chrysostom thus brought over to the Catholic faith many of those who heard him. After the sermon, it was customary for the Deacon to cry out "*μή τις τῶν ἀκροωμένων μή τις τῶν ἀπίστων*"—"Let none who are only hearers, let none of the unbelievers be present." Then followed the prayers for the catechumens of the order called Prostrators;† after their dismissal, prayers for the Energumens;‡ then for the candidates for Baptism; and last of all, for the penitents,—all which was included under the general name of *Missa Catechumenorum*, or ante-communion service.

\* Catechumens were professed Christians, who had not, as yet, received the Sacrament of Baptism.

† Prostrators, i. e. kneelers, because they were allowed to stay and join in certain prayers particularly made for them.

‡ Energumens, persons possessed of the devil.



After this, (§. 3) it was usual for the Deacon to make another solemn proclamation to all orders of non-communicants to withdraw: “οἱ ἀκοινωνῆτοι περιπατήσατε”—“Ye non-communicants, walk off.” And here began the Missa Fidelium or Communion Service. This contains all those prayers which were said at the altar, and were properly called ἐὺχαὶ πιστῶν, prayers of the faithful, in opposition to the prayers of the catechumens. These consisted of the prayers for the whole state of the church and peace of the world, which preceded the oblation and consecration of the eucharist; then followed the consecration prayers; prayers for all orders in the church, with proper forms of communicating, and doxologies, hymns, and thanksgivings after reception, of which a more particular account will hereafter be given under the general title of the Missa Fidelium or Communion Service.

This was the order of the first and second service of the ancient church, which, in the two next books, will be more fully treated of; at present we may observe (§. 4) how shamefully the Romanists have abused the ancient name Missa, under the appellation of Mass, by applying it only to denote the office of consecrating bread and wine into the body and blood of Christ, and offering that as an expiatory sacrifice for the quick and dead. For, anciently, the name Missa signified no such thing, but was a general name for every part of the divine service. It signified the service of the catechumens as well as the service of the altar, and was often used for the psalmody, for the lessons, and for the prayers at evening, when there was no communion, and sometimes for the dismissal of the people. Indeed, this last is the original notation of the word; for Missa is the same as Missio. And it was the form used in the Latin church, *Ite, missa est*, which answers to the Greek ἀπολύεσθε and προέλθετε, the solemn words used at the dismissal of the catechumens first, and then of the whole assembly at the end of their respective services. Whence the services themselves, at length, took their names; the one being called Missa Catechumenorum, and the other Missa Fidelium, neither of which ever signify more than the divine service at which the one or the other attended. Another general name (§. 5) of the ancient service, which, in later ages, has met with some abuse, is *sacrificium, sacrifice*; a name borrowed from the Jewish carnal sacrifices, and applied to the spiritual sacrifices of the Christians; viz., their prayers, and praises, and preaching, and devoting themselves entirely, body and soul, to the service of Christ, by the Sacraments of Baptism and the Lord's Supper. Hence every part of divine worship had the name of sacrifice, and not only the service of the altar; for they commonly call their evening hymns and prayers by the name of Evening Sacrifice.

Another name (§. 6) though neither so ancient nor so common as the former, is that of *sacramenta*, which, in some authors, signifies not what we now call *sacraments*, but the order or manner of performing divine offices, and *that*, as well the prayers and service in general, as the particular offices of administering Baptism and the Lord's Supper. These offices are (§. 7) by other authors styled *cursus ecclesiasticus*, the order or course of divine offices. But these names are seldom met with in the Greek writers. They (§. 8) usually style all holy offices and all parts of the divine service by the general name of *λειτουργία* and *ιερωργία*, liturgy and sacred service. This word is never used as the Romanists would apply it for the business of sacrificing only. It was also used (§. 9) in the sense we use it now, to denote the books which prescribed the services, or set forms of prayer. The word litanies, *λιτανεΐαι* and *λιταί*, were originally used to denote all sorts of public prayers, (§. 10) but in the middle ages was appropriated to a particular form of worship. By the Lesser Litany (§. 11) Bingham understands the *Kyrie, Elieson*. The Greeks usually said, *Lord, have mercy upon us*, without adding the other part, *Christ, have mercy upon us*. But the Latins used both clauses, and repeated them alternately as we do now, first the minister, and then the people; whereas, by the Greeks, the supplication was made by the common voice of

all together. It was used one way or other in all churches, and that, as part of all their daily offices; whence it borrowed the name of the Lesser Litany, in opposition to the greater litanies, which were distinct, complete, and solemn services adapted to particular times. Sometimes (§. 12) to these solemn supplications they added processions, which, at first, had nothing of harm or superstition in them; for they were only of the same nature with their processions at a funeral, where they carried a corpse with the solemnity of harmony to its interment. They sometimes made three processions, and sometimes three litanies, as occasion required, in the open field. But there was no pomp of relics, nor exposing of the eucharist to adoration, in such solemnities; they only carried the cross, as they did also in some of their night processions for psalmody, as the badge of their profession, before them.

In chapter 2, our author shews that the devotions of the ancient church were paid to every person of the blessed Trinity; in chapter 3, that religious worship was given to no creature, saint, or angel, but to God alone; in chapter 4, that divine service was always performed in the vulgartongue, *understanded* by the people. It is obvious that these chapters will not admit of abbreviation; we will therefore proceed to chapter 5, *On the origin and use of Liturgies, in stated and set forms of prayer, in the primitive church.*\*

The forms of *divine* institution (§. 1), as the form of Baptism, the Lord's Prayer, the singing of David's psalms, the forms of Benediction, *the Lord be with you, the Grace of our Lord, &c.*, were always used in the church without variation. The constant use of the form of Baptism and the Lord's Prayer will be shewn hereafter. As to forms of *human* institution, they were added by the bishops according to their discretion. While the extraordinary gifts of the Spirit lasted, there is little doubt but that prayers and hymns, immediately dictated by the Spirit, made up a part of the ordinary service, still retaining such forms as were antecedently of divine appointment. When the extraordinary spirit of prophecy ceased, then the rulers of the church supplied this want, by proper forms of their own composition. And this seems to be the true original of liturgies. At first, every bishop had the power and privilege to compose and order the form of divine worship in his own diocese; but in after ages (§. 2), bishops agreed to conform their liturgy to the model of the metropolitical church of the province to which they belonged. And then it was enacted into a law, by several councils, that the same order and uniformity should be observed in all churches of a province. And when the Roman empire began to be cantonized and divided into different kingdoms, then came in the use of national liturgies, whose use was commensurate to the bounds of their respective nations and kingdoms. Of the most ancient liturgies, we have none extant entire; for in times of persecution, when the possession of one of them would have caused the death of the owner, the Christians were probably afraid to commit them to writing, and retained them merely in memory. Besides which, continual additions and interpolations were made in every age; but, by the providence of God, there is so much of them remaining in the genuine writings of the ancient fathers, as to enable us to give, first, some account of the use of liturgies and sacred rites in general; and, secondly, of the several parts of the ancient service.

In sect. 4, our author shews, from Lightfoot's *Temple Service*, that the public prayers of the Jews, both in the Temple and the Synagogue, were directed by a public form; and as this method was sanctioned by the presence of our Lord himself, and his participation in it, he contends, that there could be nothing to prevent the apostles from adopting a similar system, but that, on the contrary, this would be their wisest course, in order to conciliate their countrymen, by departing as little as possible from their established customs.

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\* Much additional light has been thrown on this subject by the learned labours of Mr. Palmer, in his *Origines Liturgicae*.



Our author then proceeds to shew, that there is every reason to conclude that, notwithstanding the gift of inspired prayer, they actually *did* make use of forms. He instances the Lord's Prayer; the form of Baptism; the forms of professing faith in Baptism, or the form of sound words settled in every church; the forms of renouncing Satan, and covenanting with Christ in baptism; the forms of Scripture hymns and psalms, and glorification of God; to which the ancients add the forms of benediction, such as *the Grace of our Lord*, &c.; and lastly, the repetition of the history of Christ's institution of the Lord's Supper as a necessary part of consecration, which, together with the use of the Lord's Prayer in the celebration of the eucharist, is generally thought to descend from apostolical practice.

The remainder of this chapter is taken up by proving, through a vast variety of quotations, that liturgies were used throughout the four first ages of the church. Chapter 6 contains extracts from the ancient liturgy, out of the genuine writings of St. Chrysostom, where the English and American reader will be glad to find almost all the parts of our own. In chapter 7, he shews that the Lord's Prayer was always used as a form given by Christ; that it was adopted in all the offices of the church,—in baptism, in the eucharist, at morning and evening prayer, in private devotions; that it was not neglected even by the heretics and schismatics, and that it obtained the name of *Oratio Quotidiana*. In chapter 8, he treats of *the use of habits, and gesture, and other rites and ceremonies in the service of the ancient church*. There is no certain evidence of distinct habits during the three first centuries (§. 1); but in the beginning of the fourth age (§. 2), when the church was quietly settled by Constantine, we are certain that a distinction was made in the habits and vestments of divine service. St. Chrysostom frequently alludes to the white garments of the deacons. The tunica, or surplice, was common to all the clergy; the orarium on the *left* shoulder was proper to the deacons, and on *both* shoulders, the proper badge of priests.

There were four postures of devotion allowed by the ancients (§. 3),—1st, standing, which was particularly enjoined on the Lord's-day, and all the time between Easter and Pentecost; 2ndly, kneeling, which was the usual posture (§. 4) on the fast or stationary days; (the stationary days were so called, not from their standing at prayer, but from their continuing and prolonging the exercise in imitation of the military stations;) 3rdly, bowing down of the head (§. 5)—this was usually done on receiving the benediction of the bishop or priest; 4thly, prostration, which seems (§. 6) to have been the proper posture for extraordinary humiliations, when men had some particular request to recommend more earnestly to God. We never find that sitting (§. 7) was admitted as a posture of devotion, nor did they thus receive the eucharist. Tertullian (§. 8) condemns some as superstitious who could always take off their cloaks, or wash themselves all over, before their devotions. But while those practices were disclaimed which were attended with superstition, all such ceremonies were retained as were either proper expressions of decency in their own nature, or which, by their significance and symbolical use, might be improved to a spiritual advantage. Thus the men prayed (§. 9) with their heads uncovered, according to the direction of the apostle, while the women always wore a covering. Tertullian remarks (§. 10), that they usually prayed with their arms expanded, and sometimes with their hands lifted up towards heaven in the form of a cross.\* Yet they were great enemies (§. 11) to anything like theatrical gestures. There are several passages in St. Chrysostom, condemnatory of the use of theatrical action in the pulpit. They were particular in expressing their reverence to God, at their first entrance into church (§. 12). Kings and emperors would lay aside their crowns, and arms, and

\* Many of the Scottish Episcopalians are accustomed always to keep their hands crossed when they receive the bread in the eucharist.

guards, when they entered the house of the King of kings. Whether they were wont, as we do, to bow to the altar at their entrance into church, is not exactly known; but the Greek and oriental churches have, time out of mind, been accustomed so to do. They generally washed their hands and faces before going to the altar, in token of purity. They often used their churches as the fit places for their private devotions; a custom which, it is much to be desired, that we should ourselves resume. The bishop, on entering church (§. 13), alway saluted the people in the usual form—*Pax vobiscum*. The poor (§. 14) used to be placed at the gate of the church, to receive the alms of those that entered. There are many most eloquent appeals, in their behalf, made by St. Chrysostom. The custom of worshipping towards the east (§. 15) almost universally prevailed. The original of this custom seems to be derived from the ceremonies of baptism, in which it was usual to renounce the devil with their faces to the west, and then to turn to the east to make their covenant with Christ. Various are the reasons given for this practice. Perhaps that of St. Augustine is the best. *Cum ad orationes stamus, ad orientem convertimur, unde cœlum surgit, &c., ut admoneatur animus ad naturam excellentiorem se convertere, id est, ad Dominum.*

W. F. H.

(*To be continued.*)

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[THIS most excellent letter, so highly creditable to the writer, comes from an eminent dissenting minister at Bristol. It has been said repeatedly in this Magazine, that beyond all question the better class of the dissenters must cordially disapprove of the indecent language and conduct of many of the journals and pamphlets professing to advocate dissenting interests. It is a sincere pleasure to find so strong a confirmation of these assertions as is afforded by this letter, as well as by Dr. Pye Smith's disapprobation of the Society for Promoting Ecclesiastical Knowledge.]

*To the Editor of the Bristol Journal.*

Stoke's Croft, March 1st, 1833.

SIR,—A letter, signed "*An Enemy to Monopoly*," has been posted on the walls in different parts of the city, and has been sent, I believe, to many of the Dissenting Ministers. I received one of them by post, the writer presuming, I suppose, that I should concur with him in the sentiments of this letter, and in the spirit which it breathes. What right he had to form such an opinion I cannot conceive. With such a writer I hold no fellowship, and I have no fellow-feeling. And for my brethren in the ministry generally, I can take upon myself to say (though I have not consulted with them on the present occasion), that they would unite with me in treating such a production as this with contempt. If the author really thought that he was promoting the cause of dissent by such a violent and mean attack on the Church of England, it is right that he should be informed, that he will not meet with a supporter among judicious and well-informed dissenters. He is quite mistaken if he imagines that, as dissenters, we are ready to take offence at every trifle,—that we rejoice in any opportunity of calumniating the Church of England or its members,—or that we hail as a friend any writer who may furnish us with matter of such calumny whether true or false. I am not myself one of those who imagine that whatever is done by a bishop, or by his clergy, must necessarily partake of bigotry. In the present instance there is no ground for thinking that any such feeling operated. In sending up a petition to Parliament on the abuse of the Sabbath, the clergy, in my opinion, manifested no want of Christian charity because they united together without calling on the dissenting ministers to join with them. The dissenting congregations, in many



instances, act in a similar way, without suspecting for a moment that they lay themselves open to the charge of illiberality. Besides, this writer, in order to make out a strong case, has ventured on positive untruths. What he has asserted respecting the bishop's forbidding his clergy to invite or consult the dissenting ministers, &c. is absolutely false. The state of the case is simply this :—A suggestion having been made that the dissenters would unite in the measure about to be adopted, of petitioning the Government on the subject of the abuse of the Sabbath, and that this union could easily be effected if the heading of the petition was somewhat altered,\* this communication was received with pleasure; the proposed alteration was readily agreed to; printed copies of the petition, with the additional words "Dissenting Ministers" inserted in the heading, were immediately issued; and, in several of the dissenting places, where it could be done at so short a notice, signatures were numerously obtained. What then becomes of all the allegations of this writer? And on what principle can he justify himself in circulating such unfounded charges? Ignorance in this case can be no excuse; since nothing but the strongest evidence (and of such evidence he was destitute) could justify his coming forward as a public accuser of the ministers of religion; and low invective is in all cases odious. It may be thought that it was unnecessary to notice such a paper. I do so because it seemed right that some one of the ministers addressed in this placard should bear his testimony against it; and because I wish to prevent the possibility of its being supposed that the aspersions which it contains are regarded by us with less displeasure than by those on whom they are cast.

I am, sir,  
Your obedient servant,  
THOMAS S. CRISP.

#### FALSEHOOD CONTRADICTED.

(*Hampshire Chronicle and Southampton Courier, Feb. 4th, 1833.*)

THE new church in St. Dunstan's in the West, was consecrated on Thursday, by the Bishop of London, in presence of the Lord Mayor and Sheriffs, and a numerous congregation of persons of the first respectability. The ceremony of consecrating a church is attended with an expense of 300*l.*, paid by the parish, being the sum to which the Bishop who consecrates it is entitled.

(*Ditto, Feb. 11th, 1833.*)

IN a paragraph in our last week's paper, copied from a London print, referring to the consecration of the new church of St. Dunstan's in the West, London, it was mentioned that "the ceremony of consecrating a church is attended with the expense of 300*l.*, paid by the parish, being the sum to which the Bishop who consecrates is entitled." This statement is wholly incorrect. The expense of consecrating a church or chapel amounts to about 30*l.*, exclusive of the conveyances of the ground, the cost of which depends upon the length of the deeds to be engrossed. Nothing whatever is received by the Bishop, either under the head of fees, or in reimbursement of his personal expenses.

[These base falsehoods about Bishops' fees for consecrating churches are periodically repeated in all the ill-affected journals.—ED.]

\* It was solely through a mistake of the person to whom the distribution of copies of the petition was intrusted, that the petition with unaltered heading was posted in some places of the city.

## REPORTS.

### FROM THE REPORT OF THE NOTTINGHAM DISTRICT COMMITTEE OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

(JANUARY 1833.)

At a time when the Established Church is assailed from every quarter by the most shameless calumnies, which are propagated with the most unremitting assiduity, and swallowed with an insatiable avidity, the Committee deem it of importance to state this simple fact, that the first Society which was organised in this country for the dispersion of the Scriptures—for promoting the religious education of the children of the poor—for the support of Christian missions amongst the heathen—and for the dissemination of Christian knowledge through the medium of religious tracts, originated within the pale of the Establishment, and was indebted for its assistance to the zeal and piety of churchmen. All these multifarious objects were primarily embraced by the Society for Promoting Christian Knowledge.

Of the four objects already enumerated, that which relates to the religious education of the children of the poor has been transferred to a distinct Association, denominated "The National School Society for the Education of the Poor in the Principles of the Established Church." From their last report, it appears that about 900,000 children are receiving instruction upon Christian principles, in communion with the Church of England, and that they are educated from books furnished by the Society for Promoting Christian Knowledge.

But although this department has been relinquished, what an unlimited field for Christian exertion do the three remaining branches present! And what strong claims does each possess on the liberality of the Christian philanthropist! As a Bible Society, the operations of the Society for Promoting Christian Knowledge are very extensive. From last year's report, it appears that the issue of Bibles has amounted to no less a number than 63,203, and of Testaments to 66,553. From the same authority we gather, that 150,348 Books of Common Prayer have been circulated by the Society, together with other bound books to the amount of 102,169, and smaller tracts to the amount of 1,317,580. As a Missionary Society, it stands in close connexion with the diocese of Calcutta, which embraces the whole of the British dominions in India, together with the Island of Ceylon. And here it ought to be mentioned as constituting a powerful recommendation to those who are capable of appreciating the pure, yet fervent—the rational, yet elevated spirit of devotion which pervades the liturgy of the Church of England, that, with the aid of this Society, there is a prospect of the Book of Common Prayer being, ere long, translated into the principal languages which are spoken throughout that extensive territory.

Average issue of books yearly, for the last eight years:—Bibles, 366; Testaments, 512; Common Prayer Books, 899; bound books, 167; tracts, 3,947; spelling cards, &c., 954. Total, 6,845.

**NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR.**—This Society held a meeting for general business at St. Martin's Place, on Wednesday 6th instant; the Archbishop of York in the Chair. The Bishops of London, Lichfield, Carlisle, Bristol, St. Asaph, and Chester; Lord Kenyon, Right Hon. Sir John Nicholl, Rev. Archdeacon Cambridge, Rev. Archdeacon Watson, Rev. Dr. Walmesley, Rev. J. C. Wigram, Rev. Dr. Doyley, Joshua Watson, Esq., and James Trimmer, Esq., were present. The schools of fifteen places were received into union with the Society, and grants voted in aid of building new school-rooms in nineteen places, amounting in the whole to 1400*l*.



INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT,  
BUILDING, AND REPAIRING OF CHURCHES, AND CHAPELS.

A MEETING of this Society was held at their chambers, in St. Martin's Place, on Monday, the 18th March; his Grace, the Archbishop of York, in the chair. There were present, the Bishops of London, Winchester, Lichfield, and Coventry, St. Asaph, Bangor, Lincoln, Carlisle; Sir D. Acland, Bart., Archdeacon Cambridge, Rev. John Lonsdale, Joshua Watson, Esq., N. Connot, Esq., J. S. Salt, Esq., &c.

Grants, varying in amount, were voted towards re-arranging the seats in the Church of St. Mary, Bungay, in the county of Suffolk; building galleries in the Churches at Pinhoe, Devon, Wivenhoe and Great Yeldham, Essex; restoring the transepts of the Church of All Saints', Pontefract, York; enlarging the Church of Ashcot, Somerset.

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TRIALS.

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*Carlisle Assizes, Feb. 21.*

BIRD *v.* THE EXECUTORS OF SMITH.

THE declaration contained a number of counts. On the first count, judgment had been suffered to go by default. The action was brought by the Rev. Mr. Bird, the Vicar of Ainstable, in this county, to recover from the executors of his predecessor, the Rev. Mr. Smith, damages for the dilapidations of the vicarage house and glebe fences, and damages also for the injury (impoverishing the soil) done to the allotment of land attached to the glebe in lieu of tithe.

It was agreed, on both sides, at the suggestion of his Lordship, that this point of law, which is a new one, namely, whether an incumbent is bound to keep the land in a proper state of cultivation, should be left to the decision of the King's Bench, and that the jury should assess the damages for the dilapidation of the house and fences.

A number of witnesses were examined, and a verdict was returned for the plaintiff.—Damages, 174*l.*

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*Vice-Chancellor's Court, London. March 15.*

IN THE MATTER OF TRINITY HALL, CAMBRIDGE.

HIS Honour this morning, upon the application of counsel, confirmed the report of the Master in this case. That report went to approve of the exchange of some land belonging to Trinity Hall, which is situate on the Trumpington-road, Cambridge, and also of the payment of a sum of 2000*l.* to the college in compensation for that exchange. The object of this exchange is to facilitate the formation of a new Botanical Garden at Cambridge, the old Botanical Garden there being considered not susceptible of further enlargement, in consequence of the numerous buildings which surround it.

## DOCUMENTS

## CLERGY ORPHAN INCORPORATED SOCIETY.

THE Annual general Court of this Corporation was holden at the Freemasons' Tavern, on Tuesday, February 12th, the Lord Bishop of London, the Vice-President, being in the chair.

Eleven orphan children, viz., six boys and five girls, were elected into the schools of this most useful institution. The next election will take place at the Quarterly Court to be holden in the month of May.

The schools were stated to be in excellent order, under the superintendence of the Rev. T. Wharton, the master, and Mrs. Jones, the mistress; and very favourable reports were made of the conduct of several individuals who, after receiving their education in this institution, had been placed out in different situations.

The treasurer, Rev. Dr. Shepherd, laid before the court a satisfactory account of the funds of the charity. It appears, however, that the amount of subscriptions and donations had a little fallen off in the two last years; but the decrease has not been such as to occasion any reasonable ground of alarm. The Treasurer called the attention of the Court to the fact, on the hope that it would induce the friends of the institution to avail themselves of any favourable opportunity of adding to the list of subscribers. He did not recommend urgent or pressing solicitations, as the case did not require them, feeling persuaded that the charity would continue to receive that liberal support of which he trusted it had been proved to be not undeserving.

The thanks of the Court were unanimously voted to the Rev. J. Moore, obliged, by change of situation, to resign the office of Secretary, for the kind and attentive manner in which he had discharged its duties; and the Rev. R. C. Coxe, minister of Archbishop Tennison's Chapel, was elected Secretary in his room.

The anniversary dinner of the society, which took place on the same day, was numerously and respectably attended. The Chair was filled by the Right Hon. Lord Kenyon, supported by the Bishops of London, Lichfield and Coventry, Bangor, Carlisle, &c. &c.

The Annual General Court of the anniversary dinner will in future be holden on the second Tuesday in February, unless Lent should begin before that day, in which case they will take place on the first Tuesday in the month.

The public examination of the children will be as usual in the month of May, at the school-house.

The residence of the Rev. R. C. Coxe, the newly appointed secretary, is 41, King Street, Argyle Place.

## ADDRESS TO THE BISHOP OF GLOUCESTER.

THE following address has been presented by the clergy of the deaneries of Gloucester and Winchcomb, in the diocese of Gloucester, to the Lord Bishop of the diocese:—

“To the Right Reverend Father in God, James Henry, Lord Bishop of Gloucester.

“We, your Lordship's faithful servants, the undersigned clergy of the deaneries of Gloucester and Winchcomb, deeply sensible of the efficacy of your Lordship's example in that distinguished situation which the providence of God has called you to occupy, beg to express our warm admiration of your defence of our Protestant Establishment, and our persuasion of your Lordship's desire to see the Church of England maintain that station in the affections of the religious portion of the community, to which her



doctrine and her discipline so justly entitle her. Fully impressed with the conviction that many of the prejudices against our National Establishment are founded in error, and that more are engendered by public delusion, or grafted on popular ignorance, we feel called upon gratefully to acknowledge that spirit of Christian beneficence, which has prompted your Lordship to propose, by an annual personal sacrifice, to advance the interests of the less opulent clergy, in the augmentation of the smaller benefices of your Lordship's diocese.

"We humbly hope, under the Divine blessing, that this among other acts of your Lordship's generosity, may induce a discerning public to consider that the highest functionaries of our Establishment are actuated by nobler views than those of mere secular aggrandisement, and that their general conduct in public and private life is regulated by a spirit of genuine philanthropy, which induces them as well to provide for the temporal as for the spiritual necessities of that church of which they are overseers.

"That the providence of the Most High may long enable you to continue in health and vigour those duties which you now so assiduously fulfil, is the sincere prayer of your Lordship's most faithful friends and servants."

*(Here follow fifty-one Signatures.)*

To which his Lordship gave the following answer:—

"My Reverend Friends,—I assure you that this expression of your kindness and good opinion affords me the most lively satisfaction. I am always anxious to discharge the duties committed to me in such a manner as may best conduce to the real interests of our church, and the advancement of our holy religion. Among other things, it will be my endeavour to promote the temporal benefit of those of my brethren whose income is inadequate to the maintenance of their proper station in society. To this purpose I determined to devote a portion of the episcopal income as soon as I was enabled to discharge the great expenses attendant upon taking possession of the See. This sacrifice is small, and not deserving the terms which your kindness bestows upon it: such as it is, the tenth part of the gross income of the See shall be annually given towards the improvement of small benefices; and the clergy shall be made acquainted each year with the manner in which this appropriation has been made.

"I am sensible of the persevering efforts made to excite against our Establishment the prejudices to which you allude, by means of misrepresentation and delusion. But I am disposed to think that such prejudices are beginning to pass away from the minds of those who were really misled. Threatening as may be the present aspect of the times, we must remember that the Master whom we serve has, at former periods, interposed with his providence to preserve the Church of England from still greater dangers than those with which it appears now to be encompassed. At all events, it is my settled conviction that the clergy will best contribute to the safety of the Establishment, and most effectually counteract the designs of its enemies, by entirely devoting themselves to the care of their respective flocks, and the zealous discharge of their sacred functions.

"J. H. GLOUCESTER."

#### STATE OF LIVINGS IN BEDFORDSHIRE.

"Out of 123 parishes in Bedfordshire, fifty-nine only are rectories, the remaining sixty-four being Vicarages or Curacies, with very small incomes. The great tithes of these are appropriated as follows: of four parishes to the Vicars; of thirteen to Noblemen; of twenty-six to Commoners; of nineteen to Colleges, &c., and the tithes of the remaining two are partly shared by the Vicars. In two instances, even the small tithes are in the hands of Laymen. The Duke of Bedford owns the great tithes of seven of the thirteen parishes alluded to above. In proof of the smallness of the incomes of the Church in this county, it may be noticed, that eight rectories and four Vicarages have been lately consolidated into six Livings."—*John Bull.*

## DISSENTING MINISTERS WHO HAVE ENTERED THE CHURCH.

*(From The Patriot.)*

SIR,—As an assistance to the inquiry raised by your correspondent “Paul Thompson,” I beg to hand you the names of seven persons, once ministers among the dissenters, and who, within the last twenty years, have conformed to the establishment. They are—

	Formerly of	Now of
Mr. W. Seaton.....	Andover and Wandsworth....	Wales.
— M. Anderson...	Sandwich.....	Shennington, Wilts.
— R. Meek.....	South Malton and Westbury..	Yatton, Somerset.
— T. Witty.....	Frome ... ..	Alverdistone, Wilts.
— Jacob Snelgar..	Hampstead .....	Present residence unknown.
— J. Cottle.....	Student at Axminster .....	Ditto.
— A. Bromily ..	Leamington, Warwickshire, since deceased.	

These, I believe, were all ordained by the Bishop of Salisbury, except Arthur Bromily, who was ordained, I believe, either by the Bishop of Norwich, or the Bishop of Ely.

I remain, Sir, &c.,  
JOHN TOONE.

Another correspondent, who signs J. L. P., furnishes us with the following additional names:—

Name	Educated or settled at
T. Blundell.. .....	Mill Hill.
J. Denham.....	Wymondley, now Lecturer at St. Bride's, Fleet-st.
W. A. King .....	Gainsborough.
J. Tucker .....	Axminster.

*To the Editor of the British Magazine.*

SIR,—I beg to present you with a statement containing a comparative view of the contributions of the clergy and laity in support of the Society for the Propagation of the Gospel in Foreign Parts, the Society for Promoting Christian Knowledge, and the Church Building Society, collected from the Reports of 1832.

In your last number, you furnished your readers with the number of subscribers to these, distinguishing lay and clerical; but as you did not give the amount of the several subscriptions, I supply you with that desideratum, which has cost some days' labour to a very accurate calculator.

I hear there is now a most unfair objection raised against the production of such statements as these. It is said we make a merit of contributing more largely than the laity to charities and objects which are purely clerical. Have none, then, but the clergy, an interest in promoting religious education, and religious knowledge at home and abroad; in Christianizing the heathen world; and in providing church room and free seats for the poor throughout our own land? I am afraid the objection has been successfully used against us in more ways than one. A provincial paper now lies before me, which contains a list of subscribers for the relief of the distressed Irish Clergy. The number of subscribers is 124. Of these, 56 only are of the laity. The amount of subscriptions is 643*l.* 8*s.* The lay contribution is 138*l.* 3*s.* What would be said of a clergyman who should decline subscribing to a fund for the support of decayed tradesman or farmers, on the plea that the sufferers were laymen?

I am, Sir,  
Your most obedient servant,  
DUNELMENSIS.

March 8th, 1833.



	CLERGY.		LAITY.	
	Number of Persons.	Amount of Contributions. £. s. d.	Number of Persons.	Amount of Contributions. £. s. d.
Incorporated Members. . . . .	235	531 6 0	89	201 12 0
Contributing and Associated Members paying at the Society's office . . . . .	629	1814 9 0	493	2938 16 9
Contributing and Associated Members of the Diocesan and District Committees . . . . .	3012	3530 2 6	2872	3629 13 6
Totals . . . . .	3876	5875 17 6	3454	6770 2 3
In lieu of Annual Subscriptions, and to be deducted from the above . . . . .	67	1597 0 0	103	3160 10 0
Total Annual* Subscribers and Subscriptions . . . . .	3809	4278 17 6	3351	3609 12 3

*To the Society for Promoting Christian Knowledge; from the Report of 1832.*

Subscribers (males) and Subscriptions . . . . .	6465	9248 19 0	4828	10022 12 0
Ditto (females)—there are in all 2765 female Subscribers, whose Contributions amount to 5797L 10s., and it seems just to divide these equally on the supposition that one-half of the ladies are the wives, daughters, and relatives of clergymen . . . . .	1382	2898 15 0	1383	2898 15 0
Totals . . . . .	7847	12147 14 0	6211	12921 7 0
In lieu of Annual Subscriptions, and to be deducted from the above . . . . .	173	3708 6 0	276	6192 16 0
Total Annual Subscribers and Subscriptions . . . . .	7674	8439 8 0	5935	6728 11 0

*To the Church Building Society; from the Report of 1832. (Clerical Bodies and Lay Corporations included.)*

Annual Subscribers and Subscriptions to the Parent Society . . . . .	117	226 9 0	73	157 7 0
Ditto ditto to Diocesan and District Committees . . . . .	302	391 16 6	239	279 10 0
Donations to the Parent Society . . . . .	1193	40279 1 1	1295	48383 13 8
Ditto to Diocesan and District Committees . . . . .	330	1829 19 6	303	2658 16 8
Totals . . . . .	1942	42727 6 1	1910	51679 6 11

TOTALS.

Society for the Propagation of the Gospel in Foreign Parts . . . . .	3876	5875 17 6	3454	6770 2 3
Society for Promoting Christian Knowledge . . . . .	7847	12147 14 0	6211	12921 7 0
Church Building Society . . . . .	1942	42727 6 1	1910	51679 6 11
GRAND TOTALS . . . . .	13665	£.60750 17 7	11575	£.71370 16 2

\* This seems to be the proper calculation, because the Property of the Clergy is only a Life Income, whilst that of the Laity is held, for the most part, in Fee-simple.

By the kindness of another friend, the Editor is enabled to add a few more particulars of Clerical Subscriptions and Donations.

	Annual Subscribers.			Donations, Legacies, &c.		
	£.	s.	d.	£.	s.	d.
Clergy Orphan Society ... ..	1141	0	0	20507	19	6
Other Orphan Societies in London ... ..	244	13	0	1602	8	0
Prayer Book and Homily Society, and Auxiliaries ... ..	381	6	0			
Naval and Military Bible Society, and Auxiliaries ... ..	210	0	0	239	17	0
London Hibernian Society, and Auxiliaries ... ..	402	10	0			
Society for Conversion of Negroes ... ..	179	9	0	1016	1	0
St. George's, Magdalen, Lock, and Middlesex Hospitals	312	14	0	2868	0	0
Philanthropic, Refuge for Destitute, Mendicity Society, Widows' Society ... ..	210	5	6	2684	14	6
Humane Society, Blind School, National Benevolent Society ... ..	221	11	6	1484	0	0
Schoolmasters' Society and Literary Fund ... ..	122	17	0	438	3	0
Marine Society, Welsh Charity Schools, Lying-in Hospitals ... ..	152	6	0	1350	12	0
	£.3578 12 0			£.32241 15 0		

That is to say, in addition to the charities for distressed clergy, their widows and children, in each county, the clergy have given *twenty thousand pounds*, and subscribe *above a thousand* a year for a school for the Orphans of their brethren, and to various other charities, some religious, but not especially clerical, and to others entirely of a general nature in London, they have given twelve thousand pounds, and they subscribe annually about two thousand five hundred pounds.

In addition to this it must be observed that the Plymouth charities, amounting to 200*l.* 13*s.*, were not included in the Devonshire list, given in last month's Magazine—and this sum increases the average of the counties to 990*l.*\* May the clergy be requested to furnish similar lists for the counties not yet sent?

Of course, all this furnishes a very inadequate notion of the claims (it is admitted, the *proper* claims) on a clergyman, viz.—the private and parochial claims. When Government is pleased to tax the clergy, have they considered whom they mean to tax to support parish schools? Of the two last clerical friends with whom the writer was staying, one (a pluralist) subscribes above fifty pounds per annum to *the schools* of his two little parishes, and the other gives *twenty* to the school close to his own door. Who will pay this when the clergy are taxed after the Irish fashion? Be it known to all men, that though intellect has made great marches, it has not marched so far as to make people generally like subscribing to schools. When the poor clergyman goes to collect (a heavy day's work), instead of transports of joy at the notion of spreading light and liberty, there are sundry refusals, sundry complaints of children being taught too much, and sundry declarations that the schools have spoiled all the good servants. When the clergy are well taxed, so must some other people, if the schools are to go on, for the clergyman cannot pay exclusive taxes and support schools too. Lord King's distinct refusal to give ground or money, and his taking care to bring the clergyman who dared to ask him to do so before the public on the most frivolous pretences, is merely one out of a thousand specimens of the difficulties experienced by the clergy in collecting money for schools.

#### NEW CHURCH AT WORCESTER.

WITHIN the circuit of the city of Worcester there is a population of more than 1200 souls, inhabiting the *extra-parochial* quarter of the town usually called the Blockhouse, and its neighbourhood, in a state of great religious destitution,

\* For 12,000*l.* in the note to the table read 1200*l.*



being wholly unprovided either with the accommodation of a church, or any regular ministerial care.

It is found that the churches of the two adjoining and very populous parishes, St. Martin's and St. Peter's, are greatly inadequate to the numbers of their respective inhabitants. If the surplus population of these two parishes, unprovided with church-room, be added to the Blockhouse, there will be an amount of between three and four thousand persons, so circumstanced as to be deprived of the means of regular communion in the worship of our Apostolical church.

It is proposed, therefore, that a new church shall be placed in a central situation, with respect to the localities both of the extra-parochial district, and certain portions of St. Martin's and St. Peter's parishes, which may most conveniently be included within a new cure of souls to be formed, as well as share in the use of the church for public worship.

Such a site has happily been obtained from the spontaneous liberality of a gentleman, who has made a donation of a piece of land for the purpose, possessing every advantage which could be desired.

The church is intended to be large enough to accommodate not fewer than 800 persons. Should the funds suffice, the scale of it will be extended. It will be of a decorous and appropriate style of building, devoid of superfluous ornament. Two-thirds of the sittings will be free.

The Lord Bishop of the Diocese has given his sanction and cordial approbation to the measure now in hand;\* and meetings have been held, numerous attended, with a view to promote it. In these meetings, our worthy Chief Magistrate, the Mayor, has presided, and been pleased to take a warm interest in its favour; whilst a strong and unanimous conviction has been expressed by all who have attended these meetings, of the seasonableness of the undertaking, and the urgent occasion for it which exists. Accordingly a Committee has been formed, which includes many of the leading inhabitants of the city, and of the clergy, for pursuing the design and carrying it into effect, who have pledged their services to that purpose.

This good work, however, can be accomplished only by zealous and persevering exertions in many quarters. The extra-parochial part of the town, which is principally concerned in the benefit designed, is the least of all furnished with any resources in itself for obtaining such an object. It is the abode of much poverty. Its inhabitants are, for the most part, of the humbler conditions of life;—its means wholly disproportioned to its wants. In this instance, at least, it must derive all its hopes of supply from the kindness and bounty of others; from the co-operation of willing friends; from the aid of the city and the county at large.

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#### NON-RESIDENCE IN THE DIOCESE OF CHESTER.

*(From the Bishop of Chester's Charge, Appendix, p. 44.)*

OUT of about 630 places having provision for a minister (a provision often miserably inadequate), there are not more than 20 which do not enjoy the advantage of an individual clergyman, residing either within the boundaries, or so near that his duties may be effectually performed. In the remaining 20, the clergyman serves two contiguous chapelries,—these of course can have but one service on the Sunday; and only ten can have a clergyman actually resident.†

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\* The Bishop has very kindly subscribed 100*l.* to the church.

† This Appendix contains a summary of the arguments for an Establishment, and of the answers to the attacks on it, which ought to be generally circulated. Nothing can be better, and the whole matter is not only most admirably, but very shortly stated.

## CHURCH REFORM. No. V.

THAT *prudence* often requires the suppression of just as well as strong emotions of indignation, or, rather, that duty commands the suppression, in cases where our conduct may affect other interests than our own, is an important truth. They to whose especial care and custody such interests seem committed, should bear and forbear to a *very great degree*. Often when their generous, and even their righteous feelings, might command them to speak, *duty* will *command* them to be silent. But wherefore does it thus repress the generous instincts of the soul? Simply that the great and all-important interests confided to us may not be *unnecessarily* injured, and that the sacred principles confided to us may not be unnecessarily contracted in their operations, by the gratification of our personal feelings. They in whose power it is, to a certain degree, to injure the interests and contract the operations, may do much that shall be base, mean, and foolish, or spiteful and odious, and still it may be our bounden duty to *bear and forbear*. But to a forbearance dictated by such views, there are two undoubted limitations. We are not to be required to keep silence either where our duty to God would require us to speak, or where the real interests of the deposit confided to us are injured, and its principles are violated. There will be little doubt, in any case, as to the first of these limitations, as our duty to God is in such cases pretty clearly marked out. It must be allowed that there is more difficulty in judging practically of the other. It may require, at least in some cases, an union of high principle with clear judgment, which is not the lot of all, to decide where the really great and essential ends in view will be most promoted by acquiescence in *real*, but *small*, injuries, and where, however small at the moment, they are at once to be resisted, as necessarily bringing more serious injuries in their train. But where the decision is made by means of such an happy union, or where the violation of principle is such that less fortunate natures cannot be blind to it, there, whatever cautious cowardice, or selfish fear, or fearful selfishness, under the guise of prudence, may counsel, there, beyond a doubt, duty requires men to speak, and to speak plainly, without fear of giving offence, and without care about provoking immediate evil on their own heads, or on the interests committed to them. For where principles are to be violated, the question is no longer, whether those interests can be preserved, but merely *how long*; if the foundation is gone, the building must fall at last. Let it be granted, if you will, that their speaking will be of no avail—that their voice will command no attention—that the principles will be violated—that the foundation will be removed and the building laid low. What then? Are there yet no duties left to be performed to what was committed to our trust—none to ourselves, none to God? Shame on us if we forget for a moment that we are bound to protest, in the face of the world, against the violation and destruction of that which is for the good of man. Shame on us, if we so far forget what is due to ourselves, as to leave to our children a disgraced and dishonoured name—a name stained by the deep disgrace and reproach of being afraid to speak for the right, from base cowardice, or baser selfishness!



Shame yet deeper and more accumulated, woe unspeakable, if, from such causes as these, we forget what is due to our God, to his promises, and to his cause.

Let us apply these plain truths to the melancholy case before us. The preservation of a National Church\* is an object of first-rate importance, because (to state the matter briefly) a large portion of every country which does not possess one will (as has been proved a thousand times), humanly speaking, be necessarily Pagan. Dr. Chalmers has shewn this so clearly, that few persons, capable of thinking, now doubt about the matter. To avoid such an evil, then, as the destruction of a National Church; or, in other words, to avoid the spread of Paganism, any thing should be endured which can be endured without the violation of *duty*. A great many regulations may be introduced by *any* existing government which may seem to us unwise, inexpedient, in some sense mischievous, and very likely intended to be so, and yet under very much of such treatment it may be *wise*, or, what is a better word, it may be *right*, to be silent and to suffer all these things. For the wantonness of power may, if provoked, out of mere revenge, inflict greater evils than it will do if left to itself. Spleen and selfishness may be gratified, folly may be allowed to exert its fancied wisdom, and ignorance to display its imaginary knowledge, at the expense of *trifling* sacrifices, if left to have their way, when spleen and selfishness would be kindled into malignity, and folly and ignorance would be stimulated to give their most active and mischievous assistance, by any pertinacious resistance to minor evils. All this may be allowed to the full. Laws about tithes, about pluralities, and about non-residence, for example, may be proposed by a government which, (as Lord Althorp, with his usual candour, confessed was his own case as to Ireland), without intending evil, may be totally ignorant of the practical workings of any one of these matters, for good or evil—their real nature—how far they can be, and how far they ought to be, altered. While such things only were in contemplation, or supposed to be in contemplation, duty counselled silence and quietness. But the scene is now shifted. The direct tendencies of the Irish Church Bill are, in one word, to uproot every thing like an Established Church from Ireland, and England too. And although it may be very possible that Ministers may have no intentions to use the English Church as they are about to use the Irish, although it should be true that firm and loud remonstrances from churchmen should irritate Ministers into measures which they did not intend to take at the moment, it is still the duty, the imperative duty, of churchmen to speak out. It is their duty to themselves, to the Church, to God.†

But suppose that there are persons who will not admit this, let them be assured that speaking out on this occasion, if it does no good, *can* do no harm. The only way in which harm can be apprehended, is that just hinted at—viz., that government may be provoked, by an

\* Mr. Coleridge's admirable volume on the "Idea of a Church and State" is a work which should be read and meditated by every one in these days.

† It is truly pleasant to see the spirited Protest of the Bristol Clergy, and a Petition from those of the Archdeaconry of Surrey in preparation.

opposition to its will, into an immediate course of English Church spoliation and destruction. Now they who, by an argument of this kind, are excusing to themselves their shrinking back from the full expression of what they feel and think, are laying a false, though it be a flattering unction to their soul. The one question which they have to ask themselves is, not what ministers intend, but simply this, are the principles of the measure full of danger to the existence of a church? For the real truth is, that ministers are mere dust in the balance; and what they intend, or do not intend, is a matter of as little consequence as it is to know what will be the shape of the next cloud that passes by.

There is no occasion to speak about the abilities or intentions of the men. They may be great men or small men—good men or bad men. That question belongs to the politician. But their government may be broken up to-morrow, and, if it is, in all human probability, it will be succeeded by one given to reckless and ruthless changes, and, at all events, quite ready to *use* every precedent for spoliation, if not to spoil without precedents. At all events, whatever government exists, cannot refuse to a popular legislature to apply and extend such principles as have already received the stamp of the constitution. If, therefore, this government introduces *principles* into a bill which are, when worked out, inconsistent with the safety of our established church, it is of no sort of consequence whether *it* means to work them out or not. The question is only one of time. If this government ordains that church rates shall cease in Ireland, because it is hard that people who do not belong to a church should repair it, does any man alive believe that it will be possible to refuse the extension of that measure to England? And does any man, who has ever considered the matter, doubt for one moment that the question of an established church, or none, is dependent on that one point, that the dissenters see this clearly enough, and that this, not the amount of the tax, is the reason for their fighting the question?

Again, if this government introduces the practice of seizing the property of certain bishoprics for public purposes, and throwing the duties of them on others, can it be doubted that the precedent is one big with danger to the existence of a church? It is very true that bishoprics have been consolidated before by proper authorities, and that by proper authorities they may be consolidated or separated at any time.\* But

\* On this subject, the following information, from a letter from the Rev. M. H. Seymour, in one of the Irish papers, may be acceptable as a substitute for more authentic information. Mr. Seymour does not state whence he derives it. It may perhaps come from Ware. When were the bishoprics of Bath and Wells, and those of Lichfield and Coventry, consolidated, and by what authority?

"I. The greater number of these unions were created *since the Reformation*, and so must be consistent with our constitution as a reformed church; as Leighlin and Ferns, in 1660; Limerick and Ardfert and Aghadoc, in 1663; Clonfert and Clonmacduagh, in 1602; in Killalla and Achonry, in 1607; Tuam and Ardagh, 1741, which is only ninety-two years ago; Killaloe and Kilfinora, in 1752, which is only eighty years ago!

"II Some of these unions were created by the authority of an *Act of Parliament*, and so were created by an assembly of "laymen." As Cashel and Emly, in 1568; Meath and Clonmacnoise, in 1568; both of these unions were created by Act of



the precedent of consolidating them, *in order to seize their property*, is one entirely new, and, though now only applied to Ireland, is not a plant which will grow in Irish soils only, but is particularly well adapted for general cultivation.

Is there any thing again in the air of England which will be prejudicial to the life of that officer of government who shall approach the glebe house of the English rector in order to levy the tax laid on the rectory for repairing the churches and augmenting small livings; and (after the just and humane provisions of the Irish Bill) to levy a distress on the rector's goods, or sequester his living when he has not wherewithal to pay the demand, for the simple reason that his income has not been paid?

And, finally, are the powers of English lawyers so despicably small that all their arts will not enable them to draw a bill which shall effect even the smallest portion of those remarkable operations on the properties of English chapters and bishopricks which Lord Althorp is about to effect on the properties of such description in Ireland?

No! no! if there are any persons holding back from the full and free expression of their opinions, under the notion that they can possibly prejudice the interests of the church of England, let them lay aside that notion, and clearly understand that when the Irish Church Bill has been past, ministers have done their worst to the church—and that no government could have introduced principles more certainly destructive. When they have settled that Deans and Chapters' property, as well as that of Bishops, may be seized to relieve the laity of burthens incumbent on them by law, and to increase livings, the great tithes of which are held by laymen,—when they have settled that the church may be turned out of the management of its own property, and pensioned off by the State, which is to make whatever it can of that property and turn it to State purposes,—when they have settled that clergy may be taxed for any reason or for no reason—and to any amount whatever—what is there more for them to do, or for us to fear? If there are not means here to destroy us as an *establishment*, what means besides could effect our destruction? If these will not do it, verily, we must be indestructible.

This is all said in respect to those who are sincerely desirous of the preservation of the establishment on right and public grounds, and on those grounds would think it prudent to abstain from giving offence or provocation. If there are any who hold back from indolence, apathy, cowardice, or selfishness, nothing need be addressed to them, for nothing could awake them from such a sleep. They must be left to the disgrace and contempt they deserve here, and to settle their awful

Parliament, at a time when, I believe, both "infidel and popish" persons could sit in the House.

"III. Some of these unions have undergone various changes; as Kilfinora, which was joined to Killaloe, in 1752, had been previously united to Tuam; Ardagh, which was joined to Tuam, in 1741, had been previously united to Kilmore; and Cork, which it is now proposed to unite to Cloyne, had actually been so united before, in 1430, and was afterwards separated in 1638, and again united in 1660, and again separated in 1678."

account hereafter as they may. For all others, the time is come to speak boldly, plainly, and truly, without any regard to consequences. For it is not fitting that such a church as this should fall, if she is to fall, without leaving behind her a solemn and earnest protest against the injustice and violence with which her fall has been effected,—without exposure of the base arts which have paved the way for that injustice—without solemn warning of the evils which will be the consequence of removing the light of God's church from the land.

The warmest wish, indeed, which one interested for the honour and character of the church could form, in a crisis like this, when *principles* and *foundations* are at stake, would be, that every body of persons connected with her, should, without violence indeed or anger, but without "fear or favour," without any regard to personal consequences, without any consideration, in short, other than the consideration of what is right, and true, and sacred, leave a memorial of their opinions and feelings, a record of their opposition to evil, which might form a part of the proud history of the church, and shew that the prayer "that there never may be wanting a supply of men fit and able to serve God in the church," has not been sent up in vain. Past history tells us, that, notwithstanding the base slanders of base men, churchmen never *yet* have been afraid to oppose power when exerted for evil; and let not future history record that with a longer experience of the blessings of our own church, with the clear and firm demonstration of its advantages to the country, we alone, of this age, were wanting—unwilling to follow the example of them that are gone before us, like them to speak boldly, and like them patiently to suffer.

From these higher considerations let us descend to look again, for a few minutes, at the details of the dreadful measure now in agitation. And first let it be observed, that if the proofs afforded in the last number, that this is not intended as a measure for Ireland *alone*, were not sufficient, one thing which has occurred within these few days, would prove clearly how things are. The Solicitor-General, in presenting the petitions of some Dissenters about Church-rates, said, that he hoped to see the time when these rates should be abolished *in England as well as in Ireland*, as he looked on them as a great hardship on Dissenters. Now, undoubtedly, there is no pledge here given; but when a great law officer of government—a man too, like Sir John Campbell, not violent nor rash, but thoughtful and penetrating—makes a declaration like this, they must be wilfully blind, indeed, who are blind to the fact, that if Government has not *yet* given a positive pledge in private to the Dissenters, they are paving the way for it, if they find that such a step would profit them.

Now what is the real state of the case as to Church-rates, as far as they relate to the repair of the fabric? Simply this, that the oldest law books in existence (one as early as A.D. 1268) state, that by the Common Law of England, the repair and rebuilding of the fabric of the church belongs to the parishioners. (See a very valuable work of Dr. Newland's, called "An Examination of Dr. Doyle's Evidence;" in which the fourfold division was fully canvassed. It was abridged, with some alterations, in Vol. I. of this Magazine,



pp. 602—605.) Now when from time immemorial a certain burthen has belonged to certain property; when, consequently, in every transaction respecting such property, that burthen has been considered and allowed for; on what principles, which are not subversive of law and justice alike, can the Legislature take off this burthen from the property on which it is incumbent, and arbitrarily impose it on another? And if law will not bear them out, will equity or the reason of the case? For whom are churches built, the clergy or the people? If for the people, in the name of common sense, why are the clergy to repair and rebuild them? If religion, indeed, is of no value to the country at large, certainly the country should not be put to any expense for it; but then let this be boldly stated, and the whole be swept away at once. But to crown all, can anything be more iniquitous and oppressive than the shape which this tax is to take? A benefice of 500*l.* per annum is to be taxed 35*l.* per annum; and why? Simply because the ministry chuses it. This benefice may be so large in population as to compel the employing a curate, and to entail very heavy and necessary expenditure in subscriptions and private charity. It is certainly liable to land tax and other charges. But without regard to all this, 7 per cent is laid upon it! And even if the charge is not a particularly large one in extent, does any one mean to say that from four to five hundred a year (for land tax and some subscriptions fall on all livings) is such an exorbitant income, that its possessor, still liable to every public tax, either in the shape of Assessed Taxes, or of Income Tax, is to be plundered of five and thirty pounds in order to relieve the estates of the noblemen and gentlemen around him from a burden to which they are liable by the common law, and to which equity and common sense would make them liable if there were no law on the subject?\*

Is there any one less able to spare five-and-thirty pounds than a person who is bound to maintain a respectable appearance, though without luxuries, and bring up a family decently on four or five hundred a year? It is very well for Lord Althorp, and men who are rolling in riches, to overlook the difficulties of a private clergyman, because they think that the cry of the country is with them at the moment, but this is a rank gross piece of injustice, and a very few months will produce plenty of declarations to that effect from others besides clergy. In fine, looking at the matter of private patronage, what answer can Lord A. give to the plain question

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\* Of course, it is needless to say that the Dissenting Journals go on just as usual on this and similar points. The *fourfold division*, that ten thousand times exposed falsehood, was the subject of a long article in the "Patriot" of March 20. These papers know that people get tired of contradicting—that men of decent feelings are ashamed of recurring for ever to the same point—and on this, they make their advantage. The writer means ere long to throw together his thoughts on "The Value of Falsehood;" and to illustrate the subject by references to the "Patriot," and other similar publications. Frederic of Prussia avowed to the emperor that *he* understood the subject. But his was child's play to the practices of the modern press. It may not be amiss to mention that in a series of papers published at Horsham, on Church Rates, the writer on the Dissenters' side stated unhesitatingly that the Dissenters were the largest party in England—and this, when they are now compelled to allow that they cannot *claim* more than 3½ millions out of 14 millions. The replies on Church rates given at Horsham were very good indeed, and, if possible, some extracts shall be given.

asked in last month's Magazine? Why, if of two brothers the elder and richer buys an estate, and the poorer buys an advowson, should a burthen belonging by law to the estate of the rich man, be transferred, by a mere arbitrary and tyrannical exercise of power, to the advowson of the poor? To sport with clergy and their incomes and comfort is all very well, but, after a short time, it will be found that clergy and their property do not differ in nature from other men and other property; and that if a principle is introduced by which gross injustice is perpetrated in one, it will very soon, of necessity, be applied to the other. For example, by the common law, the repair of highways falls on the occupiers of land in the parish where they are. Why should not Lord A. take that off the noblemen and gentlemen of the country and lay it on the clergy, or the lawyers, or the fundholders? What then is to be said of a step, to which law, common sense, equity, and the reason of the case are alike opposed?

As to the confiscation of Chapter property, one is so utterly weary of arguing the exceeding advantages of such property, the unjust or stupid blunder of calling it *sinecure*, and therefore devoting it to destruction, that that subject shall not be dwelt upon just at present, further than to remind persons that the only ground on which Irish Chapters are to be dealt with, is, that there are to be *no sinecures in the Church* at all; or, in other words, that the English Deans and Chapters are to be sacrificed to the Moloch of Radicalism, whenever it is found necessary to propitiate that greedy and bloody deity.

The Address of the Irish Clergy speaks of another topic, which is well calculated to move the indignation of every man. Every parish where there has not been service for three years, is to be done away with as a Protestant parish. In many cases, there is no church in a parish—and this parish, for that reason, and for the smallness of its revenues, forms part of an *Union*. Now, without a single inquiry as to the Protestant population which may be living in it, and attending the service of the Union church, this parish is to be cut off, and the income of the church, already too scanty in that quarter (an Union being formed principally for that reason), is to be further diminished, and all hopes whatever of the expansion or confirmation of Protestantism to be done away. These things are really of a nature which it is difficult to characterize, without assuming the language of a partisan—they must be done either in wantonness or ignorance, against which, in a few years or months, the very stones in the wall will cry out.

As to Lord Althorp's *creation of property*, in order to confiscate it, one really hardly knows whether to laugh at the absurdity of the notion, or to be indignant at the dishonesty of the act. To contend, that because the bishop cannot grant leases for more than twenty-one years, you *create* a fresh property by giving him a larger power, at the very moment that you own him to have a still superior power to that which you give, viz., the power of bringing the whole into the hands of the See, is so childish, that one can hardly stop to argue about it. With respect to the application of this precious principle, it was, if possible, more ridiculous and absurd than the principle itself! It was founded on an error so gross, that one could hardly have imagined that it could have



been committed. That error made Lord A.'s calculation of the value of Bishops' estates wrong by about *four-fifths*. But it is not worth while now to expose it (and the paragraph which did so, is accordingly cut out), as it appears from a Dublin paper this morning, that ministers have consented to renounce this error, and have promised a Committee, appointed by the church tenants, to take off *the six years' purchase!* "But this is passing strange" legislation! To do it to-day, and to be compelled to undo to-morrow! However, they will do as little as they can, for it seems, as was stated to this meeting, that *they want money*, and will therefore persevere in all parts of the Bill which do not involve these gross errors! And is this the real secret of the Church Bill? If so, this is really the most intolerable part of all!

Finally, it was purposed to say a few words about convocation, but time does not permit; and the subject deserves a longer notice. This only shall be said, that whatever be the strict law of the case, equity, decency, and custom alike say, that before arrangements are made which must have a very great effect on the efficacy of the church, as a religious body; before the clergy are taxed for objects not belonging to them, but to the country at large; before ten bishops are got rid of in order to seize their property for the public use, and before a large part of the property of those who are left is seized likewise, the church ought to be consulted, and that if it is not consulted, equity and decency are defied, only because it is believed that they can be defied with safety, and that when force can act, it is not worth while to appeal to reason, or examine the justice and propriety of what is proposed to be done.

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ECCLESIASTICAL INTELLIGENCE.

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ORDINATIONS.

Bishop of Bristol, St. Margaret's Church, Westminster ..... March 3.  
 Bishop of Hereford, Spring Garden Chapel, St. Martin's in the Fields, March 3.  
 Bishop of Lincoln, Buekden ..... March 3.

DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Carr, Thomas William	B.A.	Merton	Oxford	Bishop of Lincoln
Chapman, Charles .....	B.A.	King's	Camb.	Bishop of Bristol, by let. dim. from Bishop of Ely
Champneys, T. P. A...	B.A.	Merton	Oxford	Bishop of Lincoln
Dansey, Edward .....	B.A.	Downing	Camb.	Bishop of Bristol
Daniel, Alfred .....	B.A.	Exeter	Oxford	Bishop of Bristol
Durban, John.....	B.A.	Queen's	Camb.	Bishop of Lincoln
Farquharson, Robert...	B.A.	Christ Church	Oxford	Bishop of Bristol
Gray, Robert .....	B.A.	University	Oxford	Bishop of Bristol
Harvey, John Ridout	B.A.	St. Alban's Hall	Oxford	Bishop of Bristol
Le Gros, John Samuel	B.A.	Downing	Camb.	Bishop of Bristol
Pemberton, Arthur G.	M.A.	Trinity	Dublin	Bishop of Lincoln
Pollock, J. F. E. B....	B.A.	Exeter	Oxford	Bishop of Bristol, by let. dim. from Bishop of Exeter
Poole, Robert.....	B.A.	Exeter	Oxford	Bishop of Bristol

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Reynolds, J. Jubilee ...	B.A.	Queen's	Camb.	{ Bishop of Lincoln, by let. dim. from Bishop of Norwich
Scott, James W. ....	B.A.	Exeter	Oxford	Bishop of Bristol
Smith, Solomon .....	M.A.	St. John's	Camb.	{ Bishop of Lincoln, by let. dim. from Bishop of Ely
Ventris, J. Underwood	B.A.	St. John's	Camb.	Bishop of Lincoln
Wayet, West .....	B.A.	Queen's	Oxford	Bishop of Lincoln
Whall, William .....	B.A.	Emmanuel	Camb.	Bishop of Lincoln
Whitfield, Henry John	B.A.	Magdalen	Camb.	Bishop of Hereford

## PRIESTS.

Bathurst, W. Aspley...	B.A.	Wadham	Oxford	{ Bishop of Lincoln, by let. dim. from Bishop of Norwich
Boudry, Daniel de.....	B.A.	Magdalen Hall	Oxford	Bishop of Bristol
Bower, H. Tregonwell	B.A.	St. Peter's	Camb.	Bishop of Bristol
Case, Thomas.....	B.A.	Worcester	Oxford	Bishop of Bristol
Cheere, George .....	M.A.	Queen's	Camb.	Bishop of Lincoln
Dixon, Robert .....	M.A.	Catherine Hall	Camb.	Bishop of Bristol
Eaton, Richard Storks	B.A.	Trinity	Dublin	Bishop of Bristol
Galton, John Lincoln	B.A.	St. Edm. Hall	Oxford	Bishop of Lincoln
Garwood, John .....	B.A.	Magdalen Hall	Oxford	Bishop of Lincoln
Haworth, Richard.....	B.A.	Queen's	Camb.	Bishop of Lincoln
Hutton, Henry .....	B.A.	Wadham	Oxford	Bishop of Lincoln
Ingram, George.....		Queen's	Camb.	Bishop of Bristol
Irvine, John .....		Magdalen Hall	Oxford	Bishop of Bristol
Jackson, J. Marshall...	B.A.	Lincoln	Oxford	Bishop of Lincoln
James, Howell .....	B.A.	St. John's	Camb.	Bishop of Bristol
Jebb, John Beridge ...	B.A.	St. Peter's	Camb.	Bishop of Bristol
Jones, Neville.....	B.A.	Catherine Hall	Camb.	Bishop of Lincoln
Orde, L. Shafto .....	B.A.	Queen's	Camb.	{ Bishop of Bristol, by let. dim. from Bishop of Durham
Poole, John .....	B.A.	St. John's	Camb.	{ Bishop of Bristol, by let. dim. from Bishop of St. Asaph
Prosser, James .....	B.A.	Catherine Hall	Camb.	Bishop of Lincoln
Richmond, H. Sylvester	B.A.	Queen's	Camb.	Bishop of Lincoln
Rowe, W. Sloman.....	B.A.	Queen's	Camb.	Bishop of Lincoln
Taylor, George .....	M.A.	Exeter	Oxford	Bishop of Bristol
Thomas, J. William...	B.A.	Merton	Oxford	Bishop of Lincoln
Wilson, Joseph .....	B.A.	Pembroke	Camb.	Bishop of Lincoln

The Lord Bishop of Peterborough will hold his next half-yearly Ordination on Sunday, the 28th of April, in the Cathedral Church of Peterborough. All persons who intend to offer themselves as candidates for holy orders, must send their requisite papers to the Bishop, in packets weighing less than an ounce, on or before the 3rd of April.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Trinity Sunday, the 2nd of June. Candidates are required to send their papers thither to his Lordship, before the 20th of April.

## CLERICAL APPOINTMENTS.

Dawson, Francis .....	Prebendary of Canterbury Cathedral.
Digby, William .....	Master of the Hospital of St. Oswald, near Worcester.
Lewis, Henry John .....	Chaplain to the Hospital of St. Oswald.
Maurice, J. P., Petersfield	{ A Surrogate for granting Marriage Licences in the Diocese of Winchester.
Selwyn, William.....	Prebendary of Ely.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Atkinson, T. D....	East Wretham, R.	Norfolk	Norwich	W. Birch, Esq.
Atkins, John .....	Gidleigh, R.	Wilts	Sarum	Rev. T. Whipham



<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barnard, C. J. ...	{ Bigby, R., <i>w.</i> Roxby } cum Rigsby, V.	Lincoln	Lincoln	R. C. Elwes, Esq.
Bathurst, W. A...	Ladham, V.	Norfolk	Norwich	Bp. of Norwich
Battiscombe, R. ...	Southmeere, R.	Norfolk	Norwich	Eton College
Berkely, Miles J...	{ Apethorpe, P. C. and } Wood Newton }	Northamp.	Lincoln	{ Rev. H. K. Bow- ney, D. D.
Biging, John Keal	Penslewood, R.	Somerset	B. & W.	{ Sir R. C. Hoare, Bart.
Booth, George ...	Fyndon, V.	Sussex	Chichester	Mag. Coll., Oxf.
Day, S.....	{ St. Philip and Jacob, } Bristol }	Gloucester	Gloucester	Corp. of Bristol
Dundas, Hon. and Rev. Charles.....	Ashby de la Zouch, V.	Leicester	Lincoln	Marq. of Hastings
Eyre, Vincent E.	{ Cranwich, R., <i>with</i> } Methwood, V. }	Norfolk	Norwich	{ H. S. Partridge, Esq.
Gardiner, F. ....	Llanvetherine, R.	Monmouth	Llandaff	E. of Abergavenny
Greville, Eden S.	Bontristal, R.	Derby	Lich. & C.	Dean of Lincoln
Grover, H. M.....	Hitcham, R.	Bucks	Lincoln	{ Prov. & Fellows of Eton College
Guthrie, John.....	{ Calstone, R., <i>with</i> } Helmarton, V. }	Wilts	Sarum	Marq. of Lansdowne The King
Hodges, W.....	Lyme Regis, V.	Dorset	{ P. of D. of Sarum }	{ Preb. Lyme and Halstock, in Sa- rum Cath.
Homfray, Edward	Rattlinghope, P. C.	Hereford	Hereford	{ Rev. C. B. H. Lewknor
Hulme, George ...	St. Mary, Reading, C.	Berks	Sarum	
Jenkins, John.....	St. James's, Whitehaven	Cumberl.	Chester	Earl of Lonsdale
Marden, Owen ...	Clymping, V.	Sussex	Chichester	Eton College
Malkin, — .....	St. Ives, P. C.	Cornwall	Exon	
Marsh, W. H.....	{ Lammas, R., <i>with</i> } Little Hautbois }	Norfolk	Norwich	Rev. W. H. Marsh
Marsh, W. ....	St. Peter & St. Owen	Hereford	Hereford	
Marsden, J. B.....	Tooting Graveney, R.	Surrey	Wint.	Rev. R. Greaves
Nicholson, Edward	Pentridge, R.	Dorset	Bristol	Lord Chancellor
Partington, Henry	Wath, V.	Yorkshire	York	Ch. Ch., Oxford
Prosser, James ...	Loudwater, P. C.	Bucks	Lincoln	{ Trustees under the will of W. Davis, Esq., dec.
Richmond, H. S. .	{ Breedon, V., <i>with</i> } Ratby, V. }	Bucks	Lincoln	Earl of Stamford
Robley, I. ....	St. Philip's, C. Salford	Lancash.	Chester	Manch. Col. Chu.
Robinson, D.....	Woolley, P. C.	W. York	York	G. Wentworth, Esq.
Roe, Thos. Turner	Dunholme, V.	Lincoln	Lincoln	{ Rev. F. Swan, B. D., Preb. of Dun- holme
Russell, J. Clarke	New Romney, V.	Kent	Canterb.	All Souls', Oxon.
Smith, Rev. — ...	{ Donnington on Bane } R. }	Lincoln	Lincoln	Lord Monson
Spurgeon, John ...	Giest, V.	Norfolk	Norwich	W. Norris, Esq.
Swan, Francis.....	Bennington, R.	Lincoln	Lincoln	{ Visct. & Viscount- ess Goderich
Watson, Rev. —...	Caister, V.	Lincoln	Lincoln	{ Rev. W. F. Hook Preb. of Caistor
Whall, William ...	Thurning, R.	Hunts	Lincoln	Em. Col., Camb.
Wynter, J. Cecil	Gatton, R.	Surrey	Wint.	Lord Monson

CLERGYMEN DECEASED.

Burgmann, F. ...	Lympstone			
Cartwright, E. ...	{ Earnley, R., } Prebendal Stall }	Sussex	Chichester Chichester	Duke of Norfolk The Bishop

Chapman, James, Fellow of Magdalen College, Oxford				
Cooper, Edward...	{ Hamstall Ridgware, } R., w. Yoxall, R. }	Staffordsh.	Lich. & Cov.	Hon. Mrs. Leigh Rev. T. Gisborne
Crookshank, G....	Margate			
Cutler, John .....	Patney, R.	Wilts	Sarum	Bp. of Winch.
Ellis, Thomas .....	Llanfacreth, R.	Anglesey		
Halsted, Charles,	Hood House, near Burnley,	Lancashire		
Head, William ...	{ Northborough, R., } Senior Minor Canon of Peterboro' Cath.	Norhamp.	Peterboro'	D. & C. of Peter- boro' Cath.
Hoole, F. P.....	{ Curate of St. Andrew's, } Holborn			
Johnson, Philip, Ballymacash, county of Antrim, Ireland				
Jones, Thomas ...	{ Radnage, R. } Ilmer, V.	Bucks	Lincoln	Ld. Chancellor E. of Chesterfield
Lawson, William .	{ Masham and Kirby } Malzeard, V.	York	York	Trin. Col., Cam- Preb. of St. Pan- cras, in St. Paul's Cath.
Layton, Thomas...	{ Chigwell, V., } Theydon, R.	Essex	London	R. W. Dare, Esq.
Luscombe, Hy. H.	Southernhay			
Newton, Thomas .	Bath			
Okell, George.....	Witton C.	Cheshire	Chester	Lord De Tabley
Phelips, William...	{ Cucklington, R., } Stoke Preston	Somerset	Bath & W.	J. Phelips, Esq.
Poole, John.....	{ Cliburn R., Plump- } ton C.	Westmore.	Carlisle	Bp. of Carlisle
Toms, W. ....	{ Combmartin, R., } Southmolton, P. C.	Devon.	Exon.	Rev. J. Toms Dean and Cns. of Windsor
Thomas, Thomas...		Hereford		

\* \* The Rev. D. Lysons, Rector of Rodmarton, Gloucestershire, has contradicted the report of his death, which appeared in the Magazine for last Month. The mistake arose from the circumstance of the death of his brother-in-law, Colonel Cooper Gardiner, at Mr. Lyson's house.

## ESTABLISHED CHURCH OF SCOTLAND.

### PREFERMENTS.

<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Lee, Robert .....	St. Vigean's Chapel...	Aberbrothock...	
Wallace, J. A....	Hawick .....	Jedburgh .....	Duke of Buccleugh.

On Wednesday, March 13th, the Rev. Edward Irving was deposed from the ministerial office, by sentence of the Presbytery of Annan.

On Thursday, March 14th, the Rev. David Thorburn was ordained second minister of South Leith, by the Presbytery of Edinburgh. Mr. Hunter, of the Tron Church, preached and presided.

UNIVERSITY OF ST. ANDREW'S.—The Rev. Dr. Mitchell, Professor of Divinity in St. Mary's College, has been elected Rector of the University for the ensuing year.

UNIVERSITY OF ABERDEEN.—Sir Charles Forbes, Bart., has been elected Rector of the Marischal College for the ensuing year; and Duncan Davidson, Esq., re-elected Dean of Faculty.

The Senatus Academicus have issued the following resolutions:—

1. That such of the candidates for the degree of M. D., as may prefer so doing, shall be allowed to undergo their first examination in Latin, Anatomy, Chemistry Botany, and Physiology, at the end of their Third Annus Medicus.
2. That no part of the Examination shall be conducted in Latin.
3. That additional means shall be taken to ascertain, by examination in general



classics, as well as in medical authors, that the candidates are well acquainted with Latin.

4. That after next graduation the graduation day shall be on the 1st of August.

### EPISCOPAL CHURCH OF SCOTLAND.

With reference to the subscription for the School-House at Cruden, it is proper to observe, that this object has the full approbation of the excellent Bishop of the Diocese, a matter which ought to have been noticed at the time.

### CHURCH IN INDIA.

(Half-Yearly.)

#### CALCUTTA.

*Appointment.*—1832. June 26 : Rev. R. B. Boswell, Chaplain at Chinsurah.

*Dead.*—1832. Jan. 26 : Rev. W. Sawyer, Chaplain at Ootacamund.

#### MADRAS.

*Appointments.*—1832. Jan. 27 : Rev. J. Wright, Chaplain at Bengalee.—May 15 : Rev. W. H. Stuart, Chaplain at Vepery.—July 17 : Rev. J. C. Street, Military Chaplain at Trichinopoly.—Sept. 26 : Rev. H. Harper, Senior Chaplain at the Presidency ; Rev. F. Spring, Junior Chaplain at the Presidency ; Rev. W. J. Aislabie, Chaplain at Secundarab ; Rev. G. J. Cubitt, Chaplain at Bellay.

*Dead.*—Sept. : Rev. J. M. Williams, Chaplain at Vepery.

#### BOMBAY.

*Appointment.*—Rev. C. Jackson, Chaplain at Ahmednuggur.

#### CEYLON.

*Appointments.*—1832. March 17 : Rev. B. Bailey, Senior Chaplain ; Rev. J. Wenham, Colonial Chaplain at Galle.

*Dead.*—1832. Jan. 28 : Rev. Thomas Ireland, Colonial Chaplain at Kanly.

## UNIVERSITY NEWS.

### OXFORD.

*Saturday, March 2.*

On Tuesday last, in full Convocation, the University seal was affixed to Petitions to both Houses of Parliament, praying that they would be pleased to take into their early consideration the laws relating to the observance of the Lord's day, with a view to their amendment.

On Thursday last, the following Degrees were conferred :—

*Master of Arts*—Rev. C. Childers, Ch. Ch.

*Bachelors of Arts*—W. E. Elwell, University ; G. Garrick, University ; A. J. Sutherland, Student of Ch. Ch. ; C. Leslie, Ch. Ch. ; W. Hornby, Ch. Ch. ; A. G. S. Shirley, Ch. Ch. ; J. Barrow, Wadham College.

On Friday, the 22nd ult., W. Burton Dynhan, M.A., of Magdalen Hall, was nominated and admitted to practise as a Proctor in the Court of the Vice-Chancellor of the University.

*Preachers at St. Mary's*—Rev. Dr. Nolan, Exeter, Bampton Lecturer, Sunday morning ; Rev. W. Griffiths, Wadham, Sunday afternoon.

*March 9.*

In a Convocation holden on Thursday last, the nomination of the following gentlemen to be Public Examiners was approved, viz. :—The Rev. A. Short, M.A., Student of Christ Church, in *Literis Humanioribus* ; The Rev. Arthur Neate, M.A., Trinity, in *Disciplinis Mathematicis et Physicis*.

In a Congregation holden the same day, the following Degrees were conferred :—

*Masters of Arts*—Rev. T. Brooke, Brasen-nose ; Rev. A. Daniel, Exeter.

*Bachelors of Arts*—T. P. Lethbridge, Ch. Ch. ; F. W. C. Whalley, Ch. Ch.

*Preachers at St. Mary's*—Rev. Dr. Nolan, Exeter, Bampton Lecturer, Sunday morning ; Rev. Mr. Smart, University, afternoon.

*March 16.*

The Examiners appointed to elect a Scholar on Dean Ireland's Foundation, have elected Robert Scott, Student of Christ Church. There were more than thirty candidates.

On Thursday last the following Degrees were conferred :—

*Master of Arts*—Rev. T. Tolming, Braconnose College.

*Bachelors of Arts*—F. Anson, Probationary Fellow of All Souls' Coll.; J. Ralph, St. Edmund Hall.

*Preachers at St. Mary's*—Rev. Dr. Nolan, Exeter, Bampton Lecturer, Sunday morning; Rev. Mr. Williams, Trinity, afternoon.

### March 23.

*Worcester College.*—On Thursday, the 9th day of May next, there will be an Election of a SCHOLAR on Dr. Clarke's Foundation.

Such persons only are eligible as were born of English parents, in the province of Canterbury or York; and they are required to deliver certificates of these qualifications to the Provost or senior Fellow, on or before the 4th day of May.

A preference is given, "cæteris paribus," to the orphans of clergymen.

Candidates, who are Members of the University, must not exceed four years' standing, and will be expected to deliver, with their certificates, testimonials of good conduct from the Heads and Tutors of their respective Societies.

On Thursday last, the following Degrees were conferred:—

*Masters of Arts*—Rev. E. T. Lewis, University; Rev. C. A. S. Morgan, Ch. Ch.; Rev. F. C. Parsons, Worcester; W. Dod, Magdalen Hall; J. W. Bruce, Exeter.

The Examiners appointed to elect a Mathematical Scholar, have announced to the Vice Chancellor their election of H. A. Jeffrey's, B.A. Student of Christ Church.

*Preachers*—Rev. Dr. Nolan, Exeter, Bampton Lecturer, Sunday morning; Rev. Mr. Hughes, Trinity, Sunday afternoon, at St. Mary's; Rev. Mr. Williams, Annunciation, at New College.

## CAMBRIDGE.

Friday, March 1, 1833.

*Craven Scholarship.*—On Saturday last Thomas Kynaston Selwyn, of Trinity College, was elected a Craven Scholar. At the same time the electors stated that they were "unanimously of opinion that Creasy, of King's College, and Goulburn, of Trinity College, acquitted themselves in such a manner as to be deserving of special commendation."

CLASSICAL TRIPOS.—Feb. 23.

*Examiners*—J. Gibson, M.A., Sidney Sussex; W. Martin, M.A., St. John's; W. A. Soames, M.A., Trinity; F. Field, M.A., Trinity.

### FIRST CLASS.

Ds Bunbury, Trinity	Ds Barnes, Trin.
Hildyard, Christ's	Whittaker, Qu.
Francis, St. John's	Bury, St. John's
Walford, Trinity	Begbie, Pembroke
Wilson, St. John's	Lydekker, Trinity
	Kempe, Clare H.

### SECOND CLASS.

Ds Tate, Emman.	Ds Taylor, St. John's
North, Trinity	Chambers, St. John's
Inman, St. John's	Stockdale, Trinity
Smith, St. Peter's	Raikes, Corpus
Nicholson, Christ's	Fowler, Trinity
Howlett, St. John's	Jones, Queen's
Brown, Trinity	Roots, Jesus

### THIRD CLASS.

Ds Evans, Qu.	Ds Fawcett, Mag.
Jacob, Emm.	Andras, St. Jo.
Dusautoy, St. John's	Sale, St. John's
Rose, Clare Hall	Couchman, Cl. Hall
Huxtable, Trinity	Langdon, St. John's
Alford, Visct. Magd.]	Barker, St. John's

A meeting of the Philosophical Society was held on Monday evening, Professor Sedgwick, the President, being in the chair. Among the members elected were Lord Braybrooke, M.A., of Magdalene College, and the Hon. Peter John Locke King, M.A., of Trinity College. Various presents of books were announced, among which was a Memoir, by Cacciatore, the astronomer at Palermo, concerning the reduction and comparison of Meteorological Observations made in different places. The Rev. W. Whewell read a continuation of his Memoranda on the Architecture of Normandy. After the meeting Professor Airy gave an account, illustrated by models and diagrams, of his recent researches concerning the mass of Jupiter, by means of observations of the fourth satellite. It was observed, that the proportion of the quantity of matter of Jupiter to that of the Sun, is the most important datum in our reasonings concerning the Solar System, after the elements of the planetary orbits. But though this is the case, considerable uncertainty has recently prevailed concerning this quantity. The calculations of Laplace and Bouvard made Jupiter 1-1070th of the Sun, by means of the perturbations of Saturn; but the German astronomers, Nicolai and Encke, by means of the perturbations of Juno and Vesta, obtained a mass larger by about 1-80th than that of Laplace. But in the mean time the observations which seemed to promise the most simple and decisive means of obtaining the value of Jupiter's mass, those of the periods and distances of his satellites, had never been put in practice since the time of Newton, at whose request Pound made such observations. The question concerning this mass is not only of consequence in the calculations of other perturbations of the Solar System, of which Jupiter is "the tyrant," (to use Sir John Herschel's expression); but was also of sufficient magnitude to decide the existence or not, of a resisting medium as deduced from Encke's comet. Professor Airy determined therefore to repeat these observations, and to endeavour to calculate from them the mass of Jupiter, with greater certainty and accuracy than had hitherto been obtained. In his statement on Monday evening, he described the various adjustments which he found it necessary carefully to make in order to insure the requisite degree of accuracy in the observations; and the



difficulty and embarrassment which occurred in consequence of considerable errors which exist both in the signs and in the numerical values of Laplace's theory of the satellites of Jupiter. Finally, all these difficulties were overcome; and the result is, that the mass of Jupiter is most probably 1-1050th of the Sun, 1-1054th (Nicolai's determination) being *much less probable*, and 1-1070th (Laplace's) *very improbable*.

#### March 8.

On Monday last the Norrisian prize essay was adjudged to Thomas Myers, B.A., Trinity College.—Subject, *The intent and use of the Gift of Tongues in the Christian Dispensation*.

The Congregation intended to have been held on Wednesday last dropped, there not being the requisite number of Members of the Senate assembled.

#### March 15.

The Chancellor's gold medals for the two best proficient in classical learning among the commencing Bachelors of Arts, were on Wednesday last adjudged to Edward Herbert Bunbury, of Trinity College, and James Hildyard, of Christ's College.

Herbert Jenner, Esq., LL.B., of Trinity Hall, eldest son of Sir Herbert Jenner, the King's Advocate-General, has been elected a Fellow of that Society.

A meeting of the Philosophical Society was held on Monday evening, the Rev. Professor Sedgwick, the president, being in the chair. A memoir by the Marchese Spineto was read, containing objections, founded on astronomical considerations, and on the examination of ancient authors, to the chronological system of Sir Isaac Newton; and reasons for preferring the more extended chronology which is suggested by the study of Egyptian antiquities. After the meeting, Dr. Jermyn exhibited various ornaments of glass and enamel, a bronze bracelet, and other implements of metal, and vessels of earthenware, some of them of the kind called "Samian." These relics were found in association with bones, partly interred and partly deposited in urns, which have been discovered at Exning and at Bartlow, in this neighbourhood. The skeletons have invariably been found lying in threes, with their faces downwards. Professor Sedgwick also gave an account, illustrated by drawings and sections, of the geology of North Wales. He stated that, by various traverses across Caernarvonshire and Merionethshire, it was ascertained that the strata of that district are bent into *saddles and troughs*, of which the *anticlinal* and *synclinal* lines occur alternately, and are all nearly parallel to the "great Merionethshire anticlinal line." The direction of these lines is nearly N.E. by N., and S.W. by S.; and they appear to pass through the following points:—(1) Near Caernarvon, (2) Mynydd Mawr, (3) Garn Drws y Coed, (4) Moel Hebog, (5) Moel Ddu, (6) Between Pont-Aber-glas-lyn and Ncicht, (7) The great Merioneth anticlinal, (8) The West side of the Berwyns,

(9) The calcareous beds to the West of Llanarmon Fach. The bearing of these facts upon the general views of Elie de Beaumont was noticed; and it was observed that the approximate parallelism of the most prominent mountain chains of Wales, the Isle of Man, Cumberland, and the South of Scotland, corroborate the justice of this theory up to a certain point; although on a wider scale these apparently parallel straight lines may be found to be portions of curves of small curvature.

*British Association for the Advancement of Science*.—It is fixed that the next meeting of the British Association for the Advancement of Science shall commence in this University, on Monday the 24th of June next, and end on the following Friday.

The objects of this Association are, to give a stronger impulse to scientific inquiry; to promote the intercourse of those who cultivate science in different parts of the British Empire, with one another, and with foreign philosophers; to obtain a more general attention to the objects of science, and a removal of any disadvantages of a public kind which impede its progress. We extract the following from the Rules, for the information of our readers:—

1. The Fellows and Members of Chartered Societies in the British Empire shall be entitled to become members of the Association upon subscribing an obligation to conform to the Rules.

2. The office-bearers and members of the councils or managing committees of Philosophical Institutions shall be entitled, in like manner, to become members of the Association.

3. All members of a Philosophical Institution, recommended by its council or managing committee, shall be entitled in like manner to become members of the Association.

4. Persons not belonging to such Institutions shall be eligible, upon recommendation of the general committee, to become members of the Association.

N.B.—Persons wishing to become members of the Association in virtue of Rule 4, are requested to apply to any member of the Council of the Philosophical Society.

5. The amount of the annual subscription shall be one pound, to be paid upon admission; and the amount of composition in lieu thereof, five pounds.

N.B.—Subscriptions will be received by J. Crouch, at the Rooms of the Philosophical Society.

#### March 22.

Notice was given that at the congregation on Wednesday last petitions to both Houses of Parliament would be proposed to the Senate against "A bill to alter and amend the Laws relating to the Temporalities of the Church of Ireland." The petitions were, however, withdrawn, in consequence of the motion upon the subject being postponed.

At a meeting of the Syndics appointed by a grace dated Feb. 18, 1833, to consider of what standing candidates for the degree of B.A. ought to be, before they are allowed to be

examined for that degree, and also to consider for what period after examination the certificate of approval signed by the Examiners shall remain in force, and to report thereupon to the Senate—

1. The Syndics recommend to the Senate that hereafter no person should be admitted before Ash-Wednesday in the Lent term, of each year, *ad respondendum questioni*, who shall not have been publicly examined at the usual time of examination in the month of *January* of that year, and produce a certificate from the Examiners of examination and approval; except those who, in consequence of ill-health, may, by the permission of the Examiners, have absented themselves from such examination.

2. That no person be admitted to examination for the degree of B.A. until he has entered into his eleventh term, he having previously kept nine terms exclusive of the term in which he was admitted, and that no certificate of approval, in the case of a person so examined in his eleventh term, shall be valid, unless it shall appear when such person applies for his admission *ad respondendum questioni*, that he has kept the said eleventh term.

These regulations shall not apply to those persons whose names shall appear in the List of Honors at the examination in *January*, 1834.

A grace will be offered to the Senate at the congregation this day, to the effect of the above resolutions.

At a meeting of the Syndics appointed March 9, 1833, to consider and determine what allowance shall be made to the tenants of Burwell and Barton from their last year's rents in consequence of the low price of corn, it has been agreed that a grace be offered to the Senate, to return to Mr. Dunn, the Burwell tenant, 10 per cent from his rent for the year ending Michaelmas, 1831, in consequence of the deficient produce in that year, on condition that Mr. Dunn shall make a return after the same rate to those persons who pay him a money composition for their tithes, the Syndics conceiving that under the preceding grace they had no power to make the said allowance to Mr. Dunn, he not having applied for an allowance for the present, but for the preceding year.—A grace to the above effect will be offered to the Senate at the congregation this day.

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## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The lady of the Rev. F. Turner, Southerday; of Rev. W. Smith, Dunstan Hall; of Rev. J. Hitchings, Wargrave V.; of Rev. J. H. Grubbe, Chitterne; of Rev. F. J. Wren, Berwick St. John's.

*Of Daughters*—The lady of Rev. F. T. New, Clifton; of Rev. J. Warne, Southernhay Place, Exeter; of Rev. G. H. Goodwin, Sidmouth; of Rev. W. C. Lamb, Bondgate, near Ripon; of Rev. E. H. Ravenhill, Norwich; of Rev. G. P. Richards, Sampford Courtenay R.; of Rev. T. J. Crakelt, Astbury R., Congleton, Cheshire, of twins; of Rev. J. Scobell, Southover, Sussex; of Rev. S. W. Cornish, Ottery St. Mary; of Rev. J. Wordsworth, Moresley.

### MARRIAGES.

The Hon. and Rev. H. Powys, of St. John's Coll., Camb., to Percy, d. of the late W. Currie,

Esq., of East Horsley Park, Surrey; Rev. D. Robinson, M.A., incumbent of Woolley, York, to Fanny, only d. of R. Hodgson, Esq., of Haigh Hall, near Wakefield; Rev. J. J. Rogerson, of Thames Ditton, Surrey, to Sibella F., eldest d. of the Rev. M. Wilkinson, r. of Redgrave, Suffolk; Rev. E. B. Sparke, r. of Feltwell, Norfolk, second s. of the Bishop of Ely, to Catherine M., only d. of the Rev. W. Newcome, of Horkwold Hall, in the above county; Rev. W. H. Cox, M.A., Michel Fell, of Queen's Coll., to Julia C., only d. of the late Lieut-Col. J. Carroll; Rev. H. K. Cornish to Louisa, second d. of the Rev. Dr. Warre, of Cheddar; Rev. T. V. Short, r. of Kingsworthy, Hants, to Mary, relict of the Rev. J. J. Coneybeare; Rev. J. Wing, v. of Stevington, and incumbent of Elston, near Bedford, to Anne, only d. of Mr. Hardy, of Market Overton, Rutland.

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## EVENTS OF THE MONTH.

### CAMBRIDGESHIRE.

*Cambridge*.—Several members of the University, and some other personal friends of the late M. Ramsay, Esq., have expressed their regard for this lamented individual, by erecting a mural tablet to

his memory in the chapel of Jesus college. The tablet contains a medallion, and was designed by Mr. Chantry, and has the following inscription, by the Rev. G. Caldwell, formerly tutor of Jesus College:—

“Marmaduke Ramsay, Collegii hujusce



nuper subsidium et spes nunc desiderium. In eo inerant Doctrina, ingenium, fides, pietas, Literarum studium et amor prope singularis, tum linguarum quæ maxime apud exteros hodie valent par scientia et usus. Accessit his sermo facetus, et idem urbanus, et summa morum suavitas. Decessit pridie Kal. Aug. Anno Salutis MDCCCXXXI. Ætatis XXXVII.

## CHESHIRE.

A plot of land, situate at the top of the village of Bollington, near Macclesfield, has been given by William Turner, Esq., M.P. for Shrigley, for the purpose of erecting the contemplated new Catholic Chapel, which is to be raised by public subscription.

## CORNWALL.

The Rev. Mr. Aldrich has retired from the perpetual curacy of St. Ives, and is succeeded by the Rev. Mr. Malkin.

*Heavitree Church.*—At a vestry-meeting in this parish, the motion for rebuilding this church was negatived on a division by 96 to 81, on the ground of its being premature in the present state of affairs as regards the church, to agitate a question of that description.—*Falmouth Packet.*

## CUMBERLAND.

*Cockermouth General Sunday School.*—It appears from the annual Report of this establishment for the year ending on the 28th ult., that there are at present no fewer than 237 boys and 219 girls on the books of the institution, whose education is superintended by 53 teachers, and seven other persons who hold active situations—making in the whole 516 teachers and scholars. The expenses attending the erection of the commodious school were necessarily great, and though many respectable persons in Cockermouth and the neighbourhood have contributed liberally towards this laudable object, there is yet a debt of 178*l.* 5*s.* 3*d.* upon this establishment—the total expenses during the past year, including the cost of the building, books, stationery, &c. &c., amounting to 339*l.* 0*s.* 7*d.*, and the receipts within the same period to 160*l.* 15*s.* 4*d.*

*Temperance Society at Whitehaven.*—On Tuesday, 26 ult., a numerous and respectable assembly met in the Friends' Meeting House, in Whitehaven, when a Temperance Society was formed under the patronage of the Lord Bishop of Chester. Mr. James Nicholson of Cartgate, in the Chair. The cause of these institutions was advocated by the Rev. Walter Fairlie, the Rev. Wm. Gardner, the Rev. C. Turner, of Workington, and several other gentlemen.

## DEVONSHIRE.

*Devon.*—During the Earl of Eldon's visit to his seat at Encombe, in the Christmas holidays, he caused to be distributed to 622 men, women, and children, 11 lb. of

excellent beef and 11 lb. of plumb pudding to each, with 300 bushels of coals, and a plentiful supply of soup from his kitchen. Upwards of 900 persons partook of his Lordship's Christmas gifts.

*Broadclist Church.*—We regret to learn that the late storm did so much injury to the roof of the church at Broadclist, that the parishioners in vestry have come to the determination of having it replaced by a new one, from an elegant and appropriate design of Mr. Wm. Wills, builder, Exeter, and is to be covered with Carter's patent roofing. Sir Thomas Acland, with that ready liberality that has ever marked his character, will be a liberal subscriber. Mr. E. Boutcher has offered to advance the sum that might be required (so that the burden might be thrown over a space of years) at 4 per cent. interest. The handsome offer of Mr. Boutcher has been accepted, and it is said that the liquidation of the debt will be extended over a period of fourteen years.

## DORSETSHIRE.

It was lately resolved at the vestry of Sherborne, Dorset, that from ten to fourteen acres of land near the town shall be rented for the employment in spade husbandry of the labourers of the parish who are out of work.

## DURHAM.

*Durham.*—The following is a copy of a petition to the House of Commons from the clergy of the diocese of Durham, now lying for signature in this city:—

“To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled—

The Petition of the Archdeacon and Clergy of the Archdeaconry of Durham, and of the Officialy of the Dean and Chapter of Durham and of other Clergy of the Diocese of Durham, whose names are underwritten,

HUMBLY SHEWETH,—That your Petitioners have learned, with deep regret, that a Bill has been introduced into your Honourable House, seriously affecting the rights, privileges, and revenues of the Bishops and Clergy of the United Church of England and Ireland, and confiscating a large portion of the property of the Irish Clergy.

That your Petitioners humbly represent to your Honourable House, that in the security of rights and property the common interest of all classes is involved, and that every invasion of right or property strikes at the root of national prosperity and happiness.

That your Petitioners beg leave to submit to your Honourable House, that the property, rights, and privileges, spiritual and temporal, of the Bishops and Clergy of the United Church of England and Ire-

land, have been guaranteed by the laws, customs, and constitution of the realm, and guarded by the oath and engagements of the Sovereign with the utmost care and jealousy.

And your Petitioners pray your Honourable House to protect, as heretofore, the rights, privileges, and property of the Bishops and Clergy, as well as those of every class of their fellow-subjects, and to reject all those provisions of the Bill which threaten an interference with their inalienable rights.

And your Petitioners will ever pray, &c."

The Rev. Dr. Prosser has generously signified his intention to give 1,000*l.* for the endowment of the parochial school at Easington, which was erected at his expense, and principally supported by his purse, while rector of that parish.—*Tyne Mercury*.

#### ESSEX.

*Labour Rate.*—The reports from the parishes around us, where the principle of employing the poor has been adopted for the last six weeks, are very encouraging. At Polstead, where the plan has been tried, there were from fifty to sixty men unemployed; not a man is now to be found idle, and the redundancy of labourers is converted into a scarcity. The husbandmen can now obtain wages according to their competence, and they have, in consequence, emerged from a comparative state of beggary to that situation in society which they formerly filled.—*Essex Herald*.

The parish officers of Great Waltham applied to the Bench for their sanction to a labour rate in that parish. The necessary notices having been proved, the rate was signed. This is the second rate which has been made in this parish; and it appears that, so far as the system has been brought into operation, it has been found to answer admirably—the whole of the labouring poor have been kept in constant employ, and the sum levied for poor rates has consequently been considerably reduced.—*Essex Independent*.

The sixteenth report of the Colchester and East Essex Association in aid of the Church Missionary Society for Africa and the East, states, that the receipts of the last year were 46*l.* 14*s.* 1*d.*, being 102*l.* 8*s.* less than in the last year.

#### GLOUCESTERSHIRE.

The following petition to the Legislature from the Archdeacon and clergy of the diocese of Gloucester has been agreed to, together with petitions on the Beer Act, and the better observance of the Sabbath:—

"To the Honourable the Commons of Great Britain and Ireland in Parliament assembled—

"The humble Petition of the Venerable the Archdeacon and the Reverend the Clergy of the Diocese of Gloucester,

"SHEWETH,

"That your petitioners desire humbly to approach your Honourable House, in respectful acknowledgment of your concurrence in the observations contained in his Majesty's most gracious speech from the throne, which refer to the correcting of imperfection, and the supplying of deficiency, in the United Church of England and Ireland.

"Your petitioners desire that such real defects in the administration of the United Church of England and Ireland as impair its moral and spiritual efficiency may be considered and corrected. They cannot, however, but feel convinced that none of those defects are inherent in its design and constitution; and they earnestly pray your Honourable House promptly and vigorously to aid his Majesty's Government in resisting all those awful attempts which are now made and openly avowed in many adverse quarters to accomplish its downfall.

"Your petitioners beg distinctly to disclaim every sordid and self-interested motive, and are ready to make any personal sacrifices which they shall be persuaded are necessary for promoting the beneficent purposes of the Protestant Church of England, and for realizing to the nation at large her true character as the best dispenser of sound scriptural doctrine and morality, and the chief benefactress of the whole community. Your petitioners humbly submit to your Honourable House, that the property of the church should be preserved inviolate, conceiving, as they do, that any invasion of that property would directly tend to unsettle the rights of property in general, and to open a wide door to revolution and anarchy.

"Your petitioners also beg respectfully to represent to your Honourable House, that the Protestant Church of Ireland is identified with that of England; and, being fully persuaded that the property of that United Church is unalienable, they would earnestly entreat that no measure may receive the sanction of your Honourable House which would involve any transfer of that property from the support of the Protestant Establishment.

"Your petitioners will feel most grateful for any salutary measures which may render the collection of tithes less objectionable to the community; and, as a due provision for the inferior clergy is necessary to the complete efficiency of their ministrations, they would joyfully accept any well-arranged plan for the augmentation of the smaller benefices.

"Your petitioners, apprehending that present usage allows the United Church of England and Ireland no means of remedying by its own acts any imperfections with which it is charged, beg humbly to submit to your Honourable House the propriety of



adopting some measures by which the Bishops and Clergy may be empowered to consult together, under Royal permission, on such questions as involve the internal regulations of the Established Church, and which it may be necessary to bring before the Legislature.

“Lastly—Your petitioners would earnestly supplicate the Supreme Disposer of events, that the result of your consultations on this serious and most momentous subject, may tend to the glory of God, and the true welfare of this Church and nation.”

*Beer Shops.*—Mr. Commissioner Bowen, who presided at the Insolvent Debtors' Court, Bristol, during the last week, stated that nearly every other insolvent that had appeared before him throughout the circuit was a retailer of beer. Of the 28 who petitioned in Bristol, nine were of that description.

*Bristol College.*—The annual general meeting of the Shareholders of the College was held on Thursday the 28th ult., at the College Chambers in Park Row, when W. P. Taunton, Esq. was called to the chair. The report of the Council, which was read by the Chairman, states that the number of Students, which at the date of the last annual report was only 63, is now 87. The total augmentation, therefore, is more than a third on the former number, and it is still increasing, so that a reasonable hope may be entertained that the income of the current year will prove fully adequate to the expenses of the establishment. The treasurer, F. Ricketts, Esq. read the financial account for 1832, by which it appeared that the total receipts for the year, including a prior balance of 18*l.* 1*s.*, amounted to 1785*l.* 1*s.*

The sum of 565*l.* has been contributed in Cheltenham, in aid of the distressed Clergy of the Established Church in the sister kingdom.

*Gloucester Benevolent Society.*—We rejoice to state that the operations of this excellent institution are in progress of being carried on to the great benefit of the poorer classes of the community, and that the hopes entertained of its efficiency by its early supporters, have been signally realized. It appears that for the last few weeks the Benevolent Society has employed in digging the land which it has hired and in cleaning the streets all the persons who have applied for employment. They have sold 567*cwt.* of the best Staffordshire coal, at 6*d.* each *cwt.*; and have sold a large quantity of clothes, blankets, and sheets, at less than half the prime cost; the ladies having themselves cut out the clothes, and employed the wives and daughters of the poor in making them up. The objects of these several benefits having been persons who were not chargeable to the parishes. We must add that the society has set the laudable example of paying their workmen on Fridays, instead

of Saturdays, thus preventing the two frequent violation of the Sabbath, by the latter day being selected for such a purpose.

#### HAMPSHIRE.

Some time ago it was announced to be in contemplation to hold a Bazaar, early in the ensuing summer, on that romantic spot, Selborne Common, for the benefit of the Hawkey National School, which, from its central situation, is attended by the children of the adjoining parishes of Prior's Dean, Newton Valence, East Tisted, Lyss, &c. This institution, useful and effective as it is, not only labours under an oppressive original debt, but requires a considerable sum for its necessary completion. It is gratifying to learn that many ladies in the neighbourhood and county at large, are warmly interesting themselves in the preparation of fancy and useful articles. Lady Sherborne has kindly undertaken the office of Patroness. Among other distinguished personages who have promised their support are, the Duchess of Buckingham, Lady Maria Saunderson, Lady Lethbridge, Mrs. Sumner, &c. The Lord Bishop of the Diocese, and the Chancellor, will honour it with their presence.

#### HEREFORDSHIRE.

At the Meeting of the Hereford Diocesan Committee of the S.P.C.K. held on the 6th Feb., (the Very Rev. the Dean in the chair,) after the usual prayers, the Secretary reported that the number of books and tracts sold and distributed by the Committee was—Bibles and Testaments, 382; Prayer Books and Psalters, 715; tracts, 4537; making a total of 5629, and shewing an increase since last year of 2777 books distributed by means of the Committee. A letter was read from the Secretary of the Parent Society, expressive of approbation of a resolution of the last meeting, in conformity with the second general rule for District Committees, and having regard to the accommodation of such persons of limited means as might be desirous of availing themselves of the privileges of the society, viz.—That members of the United Church of England and Ireland may be admitted to the District Committee, and upon the annual subscription of 10*s.* 6*d.* may participate in the administration of their local concerns, although they are not thereby constituted members of the Parent Society.

#### KENT.

It has been proposed that a Penny Club, for the purpose of providing the poor with clothing in several parishes bordering on Romney Marsh, should be established; and a clergyman resident in one of them waited upon Sir Edward Knatchbull, to submit the plan to his notice, and solicit his assistance in its accomplishment. The honourable baronet approved of the scheme, and, without a moment's hesitation, gave

him fifty pounds, to be applied to its objects during the present year.—*Kentish Paper.*

#### LANCASHIRE.

*St. Philip's Church, Salford.* — The congregation of St. Philip's, Salford, have presented their late minister, the Rev. Oswald Sergeant, with a splendid service of silver covered dishes, as a memorial of their esteem. T. B. Wanklyn, Esq., the senior churchwarden, (who was deputed to address the Rev. Gentleman on this interesting occasion,) bore testimony, in an appropriate speech, to Mr. Sergeant's zealous and faithful services, as minister of St. Philip's since its consecration, in 1825, to the general feeling of respect entertained towards him by the congregation, and to his uniform liberality on those occasions which, from the peculiar circumstances of the church, so frequently claimed his aid. Mr. Sergeant acknowledged the gratifying mark of esteem with great feeling, and referred particularly to the unanimity which had so happily prevailed among the members of his flock during his ministry, and to the cordial and truly Christian support which he had always received at their hands. A very handsome silver fruit basket was also presented by the congregation to Mrs. Serjeant.

St. Philip's is one of the churches built under the Parliamentary Commission. It contains about eighteen hundred sittings, one thousand of which are free. It was consecrated in 1825, when Mr. Sergeant was appointed minister by the patrons, the Warden and Fellows of the collegiate church, Manchester. Since its consecration, more than 1500*l.* have been subscribed by the congregation, and expended in the erection of a Sunday School for 400 children, in providing an organ, stoves, and in beautifying the church, &c. All the pews are let, with the exception of one or two, which number continue untenanted from the fluctuation of the inhabitants of the neighbourhood, and the church is remarkably well attended by the poor. The Rev. Isaac Robley, M.A., late curate of the church, has succeeded to the ministry vacant by the resignation of the Rev. Oswald Sergeant, M.A., who has been elected to a Fellowship in the collegiate church of Manchester.

The teachers and children of the Sunday School have also presented to Mr. Sergeant a small, but beautiful, silver salver, as a record of their gratitude for his "uniform kindness and unwearied attention to their temporal and spiritual welfare." The salver bears the following inscription:—"Presented to the Rev. Oswald Sergeant, M.A., Fellow of Christ's College, Manchester, on his resignation of the ministry of St. Philip's Church, Salford, by the teachers and children of the

Sunday School. A memorial of gratitude for his zealous exertions in founding the school, and for his and Mrs. Serjeant's uniform kindness and unwearied attention to their temporal and spiritual welfare. January, 1833."

#### MIDDLESEX.

The parishioners of St. Botolph, Bishopsgate, have recently presented the Rev. Henry William Maddock, of Brasenose College, with an elegant silver salver, on which is engraved the following inscription:—"Let this, presented in the year of our Lord 1833, to the Rev. Henry William Maddock, M.A., late Curate of the parish, betoken the respect, esteem, and attachment of the parishioners of St. Botolph Without, Bishopsgate."

The Welsh Charity School connected with the Society of Ancient Britons, has received and wholly maintained 1,542 boys and 355 girls. The collections and donations to this charity after the dinner of the Society on St. David's day, amount to upwards of 1,000*l.*

The 12th anniversary of the Seaman's Hospital Society was celebrated at the City-of-London Tavern. Admiral Sir R. Stopford took the chair. The amount of money subscribed in the course of the evening was, we understand, 1,300*l.*; among which were donations from their Majesties, the East India Company, the Trinity-house, and the Emperor of Russia.

*Temperance Society.*—A numerous meeting of the friends and members of the Temperance Society was held on Tuesday, 26th ult., at Willis's rooms, King-street, St. James's, to join simultaneously with the various Temperance Societies in this country and in America, in commemoration of the institution of these Societies. There were a great many ladies present; and, amongst the gentlemen on the platform, were Lord Henley, the Bishop of Chester, Sir A. Agnew, M.P., Ruddell Todd, M.P., A. Mackinnon, J. Wilkes, M.P., W. Cramp-ton, Esq., Solicitor-General for Ireland, Dr. Levinge, Dr. Edwards, Rev. D. Wilson, and T. Lewin, Esq. Another meeting took place in the evening at the Friends' Meeting-house, Bishopsgate, at which several persons of distinction and a large number of the friends of the society were present. Similar meetings simultaneously took place in almost every part of the kingdom; and there cannot be a doubt that the cause of temperance has received a considerable impulse. In the county of Lancaster, there are twenty-six of these associations, consisting of 13,270 members. In Preston some extensive premises have recently been opened as a Temperance coffee-house.

The formation of the following auxiliary Societies have been reported since last month:—Braintree and Bocking, Essex; Bury St. Edmund's, Suffolk; Canterbury,



Kent; Chester; Coggeshall, Essex; Egham, Surrey.—*Morning Post*.

*Harrow School*.—The Easter examination for two scholarships on the foundation, closed on Friday, 15th inst., before Dr. Burton (Oxford), and the Rev. Mr. Hughes (Cambridge), when Mr. Egerton (brother to the Member for Cheshire), and Mr. Leslie (Captain of the school), were declared the successful candidates.

*Sabbath Petitions*.—A weekly Report is printed by the Committee of the House of Commons for the use of the House, in which is set forth the names of all the petitions arranged under distinct heads, together with the number of signatures attached to each petition. Under the head of the Sabbath are arranged, up to the 12th of March, 131 petitions with 29,918 signatures. The Report observes:—

“These petitions urge precisely the same grounds for a more effectual law respecting the observance of the Sabbath, which are to be found in the various petitions noticed in former Reports.”

*The Society for the Suppression of Juvenile Vagrancy*.—The Committee of this Society assembled at their rooms in Sackville-street, to receive the report of the Chairman's application to the parishes of Marylebone, and St. Giles's, and St. George's, Bloomsbury, to aid the Society in sending out their paupers as agricultural servants to the Cape of Good Hope. Captain Brenton informed the meeting, that the guardians of the poor in Marylebone, having consented to advance the sum of 200*l.* towards the expense of sending out twenty of the parish boys, provided the Vestry approved of the proposition, he (Captain Brenton) attended before that body on Thursday week, when a motion was made and carried, that if Viscount Goderich, as Colonial Secretary, would pledge himself that the protection of Government should be extended to the boys, after their arrival at the Cape, the Society should have the sum in question at their disposal. The Secretary announced that Lord Kenyon had transmitted a donation of 20*l.*, and Major Revell had collected 63*l.* The other business having been concluded, the Committee adjourned.

The day appointed for the General Thanksgiving for the cessation of the cholera is altered from the 12th May to Sunday, the 14th April.

*The London University*.—*The Athenæum* states that it appears from a Report of the Council of the London University, that the University was, in October last, in debt 2,946*l.*; and it infers that at the end of the present Session the University will be about 4,000*l.* in debt, and that it will be impossible to proceed unless the proprietors consent to raise by subscription 1,000*l.* a year at least. The Council state, that they have now under deliberation the question of instituting Professorships of

Civil Engineering, and some other subjects not hitherto taught in British Universities.

#### NORTHUMBERLAND.

The Duchess of Northumberland has just established a Sunday School in Alnwick, and her Grace pays the most minute and constant attention to her poor scholars.

#### NOTTINGHAMSHIRE.

At the late Association Meeting at Bulwell, the Rev. Alfred Padley, in consideration of the heavy pressure upon all classes in the village occasioned by the levying of the damage done in the late riots, presented to the parish the sum of 250*l.*, which he had previously advanced for its use, together with a five pound note, to be applied by the curate in the purchase of blankets for such of the poor as were unable to obtain them—an example worthy of record and imitation.

#### OXFORDSHIRE.

*Oxford Church Missionary Association*.—The Annual Meeting of this Society was held on Wednesday, 6th ult., in the Grand Jury Room, adjoining the Town Hall. It appeared from the Report read to the Meeting, that the Church Missionary Society has succeeded in establishing efficient Missions in Western Africa, Egypt, and Abyssinia, in Greece, in India, and Ceylon, in New Holland and New Zealand, in North West America, and the West Indies. Above sixty clergymen, and more than six hundred catechists, readers, schoolmasters, and schoolmistresses, are in connexion with the Society.

The Meeting to establish a Diocesan Society for Promoting the Education of the Children of the Poor in the Principles of the Established Church, took place on Thursday, March 7th, and it was attended by many of the clergy and laity resident in, and in the neighbourhood of Oxford. The Archdeacon of Oxford was called to the chair, and opened the business of the Meeting, which was addressed by many distinguished persons present, on the nature and objects of the societies similar to the present, and on the state, advantage, management, and origin of English charity schools. Several of the Nobility and Gentry of the county, together with the leading Members of the University, and Gentlemen of the City of Oxford, were proposed as Vice-Presidents, by the Rev. V. Thomas, and seconded by B. Morrell, Esq. It was proposed that the Archdeacon be requested to accept the office of Secretary; and that Herbert Parsons, Esq., be requested to take the office of Treasurer.—It was proposed, that the Committee for the present year be the parochial Clergy of the City of Oxford, the Provost of Oriel College, the Warden of All Souls' College, the Principal of Magdalen Hall, the Rev. Dr. Burton, the Rev. Mr. Pusey, and the Rev. Dr. Ashhurst. Thanks were voted

to the Mayor of Oxford for his kindness in lending the Town Hall for the business of the day, and subscriptions were received, and there appears to be every prospect of the success of a Society, the operations of which will be found to be very beneficial in many parts of this county.

*Ashmolean Society.*—Feb. 22nd.—The following gentlemen were elected members:—Joseph Walker, M.A., Brasenose College; T. Stevens, B.A., Oriel College; R. W. H. Cox, Queen's College; S. Walker, B.A., Balliol College; Mr. Curtis, F.L.S., (Author of the British Entomology,) Honorary Member; Rev. W. L. Brown, M.A., Christ Church; H. Kynaston, B.A., Christ Church; A. B. Orlebar, B.A., Lincoln College; H. Randall, B.A., Queen's College.

A communication was read from the Rev. C. Wilton, New South Wales, giving an account of petrified wood found there.

Mr. Parigot read a paper on the history of the discovery of oxygen.

Mr. Curtis read a paper on the structure of insects, and the modifications of their different parts.

#### SUSSEX.

A meeting was held at Linfield on the 11th February, at which a branch Society of the Sussex Association for the improvement of the conditions of the labouring classes, was formed. The Earl of Chichester presided on the occasion. The following constitutes the plan of the Association. 1st, an arrangement by which the labourers will be provided with small allotments of land at a moderate rent, and in some cases opportunities afforded them for keeping a cow. 2ndly, a Loan Society, upon the plan of the Benevolent Loan Society at Chelsea. 3rdly, a Depository for Savings. 4thly, a Penny Clothing Society.

The amount of money levied for the relief of the poor for the county of Sussex for the year ending 25th of March last, was 327,861*l.* 14*s.*; out of which 44,022*l.* 7*s.* was expended for other purposes than the relief of the poor. The increase on the rate for the year was about 8 per cent. There were only three counties in England and Wales in which a decrease had taken place—namely, Bedford, 5 per cent.; Cornwall, 1 per cent.; and Westmoreland, 2 per cent. The total sum expended for Middlesex was 981,694*l.* 9*s.*

#### SOMERSETSHIRE.

The Report of the Frome Savings Bank, for the year ending November 20, 1832, states the balance due to depositors to be 23,130*l.* 11*s.*; total number of depositors, 666; viz. 353 whose respective balances (including interest) do not exceed 20*l.* each; 165 above 20*l.* and not exceeding 50*l.*; 86 above 50*l.* and not exceeding 100*l.*; 35 above 100*l.* and not exceeding 150*l.*; 13 above 150*l.* and not exceeding 200*l.*; 6 exceeding 200*l.*; besides two Charitable and six Friendly Societies. Total expense

with the said year, for salaries, rent, taxes, printing, stationery, banker's commission, and incidentals, 71*l.* 5*s.* 3*d.*

*Parish of Lyncombe and Widcombe.*—Nearly 400 poor families were lately supplied by the churchwardens of this parish, assisted by T. P. Clarke, Esq., with bread and coals at half price; viz. bread at 3*d.* the quartern loaf, and coals at 5*d.* per cwt. (quantity distributed—16 tons of coals, and 520 quartern loaves), a plan the churchwardens can with confidence recommend for the adoption of other parishes, as it will be found to relieve the really deserving and industrious poor who seek the accommodation with the greatest avidity; and it also enables the donors to distribute a double quantity of the articles to be so disposed of.

*Sacrilege.*—Bathwick church was broken open on Wednesday morning, 6th Feb., and the poor's boxes robbed of the money which they contained. The door of the vestry, in which the church plate is kept, was attempted by the villains, but without success.

The Rev. E. Wilson, the late highly respected curate of St. Michael's, Bath, has been presented with a handsome silver salver, bearing the following inscription:—"To the Rev. Edward Wilson, M.A., Fellow of St. John's College, Cambridge, and late curate of St. Michael's, Bath, this salver is presented, by members of his congregation and other Christian friends, in testimony of the affectionate regard which they entertained for one, whose 'simplicity and godly sincerity' so eminently exhibited in his ministerial faithfulness, Christian devotedness, and bright example of all that is 'lovely and of good report,' have won the admiration and esteem, not only of themselves, but of the inhabitants at large of the city of Bath. 1833."

The annual meeting of the Bath Auxiliary of the British and Foreign Bible Society, took place at the Assembly Rooms, on Tuesday, the 12th March—Sir William Cockburn, Bart., in the chair. The Annual Report stated, that the number of Bibles and Testaments issued during the year is 1007, falling short, by 300 copies, of that of last year. As this Auxiliary alone has furnished no less than 31,445 Bibles and Testaments, and these books are procured at low prices, at more than one institution in this city, a decreased circulation is what may be naturally expected. The subscriptions and donations for the year amount only to 300*l.* 18*s.* 10*d.*, which is full 90*l.* less than the receipts of last year. The disbursements of the year are 72*l.* 19*s.* 4*d.*; and the whole balance of 227*l.* 19*s.* 6*d.* had been remitted, as a free contribution, to the Parent Institution. The Committee deplored the loss of some kind friends by death; and others had left the Society, to circulate the same Scriptures, through a channel which they seem to think more



desirable. Several of their former allies are now changed into resolute adversaries ; and many members of a rival association appear more anxious to detach friends from the old institution, than to increase the numbers employed in promoting the common objects of both Societies.—Abridged from the *Bath Herald*.

#### WARWICKSHIRE.

Among the subscriptions towards the restoration of St. Peter's Church, Birmingham, we observe the name of Lord Sandon for 50*l*. "A friend," by the Bishop of Lichfield, has also given 50*l*.

On Saturday, Nov. 3, 1832, the prizes offered by Sir Eardley Wilmot to the labourers renting garden ground in Berkswell, were awarded by him to the successful candidates. The prizes were, (1) the whole year's rent—(2) the half-year's rent—(3) the quarter year's rent,—for the three greatest quantities of wheat on one quarter of an acre, and the three greatest quantities of potatoes on the other quarter of an acre. The produce of the wheat in the three successful gardens was 11½ bush., 10½ bush., 9½ bush.; and of potatoes 111 bush., 107½ bush., and 106 bush. The average produce of all the forty gardens was, for each garden, as follows:—

	£.	s.	d.
Wheat on one quarter acre - - -	2	16	0
Potatoes on ditto (70 bush. at 1 <i>s</i> . 6 <i>d</i> .) -	5	5	0
	£.	s.	d.
Deduct—Rent - - - - -	1	0	0
Seed Wheat - - - - -	0	6	0
Seed Potatoes - - - - -	0	9	0
Extra labour (perhaps) 1 0 0 -	2	15	0
Total profit	5	6	0

Thus leaving a sum which, if subdivided into weeks, will give to each labourer 2*s*. per week per annum, obtained by his own industry and exertion. The pecuniary advantage of this plan to poor-rate payers, as well as to the labourer, is too evident to need any comment. But nobody can sufficiently value the moral improvement resulting from the possession of property, however small, and the having an occupation to resort to in leisure or unemployed hours, rather than going to the beer-shop.—*Gardener's Magazine*.

#### WORCESTERSHIRE.

*Broomsgrcve*.—It is in contemplation to erect new school-rooms for the use of the Sunday Schools of the Established Church at this place. The dean and chapter of Worcester have liberally offered to grant the committee a lease for twenty-one years, at a pepper-corn rent, of a piece of ground contiguous to the church-yard, suitable for the purpose; the erection of the structure is estimated at 1000*l*. The Earl of Plymouth has signified that he shall contribute 300*l*., and the committee have already a fund of 350*l*. available for the purpose. In addition to the above desirable measure, the inhabitants are looking forward to the commencement, ere long, of the building of a chapel of ease, which is much wanted,

as the population exceeds 8,600, and there is at present only one church, and which does not afford adequate accommodation for more than one-third of the parishioners.

#### WALES.

*Denbigh*.—The inhabitants of this town and parish beg leave most respectfully to return their grateful thanks to the Rev. William Cleaver, A.M., Precentor of the Cathedral Church of St. Asaph, (their former much esteemed and highly beloved Rector,) for his valuable donation of books, recently conferred upon them, through the hands of the Rev. John Jones, for the use of the organist and choir of the parish. This gentleman, we may add, has also been a great benefactor to the Denbighshire Dispensary; having, from time to time, out of the abundance of a most munificent and princely heart, contributed towards its funds upwards of 70*l*. besides the many countless hundreds, which he and his benevolent sisters expended there in charity, during their short residence at Grove House, circumstances which are still new in the recollection of many.—*Welshman*.—From a Correspondent.

The Lampeter District Society for Promoting Christian Knowledge, last year distributed 150 Bibles, 355 Testaments, 71 Prayer Books, and 324 Tracts; and from their funds remitted a benefaction of 50*l*. to the Parent Society, and 5*l*. to the Committee of General Literature and Education.

It appears by the last annual report, that the small village of St. Arvan's, near Chepstow, has contributed the sum of 1309*l*. to the funds of the Church Missionary Association, in the course of the last 12 years.

#### SCOTLAND.

*Edinburgh Anti-Patronage Society*.—The Church Patronage Society of Glasgow has merged itself into a general society for the defence and reform (!) of our national church—including the abolition of patronage amongst other objects. The Church Patronage Society of Edinburgh has abandoned its original object of purchasing patronages, for the more likely one of extinguishing the evil, by calling the national attention to it, and pressing its abolition on Parliament.—*Scottish Guardian*.

#### IRELAND.

*Attack on a Church*.—A few nights back the windows of the church at Maliffe, in the county of Tipperary, were all broken, the communion-table smashed in pieces, and various acts of daring sacrilege committed. This is the parish in which the Rev. Mr. Going, the rector, was inhumanly butchered, and his successor, the Rev. Mr. Lee, again and again attacked, until he was compelled to give it up and leave the country.—*Westmeath Journal*.

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LONDON MARKETS.

CORN EXCHANGE.—Monday, March 25.

	s.	s.		s.	s.
Inferior red Wheat .....	44	to 47	Potatoe Oats .....	19	to 25
Middling ditto .....	47	.. 50	Indian Corn .....	28	.. 32
Superior ditto .....	52	.. 58	Large Old Beans .....	26	.. 33
Inferior white ditto .....	47	.. 49	New ditto .....	25	.. 30
Middling ditto .....	52	.. 56	Old small ditto .....	36	.. 38
Superior ditto .....	59	.. 64	New ditto .....	32	.. 36
Malting Barley .....	24	.. 36	Old Tick ditto .....	34	.. 36
Grinding ditto .....	20	.. 23	New ditto .....	31	.. 35
Brank .....	23	.. 30	Grey Peas .....	25	.. 35
Rye .....	30	.. 34	Hog ditto .....	31	.. 34
Malt .....	40	.. 60	Maple ditto .....	34	.. 36
Feed Oats .....	15	.. 21	White Boiling ditto .....	36	.. 45
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BOROUGH HOP MARKET.—Monday, March 25.

	1830.		1831.		1832.	
East Kent - - - in pockets	5l 5 to 6l 5		7l 2 to 8l 5		8l 0 to 10l 0	
Ditto - - - in bags -	4 10 ... 5 5		5 10 ... 6 10		7 8 ... 8 15	
Mid Kent - - - in pockets	4 15 ... 6 0		6 0 ... 7 0		7 5 ... 8 10	
Ditto - - - in bags -	3 15 ... 5 0		5 3 ... 5 15		6 8 ... 7 15	
Sussex - - - in pockets	3 15 ... 5 0		5 0 ... 6 5		6 0 ... 7 0	
Ditto - - - in bags -	3 10 ... 4 4		3 17 ... 4 15		5 8 ... 6 0	
Essex - - - in pockets	0 0 ... 0 0		0 0 ... 0 0		0 0 ... 0 0	
Ditto - - - in bags -	0 0 ... 0 0		0 0 ... 0 0		0 0 ... 0 0	
Farnham - - - in pockets	0 0 ... 0 0		0 0 ... 0 0		0 0 ... 0 0	
Ditto - - - in bags -	0 0 ... 0 0		0 0 ... 0 0		0 0 ... 0 0	

SMITHFIELD.—March 25.

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	s.	d.	s.	d.		s.	d.	s.	d.		
Prime Oxen.....	4	0	a	4	6	Inferior Sheep.....	0	0	a	0	0
Inferior .....	2	2	a	2	6	Calves .....	3	10	a	5	4
Prime Sheep .....	5	0	a	5	6	Pigs .....	3	2	a	4	8

LIVE CATTLE AT MARKET.

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## NOTICES TO CORRESPONDENTS.

When "J. M. R.'s" extreme indignation is past, he will perceive that the advice given was seriously given; and if he wishes to improve himself, he will take it. Analyzing one or two of the early Fathers, together with his general reading, will be a very profitable occupation.

"S. E. V. I.'s" remarks on Mr. Winning's Letters on the Rainbow are deferred till "S. E. V. I." shall have seen the conclusion of Mr. W.'s paper, as "S. E. V. I." may wish to add to or alter his observations.

"H. T.," from Topsham, is requested to send some remarks on the publication which he mentions. It doubtless deserves notice; but the Editor has no time at the present moment.

"J. M—n." is requested to understand that the article alluded to was not written by the Editor, and that he quite misunderstands if he supposes that the papers called *Original Articles* are not written by various persons. All that was meant in the Introductory Address was, that what was given in the Original Articles fell in *GENERALLY* with the views of the party managing the Magazine, while in the Correspondence, that party would not be answerable for any of the opinions. The letter is so exceedingly long that there appears no hope of finding room for its insertion at present. Surely "J. M—n." cannot mean that if one person had two livings, he could not afford to give away more than if they were held by two persons.

The Editor regrets that he cannot insert "A Village Curate's" Letter. The admonishing the clergy of their commonest duties is not a task which he can think necessary, or can presume to think belongs to him. If there *are* any clergy indeed who neglect family prayer, *no* admonition is likely to affect them.

"B. C." is informed that the article on tithes is lying at the office for him.

"E. N." is begged to send for a note and parcel for him.

The article on the MS. notes in the Bible shall be used with thanks as soon as possible.

"G. B. B." "M." "Ignotus," in the next number.

"M.," who inquires as to the proper method of enforcing payment for fees, is informed that the Ecclesiastical Courts will support any demand founded on *custom*. The custom must be proved. With respect to his other question, he had probably better take an opinion, if necessary. There are no books except Burns to refer to, at least, none more convenient.

"W. G. M.'s" diatribe against education is in some degree just. But he surely does not mean to say that no attention is paid to religion in the National Schools. Of course their fault is, that they are too mechanical. But how can that be avoided in very large schools? How would "W. G. M." afford religious instruction in any other way to five or six hundred children?

The "Country Clergyman," who requests a paper on Church Rates, sufficiently shews by his excellent letter that one of his excuses for not sending such a paper, viz. *want of ability*, is not valid. And as to want of leisure, let him be assured that the really busy are the only persons from whom good in the way of work is got. If therefore he is very much employed, he is the very person to write a good paper on Church Rates, and it is hoped that he will have the kindness to do so without delay, as the subject is pressing.

The excellent Life of Sir W. Raleigh shall be reviewed in the next number.

The present Pope's Encyclical Letter deserves attention from the increased boldness of the tone. But what will Mr. McDonnell and Bishop Doyle say to the remarks on those who join seditious societies, and try to destroy Governments?

Would "J. P. S." be so kind as to inquire whether there is not in Herefordshire a fund for the widows and orphans of poor clergy; and if so, would he be kind enough to add the amount of the clerical subscriptions towards it to what he has already sent?

"A. L." and several other papers stand over till next month.

The first of the Bridgewater publications, that by Mr. Whewell, has just appeared, and it wants only a very short acquaintance with it to see that it is destined to be one of the standard works of our literature.



THE  
BRITISH MAGAZINE.

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MAY 1, 1833.

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ORIGINAL PAPERS.

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ON THE GENERAL SOURCES OF RELIGIOUS OPINION.

IF truth were in all its characters well defined, and if power were unrestricted, there would then be no room for opinion. The perfect delineation of truth, when once viewed, would be perfectly reflected to the mind, and knowledge, therefore, would be accurate. But to man, in this his first and lower state of being, the mysteries of eternal truth are but partially unveiled; and the capacity to comprehend what is revealed is neither perfect, nor, even in its imperfect state, fully or at once bestowed. For not only is there a cloud mercifully interposed to obscure the lustre of that glory, whose brightness would consume the intellectual sight, but there are also mists of earthly error, which confuse and distort the view of what we are permitted to behold. The faculties too, by which we are enabled to study and learn the lineaments of truth, are themselves capable of increase, and subject to diminution. Knowledge is to be gained by gradual acquirement, and power increased by continued exercise. And as this state of progression cannot, while life endures, arrive at an impassable limit, it follows, that our conceptions will be continually undergoing modification, and that if we are sincere and earnest in our inquiries, doubt and error will gradually disappear; that fresh and purer light will irradiate the mind; that we shall be daily rejoicing in the opening beauties of a less limited intellectual prospect, and, by tracing the analogies more fully displayed in this wider and clearer view, and beholding the order and the harmony that reign in all the words and works of Him who is Truth itself, shall pass, with rapidly increasing flight, from doubt and opinion, to faith and knowledge, on whose untiring pinions we shall at last be borne to perfect and unclouded wisdom.

But in this heavenward journey of the soul, each fresh effort must be upward. There must be no voluntary wandering in the dark and uncertain intricacies of human sophistry; no lingering in the mazes of doubtful speculation; no eagerness to engage in the fruitless combats of polemical discussion. These are but the various modes in which attention is withdrawn from the steady pursuit of religion and truth, and wasted upon that which, though it wears a holy garb, has no intrinsic excellence. For there are not only pretenders to religion, but there are also schemes and systems which, being invested with a holy character by these pretenders, are employed, oftentimes too efficiently, to delude the unwary. And when once enlisted under a false banner, the victims become also the perpetuators of delusion, "deceiving and being deceived." This evil, like all others, may indeed be traced to an original defect in the moral character of man,—to that obliquity of mind, and perversion of feeling, which the sin of our first father introduced into the world. But in tracing it up to its primitive source, the peculiar channels through which it is conveyed ought not to be unnoticed, since it is here alone that its course can be restrained, and its evil consequences checked. The fountain may be too deep for human power at once to drain, while yet the streams that issue from it may be confined within their own narrow channel, nor suffered to overflow and lay waste the yet unblighted country through which its desolating waters steal their course.

It is thus in religion—no power can avail at once to stem the torrent of human passions, especially when those passions have been long unresisted, and have therefore acquired an impetuosity too violent to be restrained by any sudden checks. Momentary effort cannot achieve man's part in the restoration of a fallen nature, even though that part be only to receive what God alone bestows. No sudden impulse can so strongly influence the will, as to enable it to bind up, as with a chain that cannot be broken, all its former tastes and wishes and cherished objects of regard. By gradual and continued efforts must man unlearn the errors of evil, and spiritually receive those heavenly characters which cannot be impressed in their full beauty till all traces of a corrupt and depraved nature have been effaced. And to erase deformity, and stamp the impress of a divine image in the beauty of holiness, is a work which, as reason and revelation alike teach us, demands the humble and grateful concurrence of man, as well as the merciful operation of infinite power; a concurrence which is to continue, not for one particular portion of our time, but during the whole range of that life which has been granted for the accomplishment of this especial purpose.

It might, then, be supposed, that to ascertain the progress of this important process, which is to be wrought within the mind,



would be an object of universal and sedulous attention. But, unfortunately, there is a preliminary question which must be previously answered. And this relates to the notions which men entertain, not merely of the exact nature and character of the process itself, but of its earliest commencement, its first and necessary elements, whose character must be decided ere they can be rightly received, or their salutary effects in any essential degree accomplished. And as there can be no progress without a commencement, and as the degree of actual advance also must depend on the correctness of the direction, as well as the energy of the effort, it is evident that the investigation of this subject must, from its importance, demand a candid and thoughtful consideration.

From what sources, then, are the religious opinions of individuals for the most part derived? and is their derivation such as may warrant the conclusion, that though they may be imperfect, they are nevertheless, in all important points, correct, or at least, if not correct, that they possess that hopeful character which promises the gradual rejection of error, and final attainment of truth. The previous discussion of these points, however inferior in itself, may possibly suggest to some more powerful mind a theme of inquiry, whose attentive investigation may lead to thoughts and conclusions beneficial to mankind.

The revealed word of God is the undoubted source whence all notions upon religion ought to be derived, and is also the sole and ultimate standard by which they are to be tried. And the process by which religious opinions are to be derived, includes within it diligent examination and careful comparison of scripture, accompanied with earnest prayer, and followed by deliberate reflection. It is by such a method alone that the knowledge of truth can be attained. That knowledge is indispensable, and it is evident, therefore, that diligent and laborious investigation is also necessary. The words of revelation would not be so distinct and peremptory as they are, were it not proposed that men should understand and regulate their conduct by them; nor again so deep and mysterious, were it not also the purpose of the Almighty, that man should long and patiently study those secret things, which are too dimly revealed to be discerned by the glance of a casual observer. But it is not now the object to explain the mental process necessary for the elaboration of well-founded notions upon religion, but rather to enumerate the methods usually adopted for fixing opinion.

In too many instances, the opinions of mankind upon all subjects, and especially upon religious subjects, depend upon the notions prevalent in that rank of society from which they are descended, or that religious sect or body with which they are conversant. This is especially the case where the members of that society generally consider it decorous to maintain

some opinion, but are not sufficiently interested to devote their time and attention to examine the subject for their own conviction. Such persons are well content to acquiesce in the notions generally entertained, for by so doing they avoid trouble, and escape censure. It is to them matter of little concern, whether or not their notions be vague and indefinite, or even false and unfounded, because their only inducement to embrace any opinion at all, is a desire to comply with whatever has acquired general sanction; so that if the prevailing belief had been totally at variance with that which is now entertained, it would still have been received by them, with the same heartless deference, and maintained at once with the same tenacity of assertion, and the same disregard to its true character. For men of all sects and parties often acquire notions as they do estates—by succession. They inherit belief, and feel themselves necessarily bound to maintain all that was held wise and sacred by their ancestors, not from any self-conviction of its real worth and truth, but merely from that courteous facility of belief which is too happy to adopt the creed sanctioned by past authority, and recognised by their living companions. Now, the opinions thus received from transmission and general sanction may be far superior to those systems of faith which men, who have discovered the formal nature of their previous belief, often adopt in preference, on slight examination, but with perfect complacency, because they fancy that they have acquired a thorough comprehension of the new tenets, while they as certainly know that their old tenets were never rightly understood. But though an inherited creed is, in this country at least, generally far more scriptural than those ephemeral systems which are every day being substituted for it, by enthusiastic and unstable persons, still its profession is, in too many instances, a mere homage paid to the authority of those who are doubtless worthy of our esteem, but not a belief that flows from mental conviction. In truth, it is opinion, not belief; hereditary succession to a creed, not faith.

And yet, amongst this class of hereditary nominal Christians are to be found many possessing great intellectual strength, and exhibiting a deportment not only amiable, but in many respects truly excellent. For, though occupied by other engagements which engross their chief regard and attention, they are still unable to receive any notions which are to be recognised as fixed principles, without acquiring some knowledge of the tenets they are about to profess, and some acquaintance with the influence which those tenets ought to exert upon them, if indeed they would not subject themselves to a self-condemning charge of inconsistency. It is, however, too true, that these persons are easily satisfied with the notions obtained by a cursory review, and with acting in con-



formity with the imperfect notions thus acquired. There are other more interesting objects that usurp almost undivided sway over their mental energies; and in the toils of ambition, the intricacies of science, and the subtleties of human philosophy, are wasted those great powers which, if in due degree devoted to nobler purposes, would not detract from their other merits, but add to them a brighter lustre, by blending the character of the Christian with that of the statesman, the scholar, and the philosopher. This dedication of their intellectual powers to secular pursuits, to the almost entire exclusion of religious subjects, is admitted the more readily, from the fact, that from early education they have acquired, as they believe, a perfect familiarity with the demands and importance of religion. They have been taught to yield a certain deference to religion itself, and constrained to accomplish certain of its duties, and hence they conclude that they are fully acquainted with all its claims upon them, and entertain all the veneration and respect to which it is entitled. Thus are the obligations of religion admitted without question, and the practice of some well-known duties recognized as perfect obedience to all its precepts. And as the duties thus readily performed are generally but the moral duties and the external worship, and not those which require an intimate acquaintance with the spiritual character of the religion itself, there is but little to disturb the complacency with which their religious creed is received, especially if the principles of moral integrity exert their wholesome influence upon the general conduct. Indeed the assumption of an inherited belief is like entrance upon the possession of a cultivated estate, beneath whose fertile acres mines of unknown and unsuspected wealth lie concealed. Its excellence and worth are considered to be fully known and duly appreciated, and no efforts are made to discover what undetected treasures are concealed within it. It is admitted to be beneficial, because benefit is derived; but the unseen value is unsuspected, or if thought of, is doubted, and no attempt therefore made to acquire its costly gems, its secret riches.

Religious opinions, thus received and maintained, scarcely deserve the name of religious belief, for they have but little of the prominent characteristics of real faith. With more propriety might they be termed moral opinions, because they embrace little beside the duties that man owes to his fellow man. That singleness of purpose, that fixedness of hope, that devotion of intellectual and bodily energies to one object—the glory of God, as displayed in man's attainment of eternal life; these, which mark the faith of the genuine Christian, have no place in the faith, whatever they may have in the creed, of the hereditary believer in Christianity. And yet, without them, religion is but counterfeit, or at best but so far true, that it bears one character of truth,

while it wants ten thousand more to make it perfect. It has the form, and something of the substance, but it wants the well-knit sinews, the compacted joints, the vital blood, and the free-drawn breath of life. The religion professed, indeed, is not counterfeit, for the ancestors who bequeathed the precious gift to their descendants, may have delivered it down to them in all the purity in which it could be given by mortal sire to son. With weary toil may they have won, and with unwearied courage kept, the heavenly prize, and with jealous care have endeavoured to ensure its safe and unpolluted transmission to their posterity; and therefore the form and the tenets received are untainted by superstition and error; but they are unhappily received and maintained with the coldness due to mere form, and to the abstractions of merely speculative truth. The belief is true, but it is not matured into spiritual faith. The creed is scriptural; the doctrines are pure truth; but the religion of the individual members is not in lively unison with the purity, and soul-regenerating power, of the faith which they profess.

Acquiescence in the creed of our forefathers does not constitute religious faith. But there are many who imagine, that the farther we deviate from the notions which they entertained, the nearer we approach to truth. This opposite error, to some who are but beginning to think seriously, is indeed but the effect of their former inconsiderate adoption of an hereditary creed. They are aware that a due practical influence has not been exerted over them by their former religious notions, and conclude, at once, that as they have been inefficient, they must have been untrue. There is no stopping to inquire whether the fault be not entirely their own; but it is assumed, that there is some radical defect in the system which they have hitherto adopted, otherwise its effects upon themselves must have been more decisive and more beneficial. This assumption is invested with the character of certainty, from the circumstance, that though a strong change has taken place in their own feelings, which has produced in them an intense anxiety and excitement, yet they perceive no corresponding increase of energy in the expressions and feelings of others, whom they have been accustomed to venerate, nor any alteration in their own estimate of those prayers and religious services in which they have so long joined with indifference. This is to them a subject of surprise and disappointment; for the heart is under the influence of strong emotions, which have been hitherto unexperienced; and it expects, therefore, and requires an intensity of language, to the stirring excitement of which also it has never been accustomed. The chaste sobriety of pure religion, indeed, requires that this hasty enthusiasm be calmed down, and reduced within the bounds of sound judgment. It sends men to learn the meaning of scriptural terms; and not to seek for new combina-



tions of fearfully-sounding words, to express what is already embodied in the sober language of genuine piety. It asks for the spiritual understanding and reception of truth; and not for the gorgeous display of declamation alike vehement and indefinite. But this is a task which demands more self-control than is usually thought necessary to be exerted. Subjects which ought to have been thoroughly comprehended, but which have never been duly considered, if they do arrest the attention, are commonly embraced with an excess of ardour, which makes the mind revolt from the idea of expressing in ordinary and long mis-understood language those notions which it now contemplates with an unusual degree of interest. For as set phrases never conveyed distinct ideas to it, it rejects them with disdain, and seeks for new language to express its new sentiments and themes of thought. Thus, when the articles of religion have been long adopted, and the formularies of devotion often repeated without being definitely understood, mental efforts are seldom made to attach to them their proper signification, especially if the ideas which they were intended to convey are beginning to be presented before the mind from other causes and under a different garb. The former expressions have been either so mechanically received, that their meaning has escaped detection; or they have been so carelessly listened to, as to have suggested more that was false than that was true. To be rightly understood then, much will have to be unlearned, as well as much to be learned. And the mind, conscious of the indistinctness and misconception of the ideas which confuse it, feels a strong disposition to reject those principles and formularies, from which, though by its own negligence, it has derived nothing but incomplete and even erroneous notions. A person thus disposed, sensible of his ignorance, and anxious to acquire better information, will oftentimes have recourse to some friend who possesses religious celebrity, to guide him in his search after truth. How then is he directed to form his religious opinions? The advice generally given is, to peruse certain books, and to attend the ministry of some preacher of high reputation in the religious world. And the books thus recommended are generally the same for all individuals; and being for the most part written in a strong, forcible, and what is called searching style, and having also the advantage of being perfectly new to their readers, they generally produce a strong impression upon the mind, and fix the character of the religious opinions, which are to be thenceforth received and maintained as indisputable truth. The pulpit instructions, too, that have been recommended to notice, have a similar effect. There is no time for calm unruffled thought. Religion comes either with the thunders of terror, or with the

soul-ravishing glories of hope ; with the ecstasies of overpowering joy, or the tortures of maddening despair. The mind vacillates, therefore, between despondency and assurance ; between dazzling light, and darkness that may be felt. The calm serenity of holy joy, is a feeling too tame, unless it bring with it the raptures of undefined sensation ; the reverent and soul-subduing fear of God, that excites to vigilance and caution, is imperfect, if it be not accompanied with amazement of spirit, and that awe-struck prostration of soul which is only not despair. Hence arises that frequent and delusive persuasion, that religion is then most lively when excitement is at its height. Persons who entertain such a persuasion never leave their place of worship with more self-complacency in the review of their religious state, than when they have consented to their own self-condemnation, or yielded a warmly-felt mental devotion of themselves to the service of God and to the attainment of eternal life. These they know to be right frames of mind ; they feel and experience them to be so ; they intend to act upon them ; and therefore, also, they conclude that religion reigns within their bosoms, and that their faces are set Zion-ward ; and they joyfully anticipate the advantage of being present again and again to have such feelings excited, such alarm produced, such hopes presented and received in all the brightness of their heavenly promise. No wonder that the religious opinions obtained under such instruction, should make man a creature of impulse, not an intelligent being, whose sentiments are influenced by reason, and controlled by judgment. In fact, opinions thus received, ought rather to be termed impressions, not tenets of faith. Faith is a serious and solemn continuous act of the mind and heart, which must be ratified by reason, as well as cherished by the affections. It permits, nay, it requires, strong but chastised feeling ; but faith does not draw its vital breath from the deep sighs of mental agony, nor does it lean for support upon the fancy-framed creations of an excited imagination. It is, indeed, the evidence and substance of things hoped for and invisible ; but those invisible things have a known and well-understood foundation—the unchangeable word and promise of the eternal God. That word and promise are read with care, are keenly and scrupulously examined, are thought upon and weighed with deep attention, whenever faith hath been rightly received. Feeling without judgment, when the mind is not incapable of it, can never produce settled faith ; and even where the two are partially combined, still faith will be but weak and imperfect, according to the deficiency of sound judgment and discrimination. When, therefore, hope and fear are not only the chief, but almost the only efficient causes of belief, whose agency is constantly, if not solely, resorted to, in order to retain the soul faithful to its



heavenly allegiance, there can be little doubt that error must be mingled up with the system of religious tenets, which have been both adopted and retained under the coercive impulses of excited feeling, and have never been calmly submitted to the scrutiny of deliberate thought, or the searching discrimination of matured judgment.

But though many forsake or entertain a mean opinion of the systems of faith, and the formularies of worship, that have been delivered down to them, because they feel themselves to have been unconvinced and uninfluenced by them, and have, therefore, without further inquiry, betaken themselves to other systems and new instruction, still there are far more who abandon the path in which their forefathers walked, from a different and still more blame-worthy cause. The vice of the present day is, contempt for the wisdom of past ages, and a supercilious rejection of all that our fathers accounted sacred and venerable. This disposition of the human mind may be traced up to the widely spreading diffusion of information, which, with prodigal hand, is scattering knowledge, good and evil, in every direction through the land. The public mind has received an impulse, which has aroused its powers to sudden energy. A general inquisitiveness and curiosity are excited. The maxims of antiquity can be no longer assented to; for now whatever is new, is true; and whatever is not new, is not true. Self-sufficiency and independence are the prevalent attributes, which, whimsically enough, exhibit their power by throwing off ancient restraints, and entangling their possessors in the more recent toils and trammels of newly-enlightened instructors; the doubt and disbelief which influence the mind to claim emancipation from the one, being in exact accordance and equally reasonable with the wilful credulity which courts the perplexing domination of the other. New schemes, and systems, and sources of excitement, are the daily objects of desire. The gratification of this desire produces a continually increasing thirst for fresh novelties; and whatever presents an opportunity of indulging this perpetual craving of the mind is certain to arrest attention. The result of this love of intellectual adventure, is an inducement to exaggeration on the part of the expounders of new things, and a disposition to credulity on the part of the instructed. Men feel an undefinable sensation of delight when an hitherto imagined prospect is suddenly presented before them; and their bosoms are apt to glow with an impassioned fervency of joy, when a train of thought, new and imposing, is suddenly presented before their minds, whose gorgeous array at once startles and overpowers them. The novelty of the ideas themselves, and the gay decorations with which they are adorned by the language of eloquence, combined with the brilliant colouring which imagination supplies to heighten the whole effect, produce a kind of

chivalrous eagerness to roam through these hitherto undiscovered regions of thought and knowledge, and a corresponding contempt for the less promising and better known dominions of tried wisdom and truth. And the mind once unsettled and embarked in this ceaseless voyage, becomes too generally incapable of rest. It can find no abiding place; it hovers on from scheme to scheme, ever dissatisfied and ever changing. The far-off scene is beautiful, the immediate neighbourhood tame and profitless. The promise is great, but the possession small; and one endless flight of pursuit forms the mind's whole career,—ever learning, but never arriving at the knowledge of the truth.

The religious opinions of a vast body of Christians are derived in a way which gratifies their love of novelty and excitement, without imposing upon them any labour of research. Reputation has invested some teacher with authority, and the sanction of a band of admirers has sealed his doctrines with the signet of unquestionable truth. To him, at the commencement of their career, they look up with deference; and upon his words, they hang with the devotion of the most ardent worshipper. For they are then strangers to religion, whose character and duties they have neglected, and with which they must therefore be almost entirely unacquainted. Every thing then wears the aspect of novelty, and is therefore viewed with that favourable regard with which a warm heart generally receives what is new to it. They are beginning to move in a new element, are learning to become conversant with themes and topics of the deepest importance and most mysterious sublimity, yet with which others around them appear to have gained a perfect familiarity, and to remain long unacquainted with which, would, in the general opinion, argue slowness of comprehension or want of zeal. The terms of religion, and the doctrines of faith, are therefore all at once placed in hurried array before them; and their questionless reception is demanded by the teacher as the only proof of genuine belief; and their familiar use required, as the evidence of sincerity of profession and advancing proficiency in the faith. It is thus that the Christian character shoots into strength, with all the luxuriance and rapidity of growth that mark the productions of a tropical climate. It springs up and arrives at maturity with a celerity truly astonishing; and oftentimes the man, who, but a little month before, was one of the thoughtless thousands that entertain no concern for the future world, is found to have become a leader of the ranks of the faithful, the arbiter of deep and mysterious questions, the profound teacher, and eloquent expounder, of the awful truths of revelation. His religious opinions have been suddenly formed; a light, like that of the lightning flash, has blazed upon his soul; and the broad lines of truth have been so deeply engraven there, that he carries within him an inward test



and pattern, whereby to try the excellence and truth of others' tenets. There is a peculiar advantage which, in the assurance of credulity, he knows himself to possess,—he is certain that his religious opinions are unadulterated gospel truth. It is very possible that his conduct may not be consistent with his creed, still the creed is truth; and his very infirmities are to him a proof of its excellence and soundness. In fact, human infirmity, he conceives, may affect his conduct as a man, but cannot obscure his understanding as a Christian; and it is this fearful delusion that the intellect cannot err, even though the heart and the passions rebel, that strengthens the persuasion of his own religious knowledge, and confirms him in the obstinate maintenance of doctrines which can only be spiritually discerned by the matured Christian, but to the adoption of which he has hastened with a proudly-humbled heart and an unreflecting mind. Opinions thus adopted are of a very accommodating character. They admit of modification and change, without being subjected to the charge of inconsistency. For as they are never accurately defined, there are no fixed positions, beyond which their maintainers may not advance at pleasure; and within which they cannot at all times retire. In fact, the whole scheme of redemption is their spiritual domain—but the subject of the day is the grand object of their attention; and the creed of the day, their special belief. Unity of plan, and consistency of faith, are not important: these would require thought, and cripple imagination; would introduce difficulties, and destroy the confident assurance of faith. And in religion, an unhesitating mind is the proof of spiritual knowledge, and unflinching assurance the certain test of salvation. But whence does this knowledge proceed, and from what sources have their cherished opinions been derived? Not from private study and public worship; not from the closet or the scene of lonely meditation,—but from the loud harangue, the enthusiastic exercises of some highly gifted guide, the public lectures of some incoherent brother, whose zeal is unfettered by prudence, whose fervency increases as his judgment falters, and whose love for truth is then highest when his admirers are most thickly gathered round him. They are opinions adopted in a crowd, and from the leaders of a crowd. In their adoption, no step has been taken, no arguments weighed, no reflexion used, except in the public assembly, and before a company of witnesses. And after their adoption, on all public occasions, the duties of the teacher and the taught are, discussion and criticism, excitement and feeling. If a doctrine be expounded, the exposition is given as proof of knowledge, and is received, not as instruction, but to be minutely examined, to discover whether it be rightly maintained, or whether it be not, alas! ignorantly misrepresented, and differ from that infallible rule, which the private judgment of each member

of the body dictates as the test of truth. If exhortation follow, then it is but poor and meagre, unless it stir up the dormant fires of enthusiasm, which, often kindled, ask for a stronger breeze and fiercer fuel to bring them to their wonted heat.

It is melancholy to reflect upon the nature and tendency of the opinions entertained by such religionists. Haste and ignorance, prejudice and passion, presided at their adoption; and ever after exercise both separate and united influence over those who maintain them. The effect produced is, an unwavering assurance of their own superiority, and a self-complacent and contemptuous pity for those who entertain different opinions, and who must, therefore, be labouring under spiritual delusion or wilful infatuation. With the pride of the Pharisee of old, though exhibited under a different form, they can thank God that they are not as other men are: they bring no learning or philosophy to contaminate and subtilize away his word; they institute no anxiously-scrutinizing comparisons of apparently conflicting texts; they desecrate not scripture by subjecting its holy pages to the unhallowed investigations of reason; they hesitate not to yield assent to all that is written, and are not solicitous to inquire whether or not their interpretation of it embraces contradictions. They believe readily, they maintain decisively, and understand perfectly, all God's counsel that man can comprehend; and their experience teaches, and their frames and feelings prove distinctly, that all, save the unsearchable mysteries of the gospel, are clearly revealed and fully understood by them: and all this, by a kind of intuitive comprehension of the word of God, or by special communications of grace; and not only without the aid of those powers which are granted for acquiring knowledge upon ordinary subjects, but almost in direct opposition to them, for what need can there be of reason when there is a better teacher—Revelation? And does not the gift of the latter require that the former be dispensed with? Such are their notions, and such their self-estimate. And by the neglect of reason and submission to a blind credulity, they convert the fair temple of religion into an intricate labyrinth, amongst whose outer courts and fancy-created wares they are ever roaming unprovided with the clew that guides to the inner sanctuary and to the pavilion of God's presence, even to the Holy of Holies. They are familiar with the terms and doctrinal phrases of scripture; they can select disjointed passages, and, however really unconnected, can combine them to prove the accuracy of their opinions; but those opinions have been hastily adopted from pulpit persuasion, or sudden conviction, or capricious decisions; and, after being fixed, are fortified and guarded by these harshly-tortured texts, sought out expressly for the purpose, and when discovered, cruelly torn from all their necessary connexions, and, by force, impressed into a service foreign to their spirit and



destructive to their power. What effect can such opinions, so maintained, produce? Good may indeed be mingled up with evil; but if the better principle do not struggle into superiority, it will melt away before the rising power of the worse. Ignorance, passion, and prejudice, if unsubdued, become triumphant. And then pride reigns, and folly governs under it, and obstinacy confirms them both in their power. Nor is spiritual delusion long unaccompanied by sensual irregularities. These are the fruits for whose production the spirit of evil sows and rears, with fostering hand, the seeds and plants of heresies and intellectual error; well knowing that, if they but take root in the heart, it will not long prove a barren nursery; conscious, too, that the weeds that choke the tender plant of holiness and grace are left to flourish most securely, in all their pernicious luxuriance of growth, when they are confidently believed to be but the off-shoots of the holy plant itself.

But too much room would be occupied by a complete discussion of this subject, which has now been but imperfectly and superficially considered. If, however, what has been written shall have the effect of inducing some individual of greater power to investigate the subject more narrowly, the writer's purpose will have been more than adequately answered.

L.

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#### SCHELLING'S LECTURES ON CHRISTIANITY.

I HAVE been favoured by an intelligent foreigner with an account of a series of Lectures, which Schelling delivered last year, on the subject of Christianity. He imagines that the characteristic traits of Christianity, as a system, may be reduced to three grand principles, each of which was a leading feature in the character of one of the three most prominent apostles. These three principles are the principle of *obedience*, as shewn in St. Peter,—that of *protestation*, as shewn in St. Paul,—and that of *love*, as shewn in St. John. Schelling conceives that each of the two former principles, carried to the extreme, is faulty, but that the Christian scheme requires the development of all three in their due proportions. Thus the principle of obedience is the leading characteristic of the Romish church, but it had been carried to excess by the time of the Reformation, and as it was fast bringing the Christian church into destruction, that church required the aid of one of the counterbalancing principles of Christianity. The corrective to be applied was the element of protestation. An example of an exercise of this principle, even in the apostolic days, was afforded by St. Paul, and accordingly the Reformers acted on that example, and applied the remedy furnished by their great prototype. Their principle, again, is liable to very great abuses,

and the disunion of Christians, caused by the establishment of constant appeals to the right of private judgment, is the evil which an undue use of this principle introduces into the Christian world. This principle Schelling conceives now to be exhausted, as far as any useful results are to be attained, and, looking on the state of Christianity, as affected by the abuse of the two principles hitherto most prominently displayed, he feels that the remedy for the evils is to be sought for by the development of some other element contained in divine Revelation itself. That element consists in the principle of *love*, a principle too much forgotten, while the others have been receiving their full development. It is this element which must serve to heal the wounds in the side of the Christian church, and to restore the body of Christ to health and integrity; and to this point, therefore, the endeavours of Christians must now be directed.

As I only write from a recollection of the conversation of one of the hearers of Schelling, I cannot, of course, vouch for the accuracy of this sketch, though I believe it be correct in its main points. There is certainly ingenuity in the view, and a fund of thought opened by it for any thoughtful man; and however the reader may be supposed to agree or to dissent from these ideas, he will be gratified in knowing the latest doctrines advanced by a man so celebrated as Schelling. My informant (himself a Roman Catholic) possesses, and is about to publish, the minutes of a conversation between Schelling and La Mennais on the subject of the present divided state of Christian Europe. He himself entertains the most sanguine hopes that some means may be devised for uniting the great body of the Christian church in one faith, and thus presenting to the assaults of the spirit of infidelity in every part of Europe, such a resistance as zeal and learning, aided by strict union, might establish. He knows that this cannot be effected without concessions on both parts, on the side of the Roman Catholics and of the Protestants also; and he believes that the Roman Catholic church would be willing to meet the Protestant churches by great concessions. This was a subject which occupied the attention of Schelling and La Mennais during a very long conference, and certainly two names could scarcely have been better chosen as vouchers, the one that Protestant liberty should not be endangered, the other that the integrity of the Roman Catholic religion should be maintained. At all events, the publication of a conference on such a subject, maintained by two men of such distinguished abilities and such high reputation, would be matter of very great interest.\*

R.

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\* The hopes of an union here alluded to are, it is to be feared, a mere dream. Yet considering how *decided* a Romanist La Mennais is, it will certainly be very interesting to know what his party will now concede. And to know, as one does from this paper, what has long been matter of private conversation, that Schelling is a sincere and earnest Christian, is a subject for sincere rejoicing.—Ed.



HISTORICAL NOTICES AND DESCRIPTIONS OF CHRISTIAN  
ARCHITECTURE IN ENGLAND.

*First Class.*—ANGLO-ROMAN SPECIMENS AT LEICESTER, BRIXWORTH,  
AND DOVER.—NO. I.

*To the Editor of the British Magazine.*

SIR,—The history of *Christian edifices*—of the sacred fanes devoted to the worship of the only and true God, as contradistinguished from pagan temples appropriated to heathen ceremonies and rites, cannot fail to interest the feelings of the readers of the *British Magazine*. It is my intention, therefore, to devote a few pages occasionally to this subject; and it will be my object to render it at once attractive to the architectural antiquary, to the general reader, and to every lover of the fine arts. Having devoted many years to the study, not only in the examination of all published writings of our own country, but many of those of foreign nations; having visited, and carefully surveyed most of the ancient churches of England, and collected illustrations of those which are best calculated to define dates, styles, and peculiarities of architecture, I hope to render my papers at once amusing to the student in antiquities, and conclusive on many points of controverted archæology. Aided by engravings, the disposition and arrangement of a whole church, with the forms of arches, buttresses, windows, doorways, and all its component members, will be defined and clearly discriminated. It is my intention to treat the subject chronologically, as best calculated to display the history of Christian architecture, and render it clear and familiar to those who are desirous of cultivating this branch of science;—for I am prepared to shew that architectural antiquities is truly a science.

Carter, in his “Ancient Architecture of England during the British, Roman, Saxon, and Norman Eras,”—King, in the “*Munimenta Antiqua*,”—Britton, in his “Chronological History of Christian Architecture in England,”\* and other authors, have laid their historical foundations on, or commenced their architectural histories with, accounts of, or allusions to, the Druidical or Celtic temples of the island, and instituted inquiries into the origin of Christianity with the first building of churches, &c. Respecting that remote period, and those subjects, all is vague and hypothetical—we seek in vain for authentic data, and the excited fancy, as in the cases of King and Carter, is too apt to wander, and

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\* This volume contains an analysis of the theories of all preceding authors on the controverted subjects of “Saxon, Norman, and Gothic Architecture,” the Origin of the Pointed Arch,—Origin and Establishment of Monachizing in England,—Accounts of numerous Buildings,—Architects,—Fonts,—Monuments,—Screens,—Pulpits,—Stone Crosses, &c. ; also a Dictionary of Architectural Terms.

indulge in theories and speculations. On the present occasion, I will abstain from this practice, and confine myself wholly to facts, to dates, and to architectural history. Our first illustration and church will be that of ST. NICHOLAS, at LEICESTER, which will be followed by another of Brixworth, in Northamptonshire, and that by the church and pharos within the area of Dover Castle. These three examples will exemplify the architectural features and masonic peculiarities of edifices which are truly Romanic in materials, construction, and features, and which, if not positively raised by the Christianized Romans of this island between the first and fifth centuries, were doubtlessly designed and built by persons who were familiar with their architectural works. The bricks, the mortar, the arches, the mode of construction, and all the features correspond with works of undoubted Roman origin in this country, in parts of Italy, France, &c.

The accompanying prints shew the ground plan and the exterior and interior features of the Church of St. Nicholas, at Leicester. Although this edifice has been abridged of its "fair proportions," and cobbled up with various patches of additional works; yet the materials in the older walls, the arches under the tower, and some of those in the northern wall, (one of which is shewn in the plate; No. 4,) are very similar to a mass of walling, standing a few feet to the west of the church. One of the arches of this, commonly called the *Jewry Wall*, is delineated in the annexed plate, No. 5, to shew its exact similitude to the arch in the adjoining church. This fragment of a building (the Jewry Wall, also called the Holy Bones) is universally admitted to be Roman, and to have constituted part of an edifice raised and occupied by the Anglo-Romans during their residence at this, their station of *Ratæ-Coritanorum*. Whether it formed part of a temple, was a portion of a house, or belonged to the boundary wall, and was one of the entrances, has not been decided.\* It is composed of large bricks, stones, mortar, and rubble, put together, apparently without much skill or regard to symmetry.

It extends nearly 70 feet in length by about 18 in height, and in places is 10 feet in thickness. On the western side, where it is most perfect, and where it appears to have been faced with a coating of stucco, there are two arches; whilst, in the opposite side, there are five, one of which was evidently a niche, and two others merely blank arches, forming recesses.

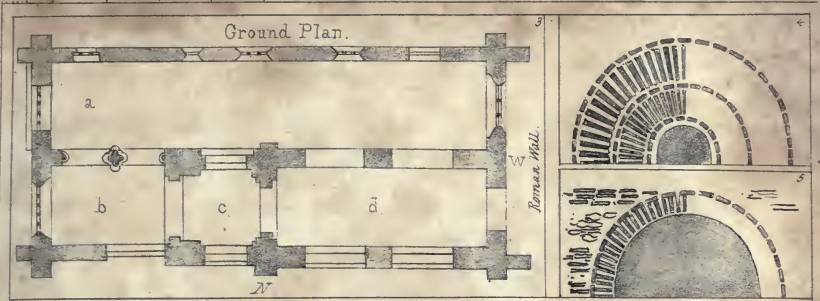
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\* Britton, in his "History of Leicestershire," calls it a Roman Temple, dedicated to Janus; and Geoffry of Monmouth says there was a temple to that deity in Ratæ. The late Bishop of Cloyne, and the Rev. Thomas Leman, of Bath, who devoted many years in tracing the Roman roads and exploring other vestiges of that people in England, pronounce it to have been one of the entrance gateways to the station.

Carter ("Ancient Architecture," p. 7,) says that the south side (i.e. the east) "is of a black hue, warranting the tradition that it was part of the inside [of a pagan temple] where the sacrifices were performed; and as a further confirmation, bones of oxen are dug up on this spot."



Scale to Plan  
20 30 40 50 feet



Scale  
Drawn by W. R. Bellings from Sketches by W. H. Bartlett. on stone by J. S. Thompson

# S. NICHOLAS CHURCH, LEICESTER.

Printed by Egerton & Kellie, 52 Newman St.





In the height of the wall there are eight courses, or layers of bricks, arranged horizontally and forming bonds. Some of the bricks measure 14 inches by 12, and  $1\frac{1}{2}$  inches in thickness. The whole are remarkably sound and hard, as is the cement, or mortar, by which they are held together; and it is curious to observe, that, in the construction of the arches, the mortar is generally 2 inches thick, whilst the brick is only 1 and  $1\frac{1}{2}$  inches. I have been thus particular in describing this fragment of a building, as calculated to illustrate and exemplify the architectural peculiarities of the church adjoining, and the other churches at Brixworth and at Dover. Accounts of them, with prints, will be given in another communication.

Your's, &c.  
J. B.

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THOMAS A BECKET.—No. VI.

(Continued from p. 411.)

PREFACE TO ACT II.

WE have already seen the destitute condition of Becket towards the latter end of 1163. At the council of London all the English bishops had deserted him on the great question of church government; and from this time the King had endeavoured to fix their opposition by giving it a personal character. Under his sanction the Archbishop of York had insisted on bearing the cross in the province of Canterbury. The Bishop of London had refused to profess canonical subjection. Clarembald, Abbot elect of St. Augustin's, Canterbury, had withdrawn his monastery from archiepiscopal jurisdiction. When Becket insisted on his rights, these several parties had appealed to the Pope, and their respective claims were supported at Sens by the King's money and influence. The cardinals were gained over; the Pope was frightened; gloomy accounts arrived from John of Salisbury, from the Bishop of Poitiers, and from Becket's private messengers. The Abbot of Eleemosyna was sent to England to press on Becket the inexpediency of persisting in a fruitless opposition. At last, the Council of Clarendon was summoned, Jan. 5, 1164. And Becket's name appears first in the list of signatures which attest the acquiescence of the church in the King's claims. It is commonly asserted that, at the close of this council, Becket at once recovered his resolution, and imposed open penance on himself for his culpable weakness. This, however, was certainly not the case: as late as the 1st of March the Pope had under his consideration a request from the English clergy, to which Becket was a party, soliciting his assent to the Acts of Clarendon. It was between this and the end of the month that the change alluded to must have taken place in Becket's mind. By the 1st of April, it was known at Sens that he had suspended himself from all clerical functions; and on that day

Alexander wrote him a letter of consolation and remonstrance, assuring him that his fall had been a pardonable one, and his penance unnecessarily severe.

From this time Becket's troubles recommenced: various means were adopted to harass him; a legislative commission was procured for the Archbishop of York; the nobles seized on the archiepiscopal manors, and presented to the benefices. Henry too changed the ostensible ground of his attack, which at first had worn the unpopular character of a persecution, and had placed Becket in the situation of a public champion. He now suppressed the claims on which he had before insisted so eagerly; and dropping all public questions, sued Becket for certain supposed debts, which he was alleged to have contracted as Chancellor. The preposterous nature of the claim has justly been exposed by Mr. Turner, to whose account the reader is referred for particulars.

These iniquitous demands were first urged at the Council of Northampton, which met Oct. 8, 1164; and from this time the King's party affected to rest the whole dispute on certain private transactions, in which the King was said to have been wronged by the archbishop. The proceedings at Northampton soon convinced Becket that the King's demands could neither be opposed nor satisfied. His suffragans sided against him as a body, and formally appealed against his authority. The bitterness of the nobles was left to shew itself uncontrolled; and he was privately informed of a conspiracy directed against his life. For these reasons he determined on flight; and on the night of the 13th he set out with a monk of Sempringham, who undertook to conduct him to a place of security in the Fens of Lincolnshire. Here he remained long enough to baffle the first activity of his pursuers; and afterwards made his way on foot, travelling by night, and hiding himself by day, till he arrived at Estrey, near the east coast of Kent. This was a manor belonging to the archbishoprick, and here his faithful dependents concealed him for a week: his place of concealment was a small chamber adjoining the church, which communicated with the chancel by a secret aperture, and thus enabled him to take part in the service unperceived, and to receive the "*osculum pacis*" after the communion.

At last a boat was procured, and sailors were found hardy enough to risk the consequences of detection. On the 2nd of November Becket left England. The sea was calm, and the wind favourable; and the same evening he was put on shore in a cove about a league from Gravelines. However, he was not yet out of Henry's power. Matteo, Count of Boulogne, on whose estate he landed, hated him for having opposed his marriage with Mary, Abbess of Ronsey, and was now anxious to revenge himself. Orders had been given to keep a look-out for him on the coast; and as his person was well known, and his arrival generally expected, it was difficult for him to pass undetected, even in the dusk of the evening, in the disguise of a Cistercian monk, under the assumed name of Brother Christian, by which he passed among his three companions.

Not long after he landed, a boy, who was standing by the road side



with a hawk on his wrist, was attracted by the evident pleasure with which Becket eyed his bird, and cried out, "Here goes the archbishop." At Gravelines, the landlord of the inn where he spent the night had longer time for observation, and recognised him, as Herbert de Boscham says, "by his remarkably tall figure, his high forehead, the stern expression of his beautiful countenance, and, above all, by the exquisite delicacy of his hands;" a feature which Becket probably owed to his half Asiatic extraction.

However, his detection in this instance only served to procure him additional attention. The mistress of the inn overpowered him with officious civility, and the landlord himself consented to accompany him the next day as far as St. Omer's, lest he should inadvertently let the secret escape him if he remained at Gravelines. At St. Omer's, Becket found himself secure in the presence of Philip, Earl of Flanders, who kept the promise he had made to John of Salisbury, and paid Becket every attention in his power. From St. Omer's he was conducted to Soissons, in a manner becoming his rank, by a large body of horsemen, in the company of the Abbot of St. Bertin's, and Milo, Bishop of Terouenne. At Soissons he was met by the King of France, who received him with open arms, and sent him on with a large escort to Sens, where Henry's ambassadors had arrived a few days before.

The proceedings that followed in the Pope's court are of little interest. John of Salisbury had augured rightly when he warned Becket that "great men would be coming from England, profuse in their presents and promises." But, on the other hand, Becket was strongly supported by the influence of Louis, and the Pope judged it wise to avoid offending either party if possible. He neither insisted, as Becket wished, on trying the cause in his own presence, and summoning all parties from England; nor, on the other hand, consented to place Becket again at the disposal of his enemies by ordering him to return to his see, and sending legates to decide the cause in Henry's dominions.

At this refusal Henry took deep offence. As a first step, he banished and proscribed all Becket's friends and relations with their whole families—sparing neither sex nor age—confiscating all their goods—and leaving them to find subsistence as they could in the charity of the continent. The misery which ensued needs no description; yet such was the popularity of Becket's cause, that this secured an asylum for the greater number of the exiles. Monasteries were cheerfully opened to the men, nunneries to the women; many nobles offered large contributions for their support—especially the King of France, and Matilda, Queen of Sicily. This, however, could not last long—charity was fatigued, and generosity blunted, in time; and before the six years of Becket's exile were concluded, hunger and cold had done its work.

Not long after this piece of outrageous cruelty, Henry opened a negotiation with the schismatical court of Frederic Barbarossa, either with the real intention of placing England under the Anti-Pope, or at any rate to terrify Alexander at the prospect of such an event; and

thus to extort from him terms to which he would not otherwise consent.

Such was the state of things out of which arose the group of letters which I now proceed to translate.

(*Thomæ Cant. Archiepis. Joannes de Saresberia.*)

“A few days since I had an interview with the Pope, in which I intimated to him what seemed to me to be an opening for our reconciliation. He answered, that he too had conceived hopes of peace from certain words of the emperor’s which had been communicated to the Abbot of St. Mary’s—i. e., that the King of England would willingly consent to terms, if the Pope would mediate between himself and the King of France. His holiness evidently inclined to the proposal, and the King of France did not hold back, so an interview was expected, and the King of France had been already invited to spend the Feast of Purification at Sens. I took my leave, and hastened to Paris, where I had an interview with the King.

“He still sympathizes with your lordship and your fellow exiles, and reprobates the harshness of his lordship our King. Yet he seemed to me to speak with less warmth than usual. On my continuing to press him, he owned to me that though he loved your lordship, and approved your cause, yet, under all circumstances, he could not take on himself the responsibility of pressing strong measures on the Pope, and thus perhaps alienating our King from the church of Rome.

“He dwelt so much on this head, that on going over everything in my mind, I cannot anticipate much advantage from an interview in which our King is to meet the Pope in person. He will state much that is plausible in his own favour and against your lordship—he will be liberal too in his threats and in his promises—and the court is too accessible to such influence. Besides the High Steward of the King of France supports his cause; and, what is worse, Count Robert\*—whose wife, a relation of my abbot†, sends many presents to England, and among them lately three hundred yards of Rheims linen to make shirts: she is a prudent lady; and entertains hopes that, besides the presents she and her husband receive in return, she shall get the King to provide for some of her many children by marrying them to English nobles. The Archbishop of Rheims too loves Count Robert and his family dearly. So that I fear when it comes to the point, fortune will easily shake off such friends as these.

“My advice then to your lordship, and my earnest wish, and the sum of my entreaties is this, that you will commit yourself with your whole soul to the Lord, and to your prayers. It is written in the Proverbs, ‘The name of the Lord is a strong tower, the righteous runneth unto it and is safe.’—xviii. 10. In the mean time, to the best of your ability, put aside all other business: other things are

\* Earl of Dreux—Brother of Louis.

† Peter, Abbot of S. Remigius.



indeed important and necessary; but what I advise is still more important, because more necessary. The laws and the canons may profit much, but not for us under our present circumstances.

“ Believe me, my lord,

‘ Non hæc ista sibi tempus spectacula poscit.’

These things are better food for curiosity than for devotion. Your lordship recollects how it is written, that, in the sorrows of the people, ‘ Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them say, Spare thy people, O Lord!’ ‘ I communed with my own heart,’ saith the prophet, ‘ and my spirit made diligent search.’\* ‘ In the day of my trouble I sought the Lord.’ Thus teaching us that to cleanse and discipline our spirit is the way to ward off the lash of conscience, and to obtain for us the loving mercies of God. Who ever arose with a feeling of contrition from the study either of the laws or even of the canons? The exercises of the schools, too, are more likely to puff us up with the pride of science, than to kindle within us any feeling of devotion. I would far rather see your lordship’s thoughts employed upon the Psalms, or on the Sermons of the Blessed Gregory, than intent upon this philosophy of the schools. Far better were it to confer on serious subjects with some spiritual person, and to warm your feelings by his example, than to dwell upon and discuss the subtle controversies of secular literature. God knows the sincerity with which I speak this—your lordship will receive it as seems good to you. Yet be assured that if you do these things God will be on your side, and you need not fear what flesh can do unto you. He knows that in our present troubles we have no mortal arm to lean upon.

“ And yet I have just now heard that the King of France has been urgent with the Pope on your lordship’s behalf, and has expressed his thanks to the Convent of Pontigni. I hear too that your lordship has written to the Archbishop of Rheims to ask that he will allow your goods to be brought through Flanders in his name, as if for himself. If this is so, I am surprised. It is said too, that Hugh, the Monk of St. Benedict’s, is returned from England, and certain others, on an embassy from our King to the Pope and the King of France—what news they bring I am yet ignorant. It is said too, that there has lately been an earthquake† in England, near Canterbury, and London, and Winchester; but I doubt the truth of this. They say too, that bishops in whose dioceses there are churches belonging to your lordship, claim jurisdiction over them, and that the clergy are too much frightened to resist. Yet I can hardly think this, except that I suppose they would gladly avail themselves of some excuse for underhand interference, which they may at some future time appeal to, as an act of ownership. For, as I hear, it was while the See of Canterbury was vacant, that Sefrid, Bishop of Chichester, exercised authority over those churches for which his successor now contends.

\* Ps. lxxvii.

† Jan. 25, 1165.

But though I scarcely think this possible, still I recommend your lordship to protect yourself against the chance of it, by procuring letters patent from the Pope, declaring that such acts shall not be construed into a precedent.

“But your lordship knows better than I can do what is going on in England. May I entreat you to send me word by the bearer of these how your lordship fares, and what is going on at the court, and whether the abbot is yet returned, who was sent to England by the Pope.

“Fare well, my lord, and call to mind the zeal of your predecessor, which he retained up to the very day of his death. My best wishes to all your friends. My abbot salutes you, and so does the Bishop of Catalonia; to whom I spoke lately about receiving one of the banished clergy. He acquiesces readily, but hopes you will send him some creditable person; yet he will take in whomever you send. When you send him do instil into him the necessity of a modest deportment, for the men of this country are modest.”

“Alexander Episcopus, Servus Servorum Dei, Venerabili Fratri Gileberto, Londoniensi Episcopo, salutem et apostolicam benedictionem.

“It will not have escaped your memory, that our beloved son in Christ, Henry, the illustrious King of England, requested of us formerly, with much earnestness, to permit your translation from the See of Hereford, which you then occupied, to that of London. And, moreover, that to secure our assent, he dwelt on the advantages likely to result from your promotion, alleging that London was the seat of the government, and that he wished above all things to have you near his person, for the benefit of your counsels, as well in temporal matters as in those that concerned his soul's welfare. We, therefore, looking to the interests of the King and nation, and, above all, of God's holy church, readily consented to your promotion. A time has now arrived when we expect to reap the benefits we then proposed to ourselves, and to experience the reality of the hopes which were then held out to us.

“Doubtless you are not ignorant that the aforesaid King has fallen off from that affection which he once entertained towards the church; and that of late in many particulars (as, for instance, in disregarding our appeals, in communicating with schismatics, and persons even excommunicated by name; in forming alliances with them; lastly, in driving from his kingdom our venerable brother Thomas, Archbishop of Canterbury) he has even appeared to persecute it. For these reasons we ask, order, and command your services, in conjunction with those of our venerable brother the Bishop of Hereford, in order to warn the said King, and diligently exhort him to desist henceforwards from these evil practices, and to make satisfaction for what he has already done amiss; to love his Creator with a pure heart; to respect, as he was wont, his holy mother the Roman church; to withdraw his prohibition on all visits and appeals to it; to recal and reinstate our brother aforesaid, the archbishop, in his diocese; to stand fast in his reverence towards the Blessed St. Peter and ourself; to



attend on works of piety and religion; no longer to oppress as he is said to do, or permit others to oppress, the churches and clergy of his kingdom or his other territories\*; but to love, maintain, and, by his royal protection, support them: that by these means he may obtain from Him by whom kings reign, both a continuance of his temporal kingdom here, and the gift of an eternal one hereafter.

“Furthermore, although we ourself, in consideration of his former devotion, and his service shewn to us in time of need, still love him with abundant charity, as a noble prince and most renowned king; and still labour for the advancement of his glory (though he himself seems to think otherwise of us) with a fervent zeal; nevertheless it is fit you should recal to his mind, that unless he repents of his evil deeds, and that speedily, God will most surely visit him with heavy vengeance, and the time must at last come when our patience can no longer endure.

“These things we desire to lay before him, not for our own good, but for his safety, in return for those many and signal services which he has before now rendered to us as a most Christian king. His greatness is our delight; his welfare, and that of his kingdom, is the object of our most earnest wish.

“Lastly, our confidence in your prudence and attachment induces us to commit to you certain matters of importance. Hereby therefore we authorize you to make a faithful collection of Peter’s pence throughout all England for the current year, and to transmit the amount to us as soon as possible. We request moreover, that before the aforesaid collection has been completed, you will furnish us with such a supply of money as your own resources or your credit can procure, and transmit it before the ensuing first of August. You may repay the loan out of the collection. By so doing you will confer on us as great a favour as if you handed over the whole sum as a present.”†

“*Clermont, July 18.*”

“*Patri suo et Domino, summo Pontifici Alexandro, Frater Gilebertus Londoniensis Ecclesiæ Minister, debitum sinceræ caritatis et humilis obedientiæ famulatum.*

“Beloved Father in Christ, we have, as in duty bound, laid the commands of your Holiness before the famous and well-beloved Prince, the King of England, who is now with his army on the borders of Wales. In conjunction with our venerable brother Robert, Bishop of Hereford, we presented our instructions to his Majesty, and, both with intreaty and such arguments as we could venture on using, exhorted him to a speedy compliance.

“We pressed him to regard the warnings of his Father, and if, in any thing he had done amiss, to return at once to the way of righteousness; to love God with a pure heart, to honour the Holy Catholic Church, and not to interfere with its jurisdiction; above all, to recal and reinstate our father the Lord Archbishop; to protect our churches and their ministers, and to persevere in his allegiance to the

\* Aquitain, Normandy, &c.

† Ep. D. T. 37.

Holy Apostolic See. Moreover, we warned him, that, should he persist in disobedience, there was a point beyond which the patience of your Holiness could not endure, and reminded him of the retribution he might expect from that God who had exalted him, and could also cast him down.

“ His Majesty, in return, expressed his thanks for your Holiness’s admonitions, and replied to each of them with the greatest moderation. He said that his allegiance to your Holiness remained unshaken, that the very idea of disregarding it had not so much as entered his mind, nor would he, in the slightest thing, oppose your Holiness’s wishes where he could comply with them without compromising his prerogative. That of late, if he had been in any respects wanting in reverence, some excuse was to be found for him in the repulses he had met with, which were scarcely a requital for his past services. Yet that he still relied on your Holiness’s goodness, in the hope of receiving less harsh treatment at your hands. That he had no wish to interfere with appeals to your Holiness’s Court; but merely claimed to himself the right in civil causes of hearing the case first according to the ancient usage of the country: should his decision prove unjust, he would place no farther obstacle in the way of an appeal. Moreover, should this claim prove in any way prejudicial to the interests of the church, he pledged himself to submit it to the judgment of the next general British Council. As to the intercourse he had held with the Emperor, he protested that, up to that moment, he did not know of his excommunication; and, with regard to the flight of our father the Lord Archbishop, he assures your Holiness that it was not ordered by him; that his Lordship’s absence is purely voluntary; and that no one will interfere with his returning whenever he is so minded. Only that he will have to answer certain complaints lodged against him respecting a breach of the royal privileges which he is sworn to uphold. That in any instance where a church or churchman may be supposed to have received injury at his hands, he will cheerfully abide the judgment of his assembled clergy.

“ Such was his Majesty’s reply, which we forward to your Holiness as it was delivered to us. At the same time, we venture to submit to your Holiness, that, though we could have wished it in some respects different, still, in main points, it seems to vindicate his Majesty’s conduct; and that, at the present crisis, it might perhaps be hazardous to require a fuller submission. It is written, ‘ a bruised reed shall he not break, and smoking flax shall he not quench.’ And it may be questioned how far it is desirable to risk the alienation of a great King and nation by an ill-timed, though just, exercise of severity.

“ A wounded limb may recover as long as it is united with the body; when cut off, its situation is desperate. May your Holiness be pleased to try the milder course with us in our present state of unparalleled distraction. Soon, perhaps, a more favourable opportunity may present itself, and your Holiness’s commands may take a fuller effect. Just at present, it may be expedient to make some sacrifices with a view to permanent advantages by and bye. Even supposing things to end in the continued exile of our Lord of Canterbury, and a



temporary disaffection of England, still were it not better to forbear for a time than to have recourse at once to the desperate step? For, although most of us, it is to be hoped, are proof against persecution, still there will be found many to bow the knee before Baal; the pall of Canterbury may be sought from the hands of the intruder,—and there would be no want of underlings to occupy our churches.

“The possibility of such an event is even now openly talked of; and thus the dangers, which impend\* over us, concern no longer ourselves alone, but the whole Catholic Church.

“In the matter of Peter’s pence, no one through the whole kingdom would have paid the slightest attention to us unless the king had backed our applications with his royal mandate. As it is, the money will be collected by the usual time, and, by the help of God, forwarded to your Holiness by our hands.”\*

The Pope replied again to this letter—expressed himself satisfied with the diligence of the bishops, and hoped that, as soon as the collection of Peter’s pence was finished, it would be forwarded to him by the Abbot of St. Bertin’s. He wrote this August 21st, dating his letter in *Gradu Mercurii*. His affairs in Italy now wore a rather more promising appearance, and he was hastening to Rome to encourage the zeal of his supporters; but money was still necessary for him; indeed, more necessary than ever. And he could not yet risk the loss of Peter’s pence by taking up Becket’s cause in the way he wished.

In the mean time, Becket received the following letter from John of Salisbury:—

(*Thomæ Cant. Archiepis. Joannes de Saresb.*)

“From the bearer of these, and from the letters my friends have sent me from England, your lordship will perceive what is the state of the church in that kingdom. I also send you the letters which the Bishop of Baieux sent me by the messenger I had dispatched to learn the state of my brother and of my affairs. The King had committed to him my revenues in the diocese of Salisbury. What I had in other churches is made over partly to the Bishop of London, partly to others, who are all so active that neither I nor my brother, nor any one in our name, can obtain a farthing. I hear, too, from those who have been in our parts, that my property is quite dilapidated, and that neither the churches nor the houses receive any repairs. I have written on this subject to the Bishops of London, Hereford, Worcester, and Chichester, and to the Archdeacon of Poitiers. Chichester complains that he has lost the King’s favour, and adds,

‘Solus Londoniensis censetur nomine suo.’

None of the others have answered. Yet I expect that, on the return of my messenger, they will at least favour their old friend with a verbal reply.

“From Kent I have heard nothing. After my servant returned from your lordship, I heard that the King of Scotland had written to you

\* Ep. D. T. 38.

that he had obtained terms for you from the King. But I could not believe it, partly because I hear that the King of Scotland has had no interview with ours, and partly because a thing so lately taken up could scarcely have yet reached you by letter without a miracle. It is said, too, that the Count of Flanders, at the joint request of the Empress and the Queen, has sent great men to the King to treat of peace for you, and that they have returned; but what answer they bring I am not informed. I hear, too, that some of your lordship's domestics have returned to you from the Welsh expedition.

"For these reasons I wish much to hear from you, both about the messenger the King of Scotland has sent you, and the messengers dispatched to the King from the Count of Flanders, and what you have heard of his lordship the King, and of the Welsh, and if any thing has come to your knowledge respecting our lord the Pope, since he left Montpellier. I am anxious to hear of his welfare, especially as most of those I live with augur ill concerning him. They say that people of Pisa and Genoa, and also of Arles, have put to sea, by command of the German Tyrant, to way-lay him and exercise piracy; and that without a passport from these no vessel is safe in that sea. They say, too, that he wants to intrude into the see of Mayence that antichrist apostate of his who has taken the place of Reginald in the office of chancellor, in persecuting the church, in sowing dissention among nations, and overturning cities. He is said to have earned this promotion by subjecting to the Germans all Tuscany and Campania; so that the Romans have actually nothing beyond their walls, neither fields, nor olive grounds, nor vineyards; and the citizens, as it is said, shut in and reduced to hunger, have been obliged to pay high and entreat long for a truce till the Festival of St. Michael. Unless his lordship the Pope arrives in the meantime, and relieves them, they will acknowledge Guido of Crema, and swear allegiance to the Germans. To tell the whole story, people assert that certain German prophetesses have uttered I know not what oracles, that have inflamed the German pride, and give courage to the schismatics. But, truly, God is able to crush the power of Moab, though he exalt himself greatly, and his arrogance is more than his courage.

"Wherefore, in all this sea of troubles, I see no safety but in committing ourselves to the clemency of Christ, who, though he be again crucified, yet is not slain; and who, in exacting vengeance for the Holy Dove, will prepare for his crucifiers a more bitter crucifixion. Even now he crucifies them in part, calling forth against them both the pestilence and the sword, and those other angels of his by whom mighty men are mightily tormented.

"Let us but secure the favour of those guardians of the church of Canterbury whose memory ought ever to be before us, and, by God's grace, this storm will yet blow over us. Nor do I doubt that they are now propitious to us, if we but place our hearts upon our ways, and so exercise ourselves in God's laws as not to be hearers only, but doers of them. Farewell."



## MEDITATIONS POETIQUES PAR A. DE LAMARTINE.

(Continued from page 398.)

WHEN the poet Carpani inquired of his friend Haydn how it happened that his church music was always so cheerful, the great composer made a most beautiful reply: "I cannot," he said, "make it otherwise. I write according to the thoughts I feel; when I think upon God my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve him with a cheerful spirit." The reader who is acquainted with the works of Haydn, will bear testimony to the practical truth of this anecdote. I wish that a like feeling pervaded more frequently our modern religious poetry,—I say the modern, in contradistinction to the lays of Crashaw and the poets of the sixteenth century, upon whose lips the fire was bright and ardent. I shall have occasion to enlarge upon this topic in the continuation of my *Thoughts on Sacred Poetry*; and I have only alluded to it now in order to claim for M. Lamartine a partial exception from the censure which must be past upon so many of his brethren. His piety is warm and earnest without being harsh or intolerant. But the first specimen I shall offer will rather serve to shew the beautiful union of moral truth and poetical tenderness for which M. Lamartine is remarkable.

The following lines are translated from a poem, entitled "*Les Preludes*." The poet has been describing the pomps and miseries of war,—the glory of the warrior in the morning, and his "red burial" at night,—the triumphant rushing forward of victor thousands, and "Sorrow's faded form and solitude behind." But his heart pines for sweeter music than the shout of the trumpet, and he continues:—

BE hush, O dreadful Spirit, for my heart  
 Longs from thy voice of fury to depart.  
 Say, is thy lyre to comfort's whisper mute;  
 Hast thou ne'er heard the shepherd's gentle flute,  
 When, all alone beneath the summer tree,  
 He charms the hours on the flowery lea;  
 And the wild forest echo bears along,  
 From grove to grove, the murmurs of his song?  
 How often, in the quiet even time,  
 Have I, enraptured, listened to the chime,  
 While my glad spirit, by the music led,  
 Roam'd to a land where tears are never shed,  
 And on the bosom of that peaceful lay,  
 The cares and griefs of life were borne away.

The Spirit answers his summons, and a voice of peace breaks from the lyre. All my readers will feel the beautiful manner in which the poet is transported into the serenity of his early days.

## I.

Sweet fields, and valleys—thou dear cottage-home,  
That hangest on the green wood's shady side,  
How the pale ivy wreath, that loves to roam,  
Thy humble roof doth hide!

## II.

Ye banks, o'erarched by darkening branches old,  
Seat of my sire, where, with a thoughtful eye,  
He watched the flocks returning to the fold,  
Open your twilight thickets—it is I.

## III.

Here stands the rustic temple of my God,  
I hear the bell upon the topmost towers,  
And in the air a mournful voice doth call  
My spirit back unto its childhood hours.

## IV.

Once more, once more, dear cradle of my youth,  
Unto thy sacred hearth I come again;  
Far be from me the busy world's untruth,  
For I was born a shepherd-swain.

## V.

And much I loved upon the summer eyes—  
Unthoughtful I—from bough to bough to swing,  
Taking the young dove's eggs among the leaves  
From the poor mother's wing.

## VI.

I loved the echoes on the night air flung,  
The heavy-laden waggon's far-off sound,  
And the dull tinkling of the watch-bell, hung  
Upon the goat's neck, in the woods around.

## VII.

And though a wanderer from this blest retreat,  
Within my heart, as in a precious urn,  
Untouched by wintry time, the memory sweet  
Of this long-cherished home did burn.

## VIII.

Remember me, green fields of flowery pride;  
Trees, in whose boughs my stones have swept of yore;  
And thou, who in the twilight copse did'st hide,  
Sad echo, answer me once more!

## IX.

I come not pining to your pleasant glades  
For by-gone years, or wrapt in future dreams;  
I come to pass beneath these silent shades  
A life as peaceful as your streams.

## X.

To rise with gleeful heart and song of praise  
To Him who bade the star of morning burn;  
To see the flowers, rejoicing in the rays,  
With dewy faces, welcome its return.



## XI.

The music ceaseth, and the voice doth die ;  
 Return unto thy home, pure Melody !  
 Thy song the shadows from my eyes hath driven,—  
 But while I spoke—the spirit was in heaven !

There are touches of natural and domestic tenderness in these verses, such as French poetry does not frequently afford ; the fifth and eighth stanzas especially contain images worthy of Cowper or of Wordsworth. While reading them, the days of our boyhood come back upon our hearts, when we pressed aside the thick foliage of the lilac tree to look in upon the glimmering nest of the little wren,—but not to take the eggs,—and our delight was to lie along on the warm grass in the deepest glens, listening, from morn to dewy eve, to the perpetual melody of summer.

The *Dying Christian* is in a severer and simpler manner. In perusing it I have been reminded of the observation of Chateaubriand, in allusion to the fate of Socrates, that the sublime scene, which antiquity exhibited *once* in the death of her greatest philosopher, is presented daily on the humble pallet of the meanest Christian who expires.\*

The opening stanza has a cold and fearful reality in it. The sick man awakes from his slumber to the sounds of lamentation and sorrow :—

## I.

What do I hear?—the holy bell doth sound !  
 Why stand the pallid mourners round ?  
 Why gleams the torch along the silent room ?  
 O Death ! is it thy voice of fear,  
 Which, for the last time, strikes mine ear?—  
 I wake upon the borders of the tomb !

## II.

And thou, bright Ray ! O heavenly guest,  
 Dwelling within this mortal breast,  
 Scatter these horrors !—Death is standing by.  
 Arise, my soul, and burst thy chains !  
 Now I cast off all human pains.—  
 Is it, then, *this* to die ?

## III.

Yea, Time hath ceased to count my hours ;  
 Ye messengers from heavenly bowers,  
 To what bright palace bear ye me ?  
 Already in a sea of light  
 I float ; and, like a cloud of night,  
 Under my feet the earth doth flee !

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\* That humble pallet presents a far sublimer scene. There was calmness in the one, but there is the brightness of hope, resting on God's promises, in the other.—ED.

## IV.

What sound creeps to my waking ears?  
 A cry of agony and tears.  
 Dear fellow-pilgrims, mourn me not!  
 Ye weep! and now my soul above  
 Resteth beneath the wings of Love,  
 My sighs and watchings all forgot!

I cannot offer a more fitting companion to *Le Chretien Mourant* than *Le Poete Mourant*. In the last composition, perhaps in some respects the most finished in the volume, the genius of the author has spoken out nobly and fearlessly in defence of the true and the good. He lays "an armed and resolved hand," to use the energetic words of Ben Jonson, upon the vanity and folly of human pride and worldly reputation, and crushes all the rich clusters of passions and feelings which the luxury of the heart, like a fruitful vine, is continually throwing forth. He dwells with earnestness, as many indeed have dwelt before, upon the only beautiful and undying possession—*Virtue*; and the only friend that never forsakes us—*Religion*. The reader who is in any degree acquainted with modern French literature, and the tone of the public mind in that country, will know best how to appreciate the poet's excellence.

The dying poet is represented asking himself whether he should weep or sing—*Faut-il gemir?—faut-il chanter?*

## I.

Sing!—for thy hand upon the lyre doth lie;  
 Yea, let me sing: Death, like a swan, inspires  
 My bosom with a soft and lonely cry  
 From the dim far-off dwelling of my sires;  
 My Genius speaks to me in that deep spell,—  
 If love and music in my bosom dwell,  
 In holy chants let my soul breathe farewell!

## II.

The breaking cittern pours a sweeter hymn;  
 The worn-out lamp of midnight dying fast  
 Flasheth more brightly, and again is dim;  
 The swan looks upward to the sky at last.  
 Weak man alone, when life is almost o'er,  
 Turns back in tears unto the days of yore,  
 And weeps as he hath never wept before!

## III.

Oh, let him weep, whose arms, like ivy, twine  
 Around some precious ruin spared by age,  
 Where the meek rays of his fond memory shine!  
 He well may weep when the black waves of age  
 Beat it; but me, whom no affections bind,  
 Like a poor withered weed, the evening wind  
 May bear away, and leave no trace behind.



## IV.

The Bard is like unto the wandering bird,  
 That by no woodland streamlet builds its nest,  
 Or in the leaves by summer breezes stirr'd,  
 But on the rushing billow takes its rest :  
 Sweet pilgrim, journeying on its pinions strong,  
 Cheering with its own voice the pathway long,  
     The world knows nothing of it but its song.

## V.

No master's hand, upon the sounding string,  
 Guided my infant fingers in their play ;  
 Untaught by man that holy caroling  
 Of the soul's gladness in its earlier day !  
 The fountain learns not through the moss to leap,  
 Or the proud eagle through the clouds to sweep,  
     Or bees for honey into flowers to creep.

## VI.

The bell upon the temple's lofty tower  
 Lifts up its voice at morn and dewy eve,  
 When Hymen leads the virgin to her bower,  
 And when it bids the fainting heart to grieve :  
 And thus within my soul each passion dwelt,  
 Strong hope, and love, and virtue,—and I felt  
     The tears of pity on my senses melt.

## VII.

So in the tranquil night the Æolian lute,  
 Mingling its murmurs with the forest streams,  
 Its tongue of sweetness to the breeze doth suit ;  
 The traveller stops, and wonders if he dreams,  
 While to his musing heart dear visions throng :  
 He listens in amaze, and thinks the song  
     Unto the home of angels must belong !

## VIII.

And yet my harp was often washed with tears,  
 But tears are the meek heart's celestial dew ;  
 Beneath a sky which sunshine ever cheers  
 The soul's green tree of beauty never grew.  
 Crush'd in the wine-press the rich nectar flows,  
 And the wild dying flower we tread on throws  
     Upon the heavy air the odour of the rose.

## IX.

But time—it is no more ! and glory—oh, how vain  
 That echo borne upon the winds of years,  
 This name, the gay world's once entrancing strain ;  
 Oh, ye who speak of glory through your tears,  
 Listen unto my proud harp's lofty lay,  
 Sweeping the air as if it scorn'd decay—  
     E'en now the winds have hurried it away !

## X.

I cast my name upon this shoreless river,\*  
 The plaything of the breeze of heaven,—the wave,—  
 And shall I be more mighty, and for ever  
 My fame stand like a pillar at my grave?  
 The white swan floateth in the purple sky,  
 Look if the shadow of its wings doth lie  
 Upon the humblest sod beneath thine eye!

## XI.

Then wherefore singest thou? oh, ask the bird  
 Why in the warm and balmy summer night,  
 When the low moaning of the trees is heard,  
 And flow of streams, it warbleth in delight.  
 As the sad heart breathes forth its plaintive sigh,  
 The field bird mourns, and the soft breezes die,  
 So poured I out, dear friends, my melody.

## XII.

One cry—one burst of sorrow—and my heart  
 Upon the wings of death to heaven returns;  
 I go where I have pinéd to depart,  
 Where hope in its pure lustre ever burns:  
 I go where forms long lost will greet mine eyes,  
 Where the sweet murmurs of my lute arise,  
 Where oftentimes went up my prayers and sighs.

## XIII.

Like to the bird which in the dark doth see,  
 Faith, the soul's radiant eye, hath pierced the gloom,  
 And with its solemn voice of prophecy  
 Unveiled to me the secret of my doom:  
 And, oh! how often on its plumes sublime  
 Hath my soul sprung up from this world of crime,  
 Outstripping the swift feet of Death and Time!

## XIV.

How often in the silence lone and deep,  
 From the green church-yard's turf true prayers arise,  
 And while the heart its watch of tears doth keep,  
 The light of hope awaketh in our eyes!  
 For standing on this heap of sacred ground  
 Earth fades in the horizon stretching round,  
 And the soul gladly into heaven doth bound.

## XV.

Give to the winds, the waters, and the fire,  
 This lute that answereth with one song alone,  
 For soon my fingers from the seraph's lyre  
 Will wake the rapture of a nobler tone;  
 And dwelling with the blest above, perchance  
 In the bright glories of an endless trance,  
 My voice may lead the stars in their eternal dance!

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\* The River of Oblivion.



I think *Le Poète Mourant*, if my translation has done any justice to its merits, may safely be left without comment to speak for itself. I cannot, however, refrain from pointing out the 4th, 8th, and 10th stanzas: the indignant transition in the last has a noble effect. My limits compel me to abstain from many references to the original; I prefer therefore confining my extract to the following—not consecutive—stanzas, which I have omitted to translate.

Ah! donnez a la mort un espoir moins frivole.  
 Eh quoi! le souvenir de ce son qui s'enrole  
 Autour d'un vain tombeau retentivoit toujours ?  
 Ce souffle d'un mourant, quoi! c'est là de la gloire :  
 Mais vous qui promettez les temps a sa memoire,  
 Mortels, possédez-vous deux jours !

J'en atteste les dieux! depuis que je respire,  
 Mes levres n'ont jamais prononcé sans sourire  
 Ce grand nom, inventé par le delire humain :  
 Plus j'ai pressé ce mot, plus j'ai trouvé vide,  
 Et je l'ai rejeté comme une ecorce aride  
 Que nos levres present en vain.

I conclude for the present with the following passage from an Epic fragment—*the Angel*. The Almighty is described as summoning to his presence one of the Guardian Spirits of man, and despatching it with the Divine command to the tent of Clovis. Lamartine touches with much beauty upon the offices of these angelic watchers of mortality.

O guardian Angel! round each lonely hearth  
 Thine influence dwelleth—in the hour of dearth,  
 When no dear voice the mourner's heart doth cheer,  
 And friends are vanished—thou art ever near!  
 Then not alone the paths of life we tread,  
 Unseen, unheard, thou standest by our bed,  
 When our young tree of life is rich with bloom—  
 Companion of the cradle and the tomb!  
 And at the judgment-seat, O blessed guide,  
 In the heart's grief we find thee at our side.

\* \* \* \* \*

Upon a lion's skin, whose rich folds swept  
 Over an ivory couch, the warrior slept.  
 A moment's time the angel bent to trace  
 The bloom, the light that shone upon his face :  
 As the young mother, full of anxious fears,  
 At the first sound that strikes her watchful ears,  
 Leaps from her bed amid the silent night,  
 Her footsteps oft suspended in affright ;  
 With her pale lamp unto the room she creeps,  
 Where in its dreamless rest her firstborn sleeps,  
 And stooping o'er it though she sees no ill,  
 She looks, and looks, and looketh on it still !

So with the summons of the Lord on high  
 The messenger of Death in peace drew nigh,  
 And while his outspread plumes the couch did shade,  
 His hand upon the sleeper's brow he laid,  
 Gently unbinding without noise or strife—  
 That mystic harmony—the bonds of life :  
 The immortal soul was risen and gone,  
 And the hero's body seemed to slumber on.

*( To be continued. )*

## SACRED POETRY.

### THOUGHTS FOR TROUBLOUS TIMES.

#### I.

THERE is a path of peace—mid tangled grove,  
 A moonlit way of sweet security,  
 Bright holydays that form a galaxy  
 To make a road to heaven—streams from above,  
 Whereon the spheres of duty kindlier move,  
 Drinking pure light and heaven-born harmony.  
 It is the path of thy calm Liturgy,  
 Ancient of Mothers, in parental love  
 Daily unwinding from thine annual maze  
 Treasures that grow not old,—whence still may grow  
 Fresh adoration! On thy face (of thee  
 Praying to be more worthy) as we gaze,  
 Thy soul comes forth in beauty, and thy brow  
 So calm, is full of holiest Deity!

#### II.

And let me, loving still of thee to learn,  
 Thy weekly collect on my spirit wear,  
 That so my steps may turn to practice clear,  
 And 'scape the ways where feverish fancies burn.  
 So may thy Sunday thoughts at every turn  
 Meet us, like healthful founts in Elim green,  
 Casting a freshness o'er the week. This scene  
 Of outward things, as still the wheels return,  
 Leads sternly to decay. Thou, ever true,  
 As on the grave and withering age we gain,  
 Thy tale of better things dost still renew;  
 Like strain which pleased our childhood's pensive ear,  
 Still as we older grow is doubly clear,  
 And sweetness new unwinds from out its olden chain.



## III.

No ! I have guilt enough—I wash me clear  
 From all the press, reckless of sacred truth,  
 Daily pours forth, as from Avernian mouth,  
 To load the poison'd air. Henceforth whate'er  
 Of evil falls on my unwilling ear  
 In public things or men, shall urge me on,  
 A voice which calls to something left undone,  
 A spur in sides of duty ; for I fear  
 From earth, sick with our varied crimes, ascend  
 Those vapours, which now throng heaven's lowering roof  
 And hang in thunder. Still, meek Mercy still  
 Pleads—and the uplifted vial is aloof.—  
 Dread pause ! and now he is his country's friend,  
 Who cleanses his own heart from secret ill.

W.

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 THE CHURCH.

WHAT though winds and waves assail thee,  
 What though foes in scorn bewail thee,  
     Heaven-bound Ark of Liberty ;  
 'Mid the sheeted lightning's glare,  
 'Mid the thunder's cloudy lair,  
 Where dark waves meet lurid air,  
     Shalt thou breast the stormy sea !

Thy true course shall ne'er deceive thee,  
 Thy tried Helmsman never leave thee,—  
     Onward while the world shall last.  
 Star within the tempest's shroud,  
 Bow to bind the thunder-cloud,  
 Music soft when winds are loud,  
     His sure word is on the blast.

Where Monsoon his wing is folding,  
 Where the moon her court is holding  
     'Mid stern winter's palaces ;  
 Where Ohio rolls his pride,  
 There thy faithful dove hath hied,  
 And hath sought thy sheltering side,  
     With th' immortal branch of peace.

By his dying promise given,  
 By thy harbour in the heaven,  
     Let the wild winds tell their tale ;  
 By the hearts in his command,  
 By the gales hid in his hand,  
 Onward ! to that silent strand,  
     Lift aloft the solemn sail !

Clouds afar thy course are bounding,  
 Yet the light thy sails surrounding  
     Marks a path in gloom for thee.  
 Onward! leave the weary world,  
 Every venturous reef unfurl'd,  
 High and bright thy pennon curl'd,  
     Heaven-bound Ark of Liberty!

W.

---

 TO MY SISTER, ON HER TWENTIETH BIRTH-DAY.

My gentle Mary, twenty years  
 To-day have flitted by  
 Since first thou cam'st, a helpless thing,  
     Among our hearts to lie.  
 We welcom'd thee, as best we might,  
     With mingled smiles and tears,  
 And poured—we could no more—our prayers  
     For blessings on thy years.

And, sister sweet, our prayers were heard;  
 God's blessed one thou art:  
 Not with the rich, or proud, or gay,  
     But with the pure in heart.  
 His gifts to thee in gentleness  
     And piety are given;  
 The treasures that endure on earth,  
     And never fail in heaven.

My gentle Mary, thou hast been  
     E'en as a child to me,  
 Since first thy new-born helplessness  
     Was tended on my knee;  
 And stretched upon some shady bank,  
     Whole summer days I lay,  
 And watch'd as with a father's joy  
     Thy happy infant play.

And still the holy bond endures,  
 And still a father's care  
 Makes tenderer, deeper, more intense,  
     The love for thee I bear.  
 It grows with years, with cares it grows,  
     Unchanged with change of lot;  
 In joy and sorrow, hope and fear,  
     Still failing, faltering not.

My gentle Mary, may the years  
 That yet remain to thee  
 Be spent, as all the past have been,  
     In tranquil piety!  
 May Heaven, in mercy, spare thee long,  
     To all who share thy love;  
 And faith and peace prepare thee here  
     For endless joy above!

G. W. D.



## NOTICES OF THE OLDEN TIME.

## PRONUNCIATION AND RHYME.\*

THE changes of a literary language, or that used by the refined and educated, are in continual progress, and that progress is often so imperceptible that we never become fully aware that it has taken place. We are, indeed, aware when different words are employed; but differences of pronunciation, being submitted only to the living ear, and not to the eyes of posterity, and being difficult to describe in words, are apt to be much underrated.

It rarely happens that accidental circumstances call into notice the varying modes of pronunciation at various periods; but some such instances will shew that, within no distant period, there has arisen a remarkable difference in that respect. The Rev. J. Walters published his Welsh Dictionary a little after the middle of the eighteenth century; and he mentions that the Welsh *y* is pronounced as *u* in *burn*, or *i* in *bird*, except in the last syllable of a word, and then it is pronounced as *i* in *birth*, *girth*, *mirth*, *sin*, &c. From hence it appears that *bird* and *birth* were by him, and in his time, pronounced in two different ways; that the latter was pronounced like *sin*, and that the *i* in *birth*, *girth*, and *mirth*, was very similar to the Italian *i* in *mirto* or *virtù*. I am not aware whether the traces of such a pronunciation remain, but it has certainly ceased to prevail. Sir William Jones, in his Dissertation on Asiatic Orthography, suggested a new mode of spelling English which he tried upon some verses of Addison. The only inference I will draw from the following couplet is that he pronounced *perform* and *storm* quite differently, and regarded them as faulty rhymes:—

“ And pliz’d dh’ ālmaitiz ārders tu perform,  
Raids in dhi hwelwind and dairects the stārm.”

He seems to have expressed the *or* in *perform* like *ore*, and not as in *storm*. The whole is such an indifferent specimen of philology, that it may be doubtful how far his new symbols are real or conventional. But such a notation as *raid*, *almaiti*, and “*bai divain camand*,” leads one to conjecture that he so expressed himself, instead of saying as we do, *reid*, *meiti*, *bei*, &c., and that he said *cam* instead of *cum* in *command*. If he did, and was in the habit of hearing the like from others, we can more easily understand what is told us of the similar pronunciation of the infamous Dr. Titus Oates. Either he indulged himself in an affectation which was only beginning to come into vogue in his time, and only beginning to decline sixty years ago; or he exaggerated a little the mode of pronouncing which was usual. But he was not that solitary instance of a puerile and unaccountably ridiculous con-

\* Though the following paper is not strictly antiquarian, every reader will thank the Editor for inserting it.

ceit, which, judging by the customs of this day and hour, we fancy him to be.

Many forms of speech still used by old men of the highest rank and most cultivated minds, are already disused by the middle-aged generations—such as expressing intention by prefixing “for to” to a verb, and the word *apricock* (pomum *præcox*), latterly corrupted into apricot. The purists have done much in the way of innovation. With them the last syllable of *evil* is distinctly articulated; Abel’s name no longer rhymes to *stable*; a cowcumber is a cucumber, and sparrow-grass is asparagus.

The school of writers who flourished under Anne, and the early Brunswicks, used a great precision in their metre. Their couplets were terse and complete, seldom, if ever, running into one another, but concluding the sense, or some distinct portion of the sense, in two lines. The reason of it was, that the ear might pause upon the rhyme. The rhyme was the wedding-ring which united the harmonious pair in such an exclusive union; yet, strange to say, an opinion has grown up, that the regular couplet of Pope, Gay, Garth, or Parnell, may be concluded by syllables of which the vocal sound is entirely different, provided the same written characters meet the eye. And that opinion, so fatal to our rhymed verse, is supposed to rest upon the authority and practice of those very poets who introduced, from Boileau and the French, such an exact observance of the rhyming couplet. Love, grove, and move, are thus accounted rhymes to one another, but are not, and the ear refuses what critics accept. It is my belief that the syllables which do not rhyme as we read Pope, did rhyme as he read them himself. Many words, no doubt, could not then be pronounced as they are by us. Also, it is probable that the number of words which are of equivocal sound—(as yet, yit; adörn, adörn; Rome, Roome; gold, goold; behove, behoove; join, jine; Māhon, Mahoon; Jersey, Jarsey; agen, again; marchant, merchant; hurd, or heerd, for the past tense of to hear)—was considerably greater than it now is. Some of the above have been, and are, so persecuted by the purists that another generation will probably not believe that their sound was equivocal in our time. He would therefore be a bold man that would affirm that Pope said *luv* or *moove*, instead of love or move; or that he always said either move or moove, and not *muve*, or grove and not *gruv*. We know, in truth, nothing at all about it; except so far as he assures us, by his practice, that these were rhymes, and by his fastidiousness of ear, which led him to a frequent sacrifice of sense to sound, that they were *good rhymes*.

We can best appreciate past changes by being able to observe an actual transition going on under our eyes, and to apply such observation to the past. Old gentlemen of quality and classical education are still living who do not articulate the *l* in *fault*, but say, “It was my *faut*,” after the French reading of it. That word is even yet an equivocal one, though but few remain who hold out against the purists. Pope, therefore, admitted no false rhyme when he wrote—

“Oh, born in sin, and forth in folly brought!  
Works damn’d, or to be damn’d! your father’s *fault*.”

*Dunciad*, i. 225.



It is not yet very uncommon to hear *get* pronounced *git*, especially in the participle, as *gitting* old, or *gitting* well again, and the compound *begit*. Consequently some of our fathers who are still living would read no dissonant rhyme in this couplet—

“ All that on Folly Frenzy could *beget*,  
Fruits of dull heat, and sooterkins of *wit*.”

I am not afraid of following my premises to their conclusions. Poetry was originally, and is essentially, an oral art. Abundance of materials, indolence, and defect of memory, have made it more dependent upon writing than it was of old time, and the amatory sighs which were borne upon the zephyrs are now carried by the twopenny-postman. But its law is a *lex non scripta*; and the rhyme, whose correspondency is to the eye of the reader, and not to the hearer's ear, is a solecism in metre. To this law our great poet was obedient when he wrote—

“ Intrepid then o'er seas and lands he *flew*,  
(Europe he saw, and Europe saw him *too*)  
To where the Seine, obsequious as she *runs*,  
Pours at great Bourbon's feet her silken *sons*,  
Or Tyber now no longer Roman *rolls*,  
Vain of Italian arts, Italian *souls*.”

Nor do I doubt that, while he respected identity of sound under dissimilar symbols, he was generally in the habit of disregarding the resemblance of spelling where it gave him no recurring cadence. In the following couplet,

“ But high above, more solid learning *shone*,  
The classics of an age that heard of *none*,”

a perfect rhyme was offered; for I know those who now express *none* as a rhyme to *shone*, and *one* as the word *wan* (pale) is expressed. Where *owls* is the rhyme to *fools*, *look* to *spoke*, &c., I am not satisfied that he intended to violate the great rule of his versification, though I am aware what an insuperable mass of prejudice will be opposed to me, and what pricks I am kicking against. *Difficile est animum a sensibus abducere et a consuetudine revocare*.\* But it is not too much for me to affirm, and for others to admit, that the real instances of dissonance in the school of our exact poets falls very much short of the supposed; and it were to be wished that those who cultivated rhymed poetry would abstain, as far as it is possible, from such an offensive inconsistency, and cease

“ To palter with us in a double sound,  
And keep the word of promise to the eye  
But break it to the ear.”

H.

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\* Cicero, *Academica*.

## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

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## VINDICATION OF THE EARLY PARISIAN GREEK PRESS.

(Continued from p. 430.)

I HAVE not seized upon a mere single slip in one unfortunate passage to bring this charge against Mr. Greswell. At p. 321 he gives his assent to the slander which Mill, 1228, throws on the folio; where he makes the text to be taken in various passages from Colinæus, the Complutensian, and Erasmus. I esteem Mill's Prolegomena to be an invaluable store-house of learning; and I think that a real critic could not employ his talents more usefully than in publishing an edition of them with notes. But all Mill's acuteness seems to have failed, when he came to speak of the old critical editions; and this the most lamentably upon those of Stephanus. With respect to Stephanus's folio, the margin itself decides more than a hundred times over whether the documents, the various readings of which are there given, comprehended the whole of those from which the text had been formed; for the critics themselves tell us,—and tell us truly,—that all the documents, both printed and written, there brought to give opposing readings, actually do oppose the text. I should think, then, that it required no mighty exertion of mind to understand, that the man who published this to the world, and had boasted that he did not give a letter but what was sanctioned by the greater part of his best MSS., had some other MSS. which would bear out his text against the whole of those that he himself brought to oppose it. No: Mill takes the contrary for granted; and upon the strength of that pretty assumption, vents the charge that Mr. Greswell records, of Stephanus taking the text of his folio from the printed editions of Colinée, Froben, Complutensian, &c. And let it be observed, he does this, furnishing his own confutation, 1258; where, speaking of Beza's annotations, he tells you, that they give the readings of ten more MSS. than the fifteen of Stephanus's margin; the readings of those ten being avowedly obtained from no other source than Stephanus's book of collations. This is most wonderful; but it is nothing to the astonishment I feel at the world being held in the full conviction of Stephanus's guilt, by the addition of the little possessive pronoun "*his*" to the word "*all*" in the margin, "*his* third edition often differing from *all his* MSS., by his own confession"—(Mr. Porson's words, to which we stood pledged to recur)—an improvement this, which is religiously followed by Messrs. Travis, Hales, & Co.; who say for the "book-seller," "All my MSS. are against my text." And Griesbach, after he had been "insulted" by Travis, "because he took this point for granted," (Porson, 58) says, in his 2nd ed., p. xviii. 7, Lond. xxx:—"Hujus vestigiis [Erasmii] sæpissime *contra omnium codicum suorum fidem ac auctoritatem in-*



hæsit; quod qui negare vellet, nihil aliud efficeret rei notissimæ ignorantia, quam ut risum commoveret doctorum et prudentium. Stephanus ipse textum, quem edidit, a codicibus suis *omnibus* plus centies dissonare ingenue in margine professus est." *Εν πασι*, says Stephanus; you have merely to add the possessive *suis* to *omnibus*; and instead of his saying that he had other MSS. for the formation of his text, besides all those that he has here taken to oppose it, he makes this ingenuous confession. It is Mr. Porson himself who says, p. 147, "Would you have the writer of the MS. inform his readers, by a marginal note, that he had inserted a spurious verse in his edition?" I say then, would you have the editor inform his readers, by more than a hundred marginal notes, that he had inserted a reading in violation of his most solemn engagements? Mr. P. adds, "An editor would hardly be mad enough to become such a *felo de se*." (1217.) I shall hold my disbelief, then, of Stephanus having ingenuously professed to have cheated more than a hundred times. I shall think that the "Docti et Prudentes" have done this, once for all, by the addition of the possessive to the word *all*—"all *his* MSS." The word *all* (*εν πασι* or *π.*) never occurs in the 4th part of the sacred text (the Revelations); but only in the three first parts. I have never seen any attempt made by the learned critics to account for this. But the reason is obvious, from the fact of the first selection of the thirteen written copies having none of them gone beyond those three parts; and a new selection, viz., of No. 15 and No. 16, having been made for the Revelation. It could only have tended to perplex and mislead the reader, to refer any longer to them, when you had the reading of two others, besides *all* of them. Where the text is against all the three documents (*α, ιε, ις*), selected to oppose it in the 4th part (the Revelations), the expression is *εν τοις ημετεροις αντιγραφαις*, as at Rev. vii. 5. In the former parts, where the first selection continues, when the expression is given at full length, it is, as at the end of Rom. xiv., *εν πασι τοις αντιγραφαις*. But Stephanus never combines the two words *πασι* and *ημετεροις*,—he never says, *εν πασι τοις ημετεροις αντιγραφαις*, as the Docti et Prudentes do for him—"All *my* MSS." The words that he does use could not any where mean more than the documents that are collated in that place; and they themselves distinctly lay it down, that in the gospels, where the number was the greatest, it amounted only to ten. In the gospels, therefore—the part most favourable to them—the "ingenue in margine suo professus est" was really saying, that his text there was contrary to *all the ten* opposing MSS. Wetsten knew, and every one who has read what Wetsten said on the Codd. Barberini, knows, that *εν πασι* never could signify more than this. This collation of Caryophilus was to be set aside, like all the old editions; and the means that Wetsten takes to effect this, is by making the Barberini Codd. to be nothing more than those of Stephanus's margin. The number that Caryophilus had in the gospels, and in the epistles, exactly coincided with those of Stephanus's margin. This was enough for Wetsten. Though Caryophilus had four in the Revelations, while Stephanus's second selection of MSS. was only two, this was easily settled, by assuming that Caryophilus took in two errone-

ous references there, whilst he was supposed to have corrected all the similar errors in both the former parts. The number, then, in the different *parts*, for Stephanus and Caryophilus, thus becoming the same, Wetsten makes no difficulty in assuming that the number of the different MSS. must be the same for each; and from the identity of number it is nothing to assume the identity of the MSS. Now, from the lucky circumstance that Wetsten thus took Stephanus for getting rid of Caryophilus, arises his own testimony against himself, and the rest of the Docti et Prudentes, in favour of Stephanus. Bengel made an objection to Wetsten's theory, in answering which the truth was elicited. No. 112, p. 62, 162 Semler, he says, Dissentit hic a nobis I. A. Bengelius, ratione tamen non satis firma usus, "Unum" inquit Introd. in Crisin, p. 440, [sec. xxxix. p. 76,] "dabimus exemplar. Io. I. 42, citantur *Bareriani decem*, ubi differentia articuli Vulgatum non tangit, et Stephani margo planc vocat." Fateor Stephani marginem vacare, at hoc ipso argumento Caryophilus ductus putasse videtur, inde consequi, Stephani codices *decem*, i. e., omnes legisse ὁ Χριστος cum articulo, uti in textu editum est—contra editionem Complutensem et Erasmi quæ legunt Χριστος sine articulo." Here we have the fact, under the hand of the Docti et Prudentes themselves. It is, "*decem*, i. e., omnes." They set the man down to be "mad enough to become such a *felo de se*" as to vary in his third edition often from all his MSS., even by his own confession—"contra omnium codicum suorum fidem et auctoritatem;" and in their exultation over the *confitentem reum*, they add, "nec quicquam sive ab ipso sive ab admiratoribus ejus prolatum legimus quo servile excusari posset obsequium." And what is infinitely beyond this, the "servile obsequium" is admitted, and prolatum legimus ab admiratore ejus, A. D. 1833,— "If in the exercise of the *δευτεραι φροντιδες*, he was led, &c., ought this to be made a ground of such severe reflections?" (329.) When the peal of laughter has abated, with which the Docti et Prudentes will salute the man who still thinks that Stephanus's boast was not utterly false, he will whisper the words of Wetsten, "*decem*, i. e., omnes," and, "he that hath ears to hear, let him hear." Push the conspiring critics a little, and they are themselves forced to admit, that the bookseller's hundred-fold confession of guilt is no more than "*decem*, i. e. omnes;" and in other cases, no more than *octo*, i. e., omnes. Stephanus's words tell you—and by no possibility can they tell you more—that ten out of the first selection for opposing the folio—or eight of them, as the case may be—are against his text,—that is, at the utmost, not one-third of the whole number that he had to form the text of that edition, and only two-thirds of those that were taken, at both the selections, to oppose it. Curcellæus, misled, I suppose, by good father Morin's insertion of the possessive "*suis*," missed this, at the fourth page of his Preface. "Imo aliquando observavi, et miratus sum, ipsum in textum recepisse lectiones quibus nullum prorsus istorum xvi. exemplarium favebat." This is rather more than any one can assert; say the first xiv. of them, if you please. Wetsten makes use of Curcellæus as a decoy duck, "Observavit atque suo jure miratus est," (p. 142, first edition,



and continued Prol. 145, Semler 374,) after he had himself said, "*decem, i. e., omnes.*" But let it be observed, to the honour of Curcellæus, that he says, "*Nec facile possum conjicere quænam istius rei fuerit causa.*" We have no horse-laugh from him, because Stephanus "*ipse textum quem edidit, a codicibus suis omnibus plus centies dissonare ingenue in margine suo professus est.*"

Michaelis, I suppose, thought it rather too much to make the man *ingenuously confess* his guilt more than a hundred times over, by his expression *εν πασι* in the margin, with his first selected thirteen MSS.; so he takes his words on the second selection, in the fourth part of the sacred text. He says, (ii. 323,) "This, at least, is certain, that in places where he had less temptation to interpolate, than in the celebrated passage above mentioned, (1 John v., 7, 8,) he has inserted words in the text which are warranted by no manuscript. "*Quæ cum ex plurium suorum nullo conveniebant.*" (Morin, p. 119.) We may even produce him as evidence against himself. Rev. vii. 5, 6, 7, 8—both in the first and third editions, he has inserted in all these verses, *εσφραγισμενοι* after *ιβ χιλιαδες*, though in the margin of the edition of 1550 he himself testifies that the word *εσφραγισμενοι* was contained in none of his MSS., from *φυλης ρυβην*, v. 5, to the end. He expresses himself as follows, "*ετε ενταυθα, ετε εν τοις εξης γεγραπται το 'Εσφραγισμενοι εν τοις ημετεροις αντιγραφοις.*" Nor is it found in the Complutensian Bible, his codex *α*, and yet he presumed to obtrude it on the text."

Whatever might be the "*temptation to interpolate,*" which made Stephanus "insert words in the text" at Rev. vii. 5, &c.; which, according to this representation, "are warranted by no MS.;" it proved also too strong for the virtue of Bengel, Wetsten, and Griesbach, who agree with him. And this alone, I think, might have served to moderate Michaelis's severity. But for the charge, as it concerns him, Michaelis himself tells us immediately afterwards, that "Stephens, as being a bookseller, of course avoided what might prevent the sale of his publication." Well then, would you have him "inform his readers, by a marginal note, that he had inserted a spurious word in his text," if it were but this once? Could Michaelis really believe that "we may produce him as an evidence against himself" in this palpable manner? Michaelis's opinion how a bookseller must act so perfectly accords with that of Mr. Porson for an editor, that I shall still think he "would hardly be mad enough to become such a *felo-de-se,*" but that the murderous blow to the character of his publication is directed by the hand of some other assassin. Is it he, or is it some other, who says for him, "that the word *εσφραγισμενοι* was contained in *none* of his MSS.?" What was Stephanus's business in his margin, but to give the opposing readings of the MSS. with which he was immediately concerned?—in the three first parts of the sacred texts, to state of those of the thirteen first selected MSS., together with those of the printed document; and in the Revelations, those of his last selection? The first selection, indeed, is so numerous, and its collation extends over so large a space, that the man who has faith enough to bear a hundred-fold confession of guilt, might be brought to believe

that all of *them* were "all his MSS." that had the passage-in question. But a glance shews you that, in the Revelations, the margin contains no other document but α, ιε, ις, (except a universally acknowledged erratum or two.) Add to this the marked difference of expression in the second selection, and, I think, every one must see here, that Stephanus could refer to nothing beyond those three. The least consideration here must bring you to what Bengel's objection elicited from Wetsten in the gospels, "*duobus, i.e. omnibus.*" And how did Michaelis extend the expression, to make him say "in *none* of his MSS." Where did he find the word *none*? Not in the second selection; but he went back for it to the first; the rest of the Docti et Prudentes came to this part for the word "*his.*" He inserts *πασι* here, where Stephanus says, *εν τοις ημετεροις αντιγραφαις*, as they do *ημετεροις*, in the first selection, when S. says, *εν πασι τοις αντιγραφαις*.

Michaelis adds, 324, "A man who acts in this manner would surely make no scruple to interpolate 1 John v. 7, which is actually in the Complutensian Bible, though he found it in none of his MSS."

The object of *cutting out* 1 John v. 7, 8, has sharpened the wits of the Docti et Prudentes against the "bookseller;" from the time that they took first to the scheme of having a Latin origin for it: *ex uno disce omnes*. "A man who acts in this manner would surely make no scruple" to invent any charge to get rid of such an evidence of its actual existence in the Greek—a man, let it be observed, who no more followed the "Complutensian Bible" in that passage than he did any of the first thirteen selected MSS.

"An advocate, then, of Robert's may be permitted to ask" (329) that the Docti et Prudentes shall be debarred from the privilege, that they have exercised, of adding the word "*his*" where the man tells us that "all the documents" (i.e. those of his first selection that had the passage) were against his text—and again, that of adding the word "*all*" where he tells us that "*his* documents" (i.e. those of his second selection) omitted what his text gave. This request being granted, the margin of the folio presents an unanswerable confutation, more than a hundred times over, as far as that edition is concerned, of the assumption of these conspiring critics; that Stephanus must have precisely the same copies for the formation of editions which varied so much in their date and in the text which they exhibit; and again, that these copies must be the exact documents, printed as well as written, which were taken to oppose the new text of the folio. With respect to the "*O mirificam*" of 1546, that could not itself give a collation of its text with the documents that were selected for the margin of the folio four years after. But Mill has done the work, 1177—1187; and the result of his collation is precisely such as might be expected from the fact, which we have before stated, that the set for opposing the folio contained exactly one-half of the set for forming the 16mo in 1546. The assumption of the critics, who all agree that Stephanus's boast shall be utterly false, (Pors. 57,) is here again weighed in the balances, and is found wanting. If ever there was a point clearly made out by a man against himself, it is here seen that Mill had been collating the text of 1546 with the wrong set. And I am unable to



conceive how Mill could be under such a delusion as not to see this from his own words. Having described the printed and written documents, selected first and last to oppose the folio, he says of the "O mirificam" 1177, "In textu ad hos codices formando ita se comparatum ait Robertus, ut religiose ac plane ad literam sequeretur plures ac meliores e *Regiis*." He takes a set of documents, one-half of which exactly consist either of print or of private MSS., and says that Stephanus formed his text out of *them*, so as to follow religiously the majority of the best copies that he had received from the royal library. Did a man of Mill's judgment and acuteness ever before write any thing so inconsistent? He was right in saying, that Stephanus declared, his text of that edition "religiose ac plane sequeretur plures et meliores e *Regiis*." As he had justly observed, 1156, "Sola Regia memorat in hæc præfatione:" therefore he must be wrong in taking the documents of the margin as being those which Stephanus had, "superioribus diebus," for forming the text of the "O mirificam." And if Stephanus's boast was not "utterly false," the result of his collation of the text with the other set of documents (those of the margin), must necessarily be what he found it. The Docti et Prudentes are prudent enough to avoid Mill's self-contradiction; but they cannot give the words of Stephanus without giving their own confutation. Wetsten, 142, first edition, continued Prol. 145, Seml. 374, says, "Quicquid Stephanus in prima et secunda editione jactet, nempe ad Regias codices recensitas esse, revera tamen nonnisi rarissime, et ubi omnes aut plerique codices contra Erasmianam conspirabant, in textu emendando illos adhibuit." Griesbach xviii. 7. Lond. xxx. 100, "Etsi suam in constituendo textu summis laudibus ipse prædicat, eumque e codicibus, quorum copiam Bibliotheca Regia suppeditaverit, ita recensuisse se profitetur, ut nullam omnino literam secus esse passus sit, quam plures iique meliores libri tanquam testes comprobarent [Observe, this is the Preface to the "O mirificam], vanissima hæc omnia sunt atque falsissima." Now, if I admit that Wetsten and Griesbach ascertained those seven of the royal MSS. which came into the first selection for the margin, and the other which was taken in the second selection, where are the remaining seven? They do not avow it like Mill; but, instead of them, they actually take the seven private MSS. of the margin. Which then is it that is "vanissima atque falsissima,"—the boast of the old editor, or the audacious contradiction of the modern ones? The one or the other is empty and "utterly false," and I boldly ask, which is it? Under these circumstances of extreme difficulty, it is delightful to observe Mr. Porson: by his *management*, (to adopt his own expression,) he avoids the self-contradiction of Mill, and the self-confutation of the two others. The Professor effects all, without specifying "*e Regiis*,"—"not a letter," says he, "but what the greater part of the better MSS. unanimously approved." "*The better MSS.*" will serve equally for the meliores e *Regiis*, and for the private MSS. of the margin, which are to be slipped into the room of seven *e Regiis*. I have hitherto left Mr. Porson in full possession of this advantage, by using an expression equally vague, and saying merely "his MSS." But, having learnt of Mill,

and Wetsten, and Griesbach, from whence *his MSS.*, that were used "superioribus diebus," actually came, I crave leave to add to Mr. Porson the words "from the royal library;" so that it may stand Stephanus "says that he has not suffered a letter to be printed, but what the greater part of the better MSS., *from the royal library*, unanimously approved." Mr. Porson does not undertake to shew that *this* boast is utterly false. Will any of those persons, who profess to believe that Mr. P. was doing any thing more than playing the advocate in his attacks on the old critical editions, undertake to shew that Stephanus's boast was false, when he solemnly declared that he had not suffered a letter to be printed in the "O mirificam," but what was warranted by *the royal MSS.*? I think not; because his professed vindicator, Crito Cantabrigiensis, has not meddled with "plures et meliores e Regiis." Crito decides that he may neglect all other evidence whatsoever that bears upon Stephanus's editions, if he can only manage Stephanus's own testimony. And, having proved to his own satisfaction and that of his brother critics, that a newly-printed edition was one of the sixteen very old written copies [vetustissima sedecim scripta exemplaria] which Stephanus had "superioribus diebus," for the "O mirificam," he concludes (p. 402) "that the said Robert Stephens had but one single set of MSS., consisting of sixteen copies, for his various readings as well as for the text of his three editions,"—not, you will observe, "one single set of sixteen manuscripts;" but "one single set of MSS., consisting of sixteen copies [print and MS.]" And not a word does he say respecting what the greater part of the better MSS. *from the royal library* approve. No attempt to solve any difficulty his readers might have about the seven private MSS. and that *very old written* copy, the Complutensian, coming from *thence*.

FRANCIS HUYSHE.

(To be continued.)

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#### ON THE EVILS OF AN ALTERATION OF THE LITURGY.

To the Editor of the *British Magazine*.

SIR,—IT has often surprised me that whilst so many proposals for alterations in our liturgy are continually appearing, it seems never to occur to any of the authors of them to consider the evils which would follow the adoption of any of their plans. It may not, therefore, be unseasonable to direct the attentions of those who are advocates for change to some of those evils, which would I think be so great, that even if our present liturgy were really as defective as, from the multitude of *improvements* suggested, it might be supposed to be, still it would be better to tolerate those defects than to attempt to remedy them at such a cost.

One great evil would be the unsettling of the minds of the people, which would, I fear, be the certain consequence of a change in the liturgy. I can hardly, indeed, conceive a measure which would do more to detach them from the church than such a change. The great mass of



the people have a strong veneration for the prayer-book, from the feeling of its having been used by their fathers, and from having always associated it with all their ideas of public worship; and I think few ministers who have had the charge of a country parish can have failed to see how much effect these feelings have in attaching the people to the church. All these feelings, however, would be in a great measure destroyed by an alteration in the Prayer-book. If the new book differed materially from the present one, however superior it might be in itself, the mere circumstance of its being new would prevent all veneration for it; and even if the differences were not great, still the shock which would be given to the sanctity of our ritual in the minds of the people would be great; and that which they had been accustomed to venerate in the whole, being pronounced bad in part, their feelings of regard for the other parts would necessarily be very much weakened, and one of the strongest ties which bind them to the church proportionably loosened.

Another very bad consequence of altering the liturgy would arise from the utter impossibility of pleasing all parties, and the great probability of pleasing none. We need no other proof of this than the diversity of the proposals of improvement which are daily appearing. The present liturgy, by the force of authority and long custom, is submitted to, even by those who wish for alterations, with a far better grace than would be any of the proposed alterations, except that which the individual himself had suggested, and the new prayer-book would be assailed on every side by an host of dissatisfied, because disappointed, improvers. The alterations must be altered, the improvements improved, and the outcry instead of being appeased would increase, till perhaps it would become necessary to give up the prayer-book altogether. It is painful indeed to consider the spectacle which the church would exhibit if an intended revision of the liturgy were formally announced, and began to be attempted.

But whilst so many persons are loudly calling out for this revision, there is still a large body in the church, and that not merely in the clerical part of it, but amongst the laity, to whom any alteration would be painful and displeasing. They are not quick-sighted in spying out defects in those services which are endeared to them by so many associations, and in the use of which they seem to hold communion with the martyrs and confessors, and all the holy members of our church of former ages. They are unwilling to exchange these feelings, though the world may call them antiquated prejudices, for any of the advantages which the advocates for change propose to them; and certainly it must be acknowledged to be an evil, even though the advantages of the change should be supposed to overbalance it, still it must be acknowledged to be an evil to hurt the feelings of so many persons who are not the least zealous, or the least devoted sons of the church.

The anticipation of these and other such like evils makes me dread the entering upon any revision of the liturgy. And even if all these evils were only *possible*, yet even such a possibility ought to make all friends to our church very cautious in advocating a change, more

particularly as the defects which are said to exist in our liturgy, and which it is proposed to remedy, are after all so very trifling. With the exception, indeed, of the length of the morning service on Communion Sundays, there is none which can be called in any way a practical evil, and this could easily be remedied, without any alteration in the prayer-book, by a permission to omit certain parts of the service on such Sundays. The same permission might be given with respect to parts of the Office for Public Baptism, which might be omitted when that sacrament was administered, as it is most desirable that it should at least occasionally be, in the time of Divine service. At the same time additional First Lessons for Sundays might also be selected, and permission given to use them, a permission which has certainly become desirable on account of the almost total discontinuance of week-day prayers. A single page, which might be printed in different types for pasting on the blank side of the covers of prayer-books of different sizes, would thus contain all the improvements necessary, and that without altering a single word in our present prayer-books, or in any way injuring the beauty and order of our present service.

I am, Sir,

Your humble servant,

Q.

#### ENMITY TO THE CHURCH, AND PRESENT DUTY OF HER CLERGY.

*To the Editor of the British Magazine.*

SIR,—The law of the Spanish proverb is that which seems now to await the church—“*Viva el rey, y dáca la capa,*” “Long live the King! and hand hither your cloak;” or, to use a more intelligible phrase, “Deliver your money!” With respect to the former part of the proverb, I have nothing to say; on the latter, I could “tire the hearer with a book of words;” but after the lesson of experience taught us of late, that in days of national degradation, truth loses all her efficacy, and men *will* hear only what they wish, the advocates of the good, but unpopular, cause cannot conceal from themselves the disheartening conviction that they are speaking against the “mutinous winds.” When the febrile symptoms of revolution are upon a country, universal conceit is the epidemic, but the obscuration of judgment is truly fearful. Wisdom is therefore first cried down, and then silent; or, if she raises her voice at all it is more in the way of warning and of protest, than of argumentative remonstrance and discussion. We are fast approaching that period. Whilst, however, we are allowed to open our mouths, let us, above all things, endeavour to see our own actual situation, and declare it. The most grievous wounds of the church, at the present day, are “those with which she has been wounded in the house of her friends.” Her principal enemies have been “those of her own household.” Instead of ably refuting objections, *honestly* made, instead of “mocking into air” the flimsy cavils



of sciolists, instead of defying her whining calumniators to point out any serious fault, which those conservators of her purity, to whom alone the office belongs, had not corrected, or were in the way to correct, what has been the conduct of too many of her unworthy sons? They have actually been partakers with the adversary and the slanderer. They have vied with their enemies in the microscopic detection of motes and specks; or they have been on such excellent terms with their own puny judgments, as to come forward in broad day, as the remodellers of a fabric which they have sworn to maintain, but whose towers and bulwarks they have not only not "marked well," but plainly and incontestably never "gone round." They, to whom the very wrinkles of their mother should be precious and venerable, would have her "paint her face and tire her head and look out a window," to accommodate herself to these *most holy* times:—

"Ergo ignominiam graviolem pertulit omni Vulnere."

But while these church-reforming churchmen have in their filial piety and wisdom condescended to possess the community with their nostrums, their chuckling enemies have been in transports to find that their respective panaceas are "full of most excellent differences." *Nec pes nec caput uni Reddatur formæ.* And the same glorious discrepancy attends the schemes of our more retiring, yet scarcely less pernicious, fireside traitors to the church. *Dagli amici mi guardi Iddio, dagli inimici mi guardero io.* If they could only see that their adversaries want only the *admission of defects*, if they would only know that such empirics, as we have to deal with, are ever ready to *amputate for whitlows*, they would teach their folly more discretion. But, alas! it is not some of the *clergy* only who have thus betrayed the fortress. There was such a thing as a Test and Corporation Act; there were restrictions in our statute books, arising out of bloody experience, and the dread of a "jealous God," which allowed not the bitterest foe of our church, the Romanist, to be our legislator; there was a time when the crown of our limited monarchy was defended from republican and democratic innovations by a high-minded, Christian, uncompromising House of Lords. *Fuimus Troes!* All that "*ingens gloria Teucrorum*" is gone by. The day of dementation and infatuation is come. For the calm steadfastness, and unswerving principle, and religious courage, which knows and feels at heart that there are things of far more consequence than life itself, we have now in high places connivance, and concession, and compromise, and tergiversation, and that moloch of *expediency*, to whom the blessings above enumerated have been sacrificed, and to whom our beloved children may yet have to pass through the fire. In recounting the fearful signs of times similar to our own, one of the burning and shining lights of our church has the following words (would to God they were written in lasting characters, "graven with an iron pen," upon the tablets of men's hearts, in the great assemblies of the nation!)—

"It is a very ill sign when men want the spirit and vigour they were wont to have; when they are daunted at the ap-

prehension of every danger, and rather meanly seek to save *themselves* by base arts and sordid compliances, than to promote the common welfare. It is folly and stupidity not to apprehend danger when there is cause for it, and to take the best care to prevent it; but it is a fatal symptom upon a nation, when their hearts fail them for fear, that they dare not do the duty which they owe to God, to their king, and to their country. God forbid that any should exceed the bounds of their *duty* to prevent their fears, but when men want resolution to do that, they are in a lost condition."

Upon the deep and impious and impolitic rancour of the Dissenters at this time, against the church, your manly pages have spoken often and well. I leave them to their own unchristian bitterness; and hasten to even greater enemies than they. I mean the Deists of our land. In this commercial country, men rise to wealth and consequence from mines, and warehouses, and manufactures, and the counters of well accustomed trade. They often rise rapidly, often unexpectedly, often unprepared for the condition and consideration in society to which their opulence necessarily elevates them; and now the habits and opinions of their previous lives bear an importance in the neighbourhood, in which they may have invested their acquired wealth, or chosen their residence, proportioned to their riches and abilities. If they are men of unblemished character, if they bring with them into the town or country the principles and practice of conscientious Christians, attached to the old and once venerated (because tried) institutions of the land, they are found to be invaluable members of society, benefiting all by their integrity, hospitality, and good example, as well as by the judicious employment of their means of usefulness, and by their co-operation with the resident clergy in works of charity and beneficence. I thank God we are not yet without an extensive sprinkling of such men! Now take the opposite supposition.—If the possessor of such wealth shall have been a person who has never put restraint upon one passion, wish, or temper, who knows the Gospel only by name, has an overweening opinion of his own merits and importance, and a convenient estimate of his duty to his neighbour, with a lamentable ignorance of all that built up the recent moral dignity of his country among the nations, and secured the blessing of God; who thinks religion a very useful engine in keeping the poor quiet and securing the punctual payment of his rents; and who goes to church, perhaps, occasionally, or even regularly, because he would, if possible, promote by his example so advantageous a matter of policy,—what kind of man will he be in the various relations of life? How will he feel towards the sincere and well-informed and respected clergyman of the church of England? A Deist himself, bound by no principle, living perhaps in defiance of God and his marriage vows, dissipating in profligacy the precious hours of his existence, conscious of worthlessness before his Maker and his neighbour, although surrounded by all the luxuries, splendour, and retainers of wealth; thoroughly dissatisfied with himself, and therefore dis-



contented with the established and peaceful order of things around him, which requires other requisites for respectability than mere wealth, and fixes, *by means of the national church*, a lasting standard for character, he hates in his inmost heart the parochial minister of God. An envy, which he dares scarcely admit to himself, embitters his very soul when the learning, the usefulness, the piety, and more especially the means, the *rank*, and the *consideration* of the clergy, are presented to his mind. Hence those tears, and that eagerness for reform of the Church. Hence those Philippics from balconies and the hustings! Hence those thundering cheers in the House of Commons when the suppression of bishoprics and archbishoprics was lately announced!—These are the deadliest enemies of the church, and I tremble for her existence while I remember that they are most numerous. They seem, unfortunately, the natural produce and the punishment of a community, ardently and (if we may believe the late evidence from the Gehinnom of our factories) ferociously bent upon that which is “the root of all evil,” the love of which is idolatry, and whose revealed tendency it is to “drown men in destruction and perdition.” Woe to those who, in servile obsequiousness, prophecy to such men smooth things and deceits! In the downfall of his country, let not the minister of God allow this sin to be laid to his charge.

And now, in conclusion, as you disclaim all responsibility for the opinions of your correspondents, permit me to unburden my mind somewhat further on the subject of Deism. They are the opinions of a private individual: *valeant quantum!* It is my honest conviction that *my country is labouring, at this instant, under the curse of Heaven for its DEISM*, not merely for the Deism of the opulent commercial part of the community, whose whole time and energies have been devoted to the accumulation, *per fas* and *nefas*, of a large fortune; but for *the deism of too large a portion of our nobility classes*. You ask me for the proof. I might satisfy myself, perhaps, in adducing, for this purpose, the prevailing disregard of positive religious duties, the profanation of the Sabbath, (*and that with a high hand, even by persons in authority!*) the formal attendance upon God’s worship, a worship utterly omitted in the family; neglect of the sacrament, public countenance of adultery, disregard of a strictly moral or rather *religious* domestic economy in expenses and punctual payments, and regularity of hours in arrangements for the religious duties, and the decent behaviour and chastity of servants; the all-engrossing pursuit of dissipation and amusement; *unwarrantable absence from the country residence*, with contempt of all the great duties of home, usefulness, example, employment of poor, hospitality, and charity; the thoroughly worldly mind; and renunciation of the gospel standard of right and wrong. I am well aware of the injustice of condemning large bodies of men; and I delight in knowing that to this charge there are many who may safely plead “not guilty.” But still I flinch not from the former declaration of my conviction, and may yet persuade others of their truth when I add to what I have said the damning evidence which I have reserved. It is this.—The higher classes of this country have, *generally speaking*, deserted the cause of the church in this her time

of need. With easy professions of regard and attachment from some, with ignorant and undigested, and impracticable and insidious schemes for her reform from others, with barefaced falsehoods and malignant aspersions from others, and with real lukewarmness and indifference in the greater number, the church with few, but splendid exceptions, has been abandoned by those to whom, in prudence as well as in conscience, she should be most dear, to a band of levellers and spoilers, who are too much darkened in vision by jealousy and infidelity, and the god of this world, to observe that they are standing under the roof of that Temple whose pillars they are pulling down. Not a meeting, not a petition, not a remonstrance, have these traitors to their own best interests, made the channel of a single endeavour to stay the hand of republican profanation and pillage. The startling outrage has rather proved a pleasing excitement to hearts, in too many instances, cloyed with satiety, stagnant with selfishness, callous to every high and holy feeling. An obscure presentiment of the crash of churches, and of a second apotheosis of licentiousness under the name of reason, with the unutterable suggestion of the evil principle within, that God himself is not impregnable, seems to exhilarate the heart with the chance of disburdening it of that perilous stuff which wakes it in the night, and weighs it down by day. May such men lessen their compunctions by the degradation of the clergy, and the confiscation of the temporalities of the Church of England.

In the midst of the present machinations, however, of these her mortal enemies, when in the scheme for the spoliation of the Irish clergy she sees not even an intimation of the existence of such a personage as the temporal "Head of the Church of England," much less of that most awful oath which at his Coronation he swore upon her altars;—it becomes the whole body of the clergy to rise as one man, and to send up to the two highest branches of our legislature a solemn protest and premonition against the sacreligious outrage now contemplated. To his Majesty, the total omission of his high name and office in the desolating measure called Church Reform in Ireland, should "bode some strange eruption of our state;" should prove to him the contempt with which a *popular* government ever regards kings, and fill him with wholesome apprehension for the very existence of that authority which it makes no ceremony to set aside, and of that church of whose rights and privileges, welfare and security, he is the sworn guardian and constitutional Head. To the higher classes of our country, the events of the three last years, at home and abroad, speak trumpet-tongued. If the stupor and delusion which precedes destruction are fallen upon them, it is not in man's power to wake them up; and as to the clergy themselves, if the *lethargy* (I had almost said) under which they have lately laboured, continues if they do not pour in, from every county in the kingdom, petitions, protests, remonstrances, of the most *decisive* and *powerful* character, they must be insensible to their own dignity, unworthy of the office they bear, and forgetful of the ten thousand national blessings, of which they are, under Heaven, the humble instruments or depositaries.



## ON PLURALITIES.

*To the Editor of the British Magazine.*

SIR,—May I be permitted to add a few words, by way of supplement, to a former paper, on the subject of *Pluralities*? I shall continue to draw my reasoning from the same source—namely, of what I myself know to be unquestionable fact.

I ventured to maintain in that article, that it would be a wiser thing to allow a plurality consisting of a larger and a lesser living (no matter how large the greater), than to restrain such privilege to the amount of 400*l.* per annum. What light is thrown on such opinion by the instance following?

A living has lately fallen vacant, within my own knowledge, of which the present value may be taken at 80*l.* per annum. It is in rather a desolate situation, and there is no house upon it. I know, with positive certainty, that the most conscientious pains have been taken by the patron, to give the best incumbent in his power to the parishioners. But what has been his choice? To offer such preferment to any young clergyman, of any promise or with any prospects, is quite out of the question. Only let such person, in these days of eager and excessive competition, be once gazetted as a rector or vicar, and he is set down as provided for; he at once becomes what dramatic authors (I believe) expressively term “shelved.” Still stronger is the same objection, in bar of offering the living to any hitherto unbefitted clergyman of established character in his profession. What then, in effect, becomes the only choice remaining? Such livings *must*, by force of circumstances, be given to *neighbours*, who may be within reach of doing the duty from their existing stations. They must be added either to some adjoining curacy or neighbouring benefice. With choice so straitened, is it likely, upon general principles, that the most beneficial chance shall accrue to the parish? We have no right to draw conclusions from lucky instances; speaking generally, I have no hesitation in saying, that few poorer chances can befall a congregation.

Now, suppose that, instead of the impolitic restraints in contemplation, the law should take, upon the very contrary, a wider scope, and leave such helpless livings free to be annexed, *without any impediment or condition whatsoever*, to wealthier benefices—what might be very often found the consequence? A patron, having really the welfare of a parish at heart, might seek among his friends some generously-minded clergyman, already independent in his circumstances. Would *he* consent to take the profitless living, for the church's sake, that so, within the wider sphere of *his* clerical acquaintance, he might the better secure for it the services of a desirable curate? In acquiescing, he would at once have right and power to say to the patron, that such acceptance must depend upon their joint agreement to provide a house upon the spot, sufficient for the comfortable residence of a single man. A small yearly subtraction from the living (to meet the conditions of Gilbert's Act), duly

seconded by a grant from the patron, might accomplish this. And many are the cases, in which a patron would consent readily to the arrangement, urged in a serious, and disinterested, and becoming manner.

I say nothing of the greater advantages which would be thus afforded towards an *eventual* augmentation of the living; though these are well worth taking into the account, and they are such as every one, at all practically acquainted with the subject, will readily comprehend. The *immediate* benefits of such a course are quite enough to recommend it to a preference. The *virtual* incumbency of the forlorn parish is thus placed within *the best possible patronage*; a young clergyman is at once obliged, by kindness shewn to him, and encouraged to do his best, for every reason; residence (not otherwise attainable) is secured; and should there, in the course of the experiment, be found any *mistake* in the selection of an officiating minister, it is remediable. But these are views which the blind hurry of "Reform" wholly overlooks!

I am, Sir,

Your obedient servant,

IGNOTUS.

#### ON THE DIFFUSION OF KNOWLEDGE.

*To the Editor of the British Magazine.*

STR,—In countries where the clergy have acquired so much influence as to hold an exclusive possession of the Bible, there may be ground for suspicion lest they should wish to keep the people in ignorance for their own selfish and gainful purposes; but in a Protestant nation, where the Bible is open to every one, and all orders unite in diffusing the knowledge of it, there is as little room for such a suspicion, as there is inducement for the clergy to make the attempt. In such a country, the only class they could hope to enthrall in the bonds of ignorance are not the people they would choose to practise upon for the lucre of gain; they derive no emolument from them: and to incur unnecessary odium without any hopes of profit, is to violate the first great law of the utilitarians. Whence, then, the oft repeated cry, that the clergy are the enemies of *knowledge*, that they wish to retain the people in *darkness*? Now, keeping entirely out of the question the improper motives that may hastily be attributed to either party, it may be useful to point out some of the ordinary principles which regulate the conduct of the clergy; and in order to suit the understanding and taste of thoughtless worldly men, we will descend from our honourable estate as ambassadors of Christ, and take the lowest possible view of our office.

The clergy, then, are a body of men maintained from the endowments of private individuals, who have appointed them for ever to explain the principles and fulfil the ordinances contained in certain ancient remarkable writings; and the State, in this view of the case, does no more than merely extend to them the same protection that it



would afford to the property of a Mechanics' Institute, or any scientific society. Every clergyman, on taking office, makes oath that he will explain and teach the principles of the text-book which is then placed in his hands. Whether these principles are important or trifling, human or divine, is not now the question; he does the work for which he is paid, just as any professor who lectures on the book or subject to which he is appointed. In the beginning of these writings it is asserted that sin, and its attendant, misery, entered our world as soon as the possession of knowledge came to be thought more *useful* than obedience to the command of God; and, throughout, it is inculcated that the fear of the Lord is the beginning of wisdom: that knowledge puffeth up, but charity edifieth: that the wisdom of this world is foolishness with God, &c., &c. These are the principles that a clergyman has sworn, and is paid to make known and to teach; and he can have as little private interest in the ignorance of the people, as the professor who should be paid to make known the tenets of Aristotle, or the judge who is appointed to declare the laws of the land; but he would be acting a very dishonest part, if he received his hire and obscured those principles. If it is meant that we undervalue human knowledge in itself, our answer is, that we shrink not from a comparison with those that occupy the first ranks in the march of intellect. We only conscientiously teach what we are known openly to have undertaken; but it is possible, besides, that we may deeply revere the Bible and the wisdom it contains, as the judge may enthusiastically admire the constitution whose statutes he is paid to enforce. We, indeed, look for credit in the faithful execution of our office, as stipendiary teachers; but we are more powerfully influenced by the moral perception of the important truth, that a knowledge of external facts is not the only nor the chief acquirement for man: we know of a "wisdom that is from above," as superior in value, as it is different in origin, from "earthly wisdom."

But the doctrine, that knowledge apart from religion renders the mind of man restless and discontented, is no device of priestcraft in the dark ages, neither is it of modern origin at all. Experience had already furnished and treasured up the lesson in the days of Plato. In his tenth book *De Legibus*, which treats of the existence and moral government of God as the only sufficient sanction to establish the laws of the State, he shews that human knowledge, when unconfined by the restraints of religion, straightway leads to sedition and misery; and he calls it "grievous ignorance wearing the garb of great wisdom;" Ἀμαθία τις μάλα χάλειπῃ, δοκοῦσα εἶναι μεγίστη φρόνησις. (10, 3.)

The following passage\* from the *St. James's Chronicle*, places the subject in the only proper light; and though you have already taken the same sound view of the question, (vol. ii. p. 45, note,) yet it cannot be brought forward too often in the present state of the public mind:—

"As true religion is the only moral education which ever can be conferred upon the mass of the people, particularly upon those classes that can ever become the

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\* The temporary matter and personal allusions are omitted.

objects of eleemosynary instruction, a national church is the only effectual engine of education that man has ever possessed, and an immeasurably better engine than the wisdom of man ever invented.

“The faculties of reading and writing are instruments, or powers, and, like all other instruments, or powers, they may be applied to evil as well as to good purposes; and to evil purposes they will be applied, if not acquired and held in connexion with religious discipline, with the spirit as well as with the morality of the Gospel.

“Amongst the Greeks and Romans, letters were more universally familiar than amongst the most polished nation of modern Europe; yet the Greeks and Romans were always the most cruel, and became, through the agency of their very literature, the most corrupt, cowardly, and depraved of the human race. The Egyptians were the masters of the Greeks and Romans, and the tongue or pen of a Christian man must not describe the depth of their abominations. The Arabs boast to have given the use of letters to mankind, and they have certainly completed the most copious, and, after the Hebrew and Greek, the most magnificent of languages; they have been our masters in many arts—chemistry, now so much in fashion, being of the number. From the Gentoos we have derived, through Arabia, that art of compendious analysis which has so much advanced mathematical and all its dependent sciences. Yet what *moral* education have Arabs or Indians ever had?—the first thieves upon principle, the other the systematic murderers of infants and of women. To come nearer to our own time and country: three thousand criminals have been executed in England alone in one year, before the Reformation began effectually to operate; within fifty years of that terrible rate of judicial slaughter (the full operation of the reformed religion having intervened), the number was reduced to one hundred and fifty. In England, crimes, and very shocking crimes, occur at present, but they are comparatively rare in number, and hurry to concealment with the precipitation of conscious guilt and well-grounded fear. Even London, so favourably circumstanced for the growth of crime, did not present within the last year more than three, or, at the most, four cases of murder. Now, let us mark the difference of a contemporary people, living under the same laws and climate, at a distance of not greatly more than three hundred miles from London. One hundred and ninety-six murders since the August Assizes, amongst a population of certainly not more than half the amount of the population of the metropolis. In England, too, crimes are committed in defiance of the people; in Ireland they are committed *by* the people. The commission of crimes proves, to its extent, individual wickedness; the impunity of crimes demonstrates national depravity.

“What can make the striking difference between England and Ireland to which we have been adverting? Certainly no advantage of scholastic or literary education on our side, for there we are notoriously behind the Irish. The difference between England and Ireland at present is, in fact, the difference between England after, and England before the Reformation—the same difference that exists between the Protestants of Germany, Holland, and Switzerland, and the Papists of Italy, Spain, and Portugal—the difference between a Christian and an un-Christian education. The church-going people of England are all educated—directly from the pulpit, and traditionally by the lips of their parents—in all the great duties of a citizen; and, what is far beyond any dry lesson of duties, they are taught to look for instruction and grace to that quarter from which only can be derived the spirit that animates the lifeless clay of duty; and this they learn whether they can read or not. The church has been the giver of this, and of countless other benefits, and alone has educated the people up to a moral point to which no other people ever attained. This has been the great instrument of education, and it may be even doubted whether its operation has not been as much impeded, as it has been assisted, by literary instruction.

“The power of reading opens a new channel of enjoyment, and, therefore, we cannot blame those who would extend it; but we cannot but see, that, in the humble ranks of life, as much ignorance as knowledge may be acquired through the medium of letters; and if the persons in those classes are once taught to consider that Penny Magazines, or Mechanics' Institutes, are to supersede the instruction of the pulpit, we see great danger of their becoming less usefully educated in the direct ratio of their reading. For ourselves, though against our interest to make the confession, we have always considered what are called “taxes on knowledge” a direct impost upon the extension of ignorance, and a very proper one.

“A National Church is the only proper instrument of national education, and



every plan of teaching that is not held in subordination to, and dependence upon, the National Church, must cause really "useful knowledge" to retrograde instead of advancing. Every one, therefore—whether Dissenter, Socinian, Infidel, or Papist—who seeks to impoverish the National Church, or weaken its influence, does his utmost to obstruct the education of the people."

Keysoe Vicarage, Beds.

W. B. WINNING.

ON MATTHEW xviii. 1, &c.

To the Editor of the *British Magazine*.

SIR,—I take the liberty of offering to your notice the following observations on the interpretation of our blessed Lord's illustration (of Matthew xviii. 1; Luke ix. 48; and Mark ix. 43, and other places), by means of "little children," of the dispositions requisite in those who would enter into the kingdom of God.

Matthew xviii. 1—7, comp. Mark ix. 36—42, x. 15. The ordinary interpretation of the above passages is—"Except ye be turned from these ambitious views of worldly greatness, and acquire the innocence, docility, and indifference to the honours of the world, which are observable in little children, ye shall not enter into the kingdom of heaven." It appears to me, that this interpretation does not exactly explain the sense in which our Lord meant that his disciples, or rather those who would *become* his disciples, should be like "little children." In the first place, it does not seem to satisfy all the terms of the illustration. Our Lord says, "Except ye be converted, &c., ye shall not enter into the kingdom of heaven," i. e., into the gospel covenant. I suppose there is no doubt that it was "the kingdom of heaven" in *this world*, and not the kingdom *in heaven* that our Lord was speaking of in this place. It must, at least, be so understood in Mark x. 15: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Therefore we must understand Him to be defining the state of mind which is requisite for admission into the Gospel covenant—the dispositions necessary for those who would "come to Him" to learn what they must do to inherit eternal life. He says, then, of such persons, "Except ye be converted, and become as little children, you will not be in a fit state to enter into my kingdom; i. e., to take the *first step* towards salvation—or, in other words, you *must become* "like little children," *before* you can become my disciples. Now we can hardly suppose that our Lord intends to require of us, as *preliminary* dispositions, the qualities of *innocence, meekness, and indifference to worldly things, &c.*, because these are the qualities which those who have become his disciples are to labour to acquire, and are the most difficult of acquirement of all the Christian graces. They are the fruits of discipleship, which the Spirit produces after a long process of cultivation. "*Innocence*, indeed, which is a quality much dwelt upon, as one of those in which we are to resemble little children, cannot surely be intended. *Innocence*, in little children, consists in *ignorance* of vice, and in freedom from *actual* transgression (for in other respects they are not innocent), and, therefore, it is a

quality which could not be acquired by those, who, like most of the first believers, had lived in sin to the time of their conversion. I, therefore, am disposed to think, that our Lord had not these dispositions of childhood in view, when he required it, as a preparatory step to admission into the Gospel covenant, that we be "like little children." Did He not rather intend an allusion to the *state* of childhood, as representing the state of every person who is first brought to a just sense of his own condition and need of a Saviour? For instance, a child is ignorant and helpless; it has none of the knowledge or experience necessary for manhood. It must acquire by *degrees*, and by study, and attention, and exercise, those qualifications which will fit it for the duties of a mature age. It is compelled to *learn*, to submit to superior knowledge, and to seek for help from those who are able to assist and protect it. These are some of the circumstances of the state of childhood, which seem to correspond to the circumstances of *his* state, who is converted, and would "enter into the kingdom of heaven." He will *feel* his own ignorance and helplessness, and his want of those qualities which make a "perfect man, thoroughly furnished unto all good works." He will be aware that he has to go through a course of discipline, of instruction and gradual advancement, before he can attain to the state of a mature and confirmed Christian. He will be ready and anxious to learn, and he will be ever sensible of his need of that divine help and guidance which may enlighten his ignorance and assist his infirmities.

This view of the illustration, drawn from the state of children, seems best suited to correct the self-sufficient opinions which are commonly prevalent amongst the Jews, and which, indeed, prevail in all unconverted hearts, and to answer well the question which gave rise to the discussion in Matthew xviii. 1: "Who shall be greatest in the kingdom of heaven?" The disciples were arguing amongst themselves, as if they were already *fit* to be "great in the kingdom of heaven." It also establishes a more intelligible connexion with the general context than an ordinary mode of interpretation. "Whoso receiveth one such little child in my name, receiveth me: but whoso shall offend one of these little ones which believe in me, &c." Is our Lord here speaking of children in general? I think not; for he says, "one *such* little child," i. e. such as I have just alluded to, and required you to become; such a *child in Christ* (1 Cor. iii. 1; 1 Pet. ii. 2), who is just entering on a religious course of life. I understand Him to mean, "whoso receives and encourages such a *beginner*, at the time when he most needs instruction and assistance, is doing it *unto me*." Indeed, the very words seem to make this sense of the expression necessary—"one of these little ones *which believe in me*." A little child, such as our Lord had then "in his arms," could hardly be said to believe in Him. Nor, if we understand it literally, does the exact meaning of our Lord's declarations, or their *peculiar* force, seem very obvious. But if we apply his expressions to those "new-born babes" in Christ, who are just commencing their *religious life*, it is plain why he denounces such heavy woe on all who shall throw obstructions in their way, and cause them to relapse into that carnal



state from which they were just emerging. Perhaps the same allusion to the infancy of religious seriousness, may be implied in the following verses of Matt. xviii. 7—"Woe to the world because of offences, &c." At least, that awful caution which occurs in v. 8, 9, is addressed to those who, having taken up the cross of Christ, are discouraged, and tempted to lay it down again, by the difficulties which impede their progress. And in v. 10, "Take heed that ye despise not one of these *little ones*, for I say unto you, that, in heaven, these angels do always behold the face of my Father which is in heaven," the same sort of persons seem to be still referred to; the next verse, indeed, shews that our Lord had still in view the case of those who were recovered from sin to the true faith and fear of God,—“The Son of man is come to save that which was lost.” And the interpretation is further strengthened by the tenor of the parables which immediately follow, and which our Lord thus applies—"I say unto you, that likewise there is joy, in the presence of the angels of God, over *one sinner that repenteth*." He still had in view, therefore, the importance of these babes in Christ, in the sight of God. Nor can I help seeing a striking connexion between "the angels" of these "little ones," who are described as being in the presence of God, and the joy of the angels at every increase of the happy number of converts. No doubt, the angels, who rejoice at the conversion and recovery of a sinner, will feel a continued and anxious interest, especially in the *early steps* of his religious progress, and are ever awaiting the divine permission to go forth as "ministering spirits" to help those "who shall be (but are not yet) heirs of salvation," (εις διακονιαν αποστελλόμενοι δια τους μέλλοντας κληρονομεῖν σωτηρίαν,)—Heb. i. 14. I have found this method of interpreting the passages above quoted, well suited both to public instruction and private exhortation in visiting the sick, as being calculated to awaken the conscience and instruct the penitent in the first necessary conditions of salvation. And, therefore, though it may not be the only true sense of them, yet it often tends to edifying. I beg to offer these remarks to your notice.

I am, Sir,

Your faithful servant,

Chester, March, 1833.

G. B. B.

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#### SUNDAY SCHOOLS.

To the Editor of the British Magazine.

SIR,—Your correspondent, *Philomathes*, No. 9, page 270, in inquiring how to render Sunday Schools effective, touches a subject which calls loudly for public regard. Sunday Schools are a great good, or a great nuisance, according to the principles on which they are founded, and the manner in which they are conducted. Before any thing definite can be said in answer to the question about making them effective, we want some definite notion of *the effect to be aimed at* by such schools. If it be said to give *religious instruction*, it is necessary that

we have some distinct notion what we mean by the word religion—a most puzzling word, I conceive, in this *unthinking* age. If religion be regard to the Almighty God, that regard must imply a deep practical impression upon the mind, of the existence, and of the moral government of God: that is, that fear of the Lord, which is the beginning of wisdom, and by which men *depart from evil*. The inquiry then seems to be, how can we, as far as may be expected from human agents, teach the knowledge of God, so as to make this impression?

I suppose before me a class of from fifteen to twenty children, from six to ten years of age. I put them in their places so that they can all see me, and all see each other. I expect them to know and keep their places, and to attend to all I say. If I cannot accomplish this by moderately quick degrees, and without holding a cane, or using any threatening or harsh language, I have no business in *any school*, except as a mere scholar in a school where *teachers are trained*. Having gained the attention of my class, and initiated them in habits of ready obedience to my directions—if they can read, and say the catechism, *well; if not*, I teach them, *vivá voce*, the Creed, the Lord's Prayer, and the Ten Commandments. I proceed by degrees. I repeat a clause,—“I believe in God,” and ask such questions as follow: *Who* believes in God? (*I*, all of us.) In *whom* do we believe? *What* do we do? *What* do you say about God? How many persons are spoken of, when you say *I believe in God*? Who is *one* of the two persons? Who is the *other*? Which of them is said to *do something*? *Which* of them *believes*? Do they *both* believe? &c. As I add clause after clause, my questions of course multiply, and vary in an increasing proportion. I most carefully avoid putting any answer into the mouth of a child, but lead to the answer by my manner of asking, or of repeating the question. If the answer is not readily given, I change or vary the question, but suffer not the attention to flag by waiting for answers. I take care that the question arises from what has been already learned, and that an answer may be thence derived; and always give preference to such an answer. He that has not an inexhaustible fund of such easy questions *ready* when he wants them, on any subject proper to be brought before his class in a Sunday School, is *unqualified* to be a *teacher* therein. I expect my class to stand at this employment half an hour each Sunday morning, and the same time in the afternoon; and calculate upon getting through the Creed, the Lord's Prayer, and the Ten Commandments, in the course of two or three years. I expect my class to be *punctual* and *constant* in attendance. Of course, *I must set the example*. During this period, many thousand questions will be asked, and *many, very many* times repeated.

Your present correspondent, Mr. Editor, is no theorist, and knows all about *friction*; or the circumstances by which, unhappily, the working of the best constructed machinery of a Sunday School is impeded: not to mention his sickening acquaintance with the many clumsy, ungain practices, which have been introduced, so as to bring the whole idea of *method* in teaching religion into public contempt. In two or three years his class, he hopes, will know—as children can



be supposed to know—a good deal about the Maker of heaven and earth; His sabbath, His worship; about the danger of trifling with His laws, His name, His word, and ordinances, about what they are to *believe*, and what they are to *do*. And they will have learned to read too. For, the two remaining halves of an hour, each morning and afternoon, are assiduously employed in learning the letters, if necessary, from an alphabet printed upon a large card, and placed so that all can see, in finding the letters which spell the words we use; and, in constructing little sentences, &c. All this is varied by bringing before the minds of the class the employments suited to the Sabbath; the nature and obligation of public worship; and of that external order, and reverence, and fear, which becomes all those who pretend to regard that God, whose commands we study, and to believe in that Redeemer, about whom so much is said in the Creed.

In the whole of my Sunday School teaching, I endeavour to bear in mind, and to adhere closely to the process of teaching religion, which the Almighty God, in his condescension and mercy, adopted in teaching the world, sunk in ignorance and stupidity. I dwell on all the variety of *facts*, and they are many, which come within the comprehension of my class, by which the Almighty, Maker of heaven and earth, discovers to us his wisdom, power, and goodness. The second song of Dr. Watts' comes well in here, as does his third song (for children) when the articles, in the second division of the Creed, are under consideration. But the anniversaries of the church are of incomparable use here, and the great facts of our Saviour's birth, manifestation, death, &c., &c., as they are commemorated in order at their seasons, are dwelt upon each in its season, and in the language of the Liturgy, and of those Scriptures which at the different seasons are interwoven in the Liturgy. I do not mislead the children by introducing public extempore prayer, in which the children cannot join, or sentences in a preaching style, which they almost never understand; but lead them to the understanding of the different prayers and services as found in the prayer book, and direct and assist them to join audibly and reverently in all the services of the Church, which they constantly attend; and encourage the delightful persuasion, that the incense of public worship, in which the accents of children are plentifully mixed, is not therefore the less acceptable to Heaven's Divine Majesty.

My intercourse with children, as a Sunday teacher, is to me no weak incitement to devout affections. It is a spur to the endeavour to cultivate, in myself, that reverence and godly fear, which is requisite to him who would serve God acceptably. The consciousness, how little can be effected without the influence of God's Holy Spirit, is a motive to *ask* for that influence upon the teacher, that he may proceed with true wisdom and correct judgment in the art of instilling right notions and just principles; and upon the children to prepare and dispose them to receive the instruction so given. And in proportion to the sincerity and intenseness of this devout exercise of mind, will be the unaffected kindness shed over that constant firmness and precision, with which it is necessary for me to conduct myself, in the whole of my

intercourse with the children; thus, by God's blessing, upon my earnest endeavours, I acquire a persuasive manner of address which no art can counterfeit, nor can any fictitious passion inspire; and which, when uniform in the teacher, finds its way to the heart of the pupil: the zeal and animation of the instructor is soon caught by the class, and the delight attending our intercourse becomes great and mutual.

As the class advances, many of the children will be induced to learn more or less at home; for they get to understand what they learn; and carpenters' apprentices, and plough boys, will sometimes be led to repeat the verses they are to say on Sunday, as they follow their employment on week days.

I offer no bounty to any to enlist into my class, save the manifest advantages promised, and as they are promised in holy writ.

I fear, Mr. Editor, that there are many of your readers, if you think proper to insert this note, and some zealous Sunday School managers, who will think I speak parables; in deference to whom I cease for the present, though my heart is full, and pained with the deepest anguish at the wretched state of ignorance and mismanagement discoverable in a large proportion of Sunday Schools, and especially in certain districts.

I am, Mr. Editor,

Your obedient Servant,  
H. H.

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#### LABOUR RATES.

*To the Editor of the British Magazine.*

SIR,—In your Magazine for February last, page 211, you have inserted the form of a labour rate, as a guide to parishes who wish to avail themselves of the 2 and 3 of William IV. cap. 64, for the better employment of labourers. You are probably not aware that, as the Act contains no provision for the recovery of any rate or penalty that may be inserted in the rules of the vestry, it is wholly inoperative. I need not, therefore, make any observations upon your\* rules; but I will beg to call the attention of your readers to the subject, as it is highly probable the 2 and 3 of William IV. may be presented to the Legislature for amendment.

I am aware that, under the supposed authority of this Act, labour rates have been established in many parishes, and that the majority of the rate payers are satisfied with their working. And when I look at the practical effects of the system, I do not wonder at the satisfaction which is generally expressed. But I view the labour rate system under this Act as a death-blow to tithes, pasture land, and gentlemen's houses,—and as an instrument of evil to the labouring population. To shew the working of this system, I will give you two cases in my own neigh-

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\* The Editor begs to say, in answer to several Correspondents, that the article in question was a mere extract from a country newspaper put in as matter of intelligence. It seems very desirable that one part of the country should know what the other is doing. But giving such intelligence implies neither praise nor blame of any scheme mentioned.—ED.



bourhood by way of illustration. I shall call the parishes A. and B. In the parish of A., the great tithes are taken in kind by the lessee of the impropiator. The labour rate is formed upon the assessment for the relief of the poor. The great tithes are rated one-fourth of the rent of the land, and the allotment of able-bodied labourers to the tithe-owner is *thirty-five*. These he is required to employ, or to pay to the overseer of the poor nine shillings for each labourer per week. Now, as tithe-owner, he cannot possibly find employment for ten labourers; he has, therefore, to pay upwards of 600*l.* per annum as a *new burthen* on the tithes, in addition to one-fourth part of the rates towards the relief of the poor.

The case of parish B. requires a little more detail, and will more completely develop the working of the 2 and 3 William IV. In this parish, the tithes belong to a layman. A parish vestry was duly summoned, and thirty-two rate payers, being a majority of three-fourths, assembled. This vestry drew up rules for the appointment of all the labourers in the parish,—and fixed the number which each person was to take according to his assessment towards the relief of the poor. Ten shillings and four-pence half-penny for every 20*l.* of such assessment was to be expended weekly, either by employing labourers to that amount, or by payment of that sum to the overseers of the poor, to be applied to the parish funds. Having completed the rules for this labour rate, the vestry added the names of the occupiers in the parish who were to be subjected to its operation, and *exempted nineteen* of the thirty-two persons constituting the vestry from any share of the burthen imposed on the other occupiers by their rules and agreement. These persons would doubtless sign their names and affix their *marks* most willingly, and cry up the labour rate as a capital invention. This labour rate was then taken to a petty sessions to be approved. The tithe-owner and another occupier also attended, and protested against its allowance, chiefly upon the ground of the *gross inequality* of the assessment on which the labour rate was founded, and the grievous injustice which would be effected by its operation. The inequality was *admitted* by the labour rate party. But notwithstanding the admission, and the mode of getting the vestry, by the signatures of nineteen who were released by a rule of their own framing from the operation of the rate, the Justices approved by affixing their signatures.

The tithe-owner was assessed at 3*s.* 6*d.* per acre for the great tithes only, and the land at 10*s.* per acre. The sum in which he was assessed was 310*l.*, and the amount of his labour rate 449*l.*!! He determined to resist, and refused to employ the labourers allotted to him, and declined also to pay the penalty affixed in the rules for the non-employment of his portion. The parish took the opinion of an eminent lawyer, and found, to their no small mortification, that the Act was defective, and that they could not enforce the rules which they had so cunningly prepared. I do hope, Sir, that a labour rate so founded, so got up, and so hastily approved, has not disgraced any other parish in the kingdom. But it fearfully illustrates what may be

done. And, as it is highly probable that the Legislature may be petitioned to amend the 2 and 3 William IV., by inserting a compulsory clause, I will make an observation on that part of the Act which requires three-fourths of the rate payers—not in *value*, but in *number*—to be consenting to bind the remainder. From the wording of the second section, it is by no means clear whether the majority is to consist of three-fourths of *all* the rate payers in the parish, or a majority of the three-fourths of them. But suppose the majority to be three-fourths of the *whole*, a very serious objection lies against it. In most agricultural parishes, small tradesmen and labouring cottagers constitute more than three-fourths of the rate payers. Now surely the Legislature never intended that these classes should frame the rules of a labour rate for their own benefit, and to bind their own *masters* and *employers*!! I have lived long in an agricultural district, and for many years been actively engaged as a magistrate, and I am duly sensible of the importance of finding employment for the whole of our labouring population; but I cannot consent to do this by injustice—by inverting the order of society—by allowing the labourer to legislate for his master. If a labour rate, as a temporary expedient, must be resorted to, let it be based upon an honest principle, and let those who are to bear the burthen have their fair proportion of weight in framing the rules. In many Acts of Parliament, where a certain proportion of votes is required to legalize the proceedings of the vestry, the *value of property* is considered as well as the number of votes. In Gilbert's Act, in Acts of Inclosure in the 1 and 2 William IV., "for the Relief and Employment of the Poor, &c." this is the case. Why, then, should the rule be departed from in the 2 and 3 of William IV. c. 64? It is very true that a person who is rated at 175*l.* per annum has six votes; but then, seven of his labourers living upon his property can out-vote him by this Labour Rate Act;—and, by the assistance of their fellow-labourers, can frame rules and regulate the penalties which their master and the other occupiers must submit to. This surely needs correction. I would also submit that, in common fairness, no man should be allowed to vote at a vestry meeting for a labour rate unless he is to be a sharer in the burthen which it will impose on the other rate payers in the parish. Having already trespassed too much on your pages, I will only add, that no equitable labour rate can be founded upon the assessment to the relief of the poor. In that assessment, pastures, gentlemen's houses, and tithes, are rated higher in proportion than arable lands, because of their comparative exemption from the outgoing of labour. With regard to tithes, I firmly believe that the wit of man could not have devised a more ingenious method of reducing them to one-third of their present value, than the labour rate under that Act of Parliament which has been the subject of my discussion.

I have the honour to be, &c., &c.,

A. Y. Z.



## LABOUR RATE.

*To the Editor of the British Magazine.*

MR. EDITOR,—Will you allow me to add a few observations to the sensible letter of “X.” on the subject of labour-rates, inserted in your number for April?

His remarks appear to me very judicious, on including only the supernumerary hands under this rate. In no respect is this of more importance (as he shews) than as it affects the tithe-holder, especially where (as in my case) he does not take any of the tithe in kind.

Tithe being a tenth of the produce when severed, I contend that the tithe-holder has nothing whatever to do with the ordinary labour of cultivating the land. It is not that I and farmer B. are joint cultivators of his farm; but he, alone, is to cultivate the soil, and to sever the produce; and when it is severed, then I am to take the tenth of it. Supposing, therefore, that the parish contained no more hands than are required for the ordinary cultivation of the farms, no part of the burthen ought to be laid upon me as tithe-holder. But if, as is too often the case, the number of labourers exceeds the regular demand of the farmer, and becomes a burthen on the parish; *then*, if a labour-rate be agreed to for the employment of these hands, the tithe-holder is, I conceive, bound to bear his proportion under it; because, were there no such labour-rate, they would become chargeable to the *Poor rate*, to which the tithe-holder is assessed. And it is not fair that he should be relieved from a burthen, which would otherwise fall upon him, at the farmer’s expense.

In my own parish, the labour-rate has been made according to the rental, each rate-payer (*excepting the tithe-holder*, and persons rated under 15*l.*) being required first to employ one labourer regularly for every 30*l.* of his rental.

The labourers *not* employed under this arrangement are deemed supernumerary hands; and for the employment of *these* the labour-rate is imposed on all, *tithe-holder included*, (except, indeed, cottagers rated under 4*l.*) to be paid, or worked out, at the option of the parties.

I do not think this system so good as that proposed by your Correspondent X., as it does not make the proper distinction between arable and pasture or wood-land. And besides, I think one man only to every 30*l.* rental too little for the proper cultivation of the soil; but of this your readers, of course, cannot judge, as it depends upon the proportion of this rental to the real value. But something was to be done; and where we cannot have all we wish, we must be content to adopt, for the time, what we can get all parties to agree to.

I think, however, the principle in regard to the tithes is rightly established in it—namely, that I am chargeable only for my share of the extra or supernumerary hands. But this makes it very important to ascertain what number of hands is fairly required for the ordinary cultivation of the land; and, if possible, to have them so regularly employed, before recourse is had to poor or labour rate.

In order to make the labourers anxious to get and retain a regular

seat of work, and to prevent their feeling that they *must* be provided for alike, without regard to their conduct, we adopted this rule—viz. that, whereas able-bodied men, employed as regular hands, received two shillings and twopence per day, two shillings only should be paid to them, if employed under the labour-rate, unless their employer found them deserving of the additional two-pence.

We also allotted a portion of the men to the road surveyor.

We have, as yet, had but short experience of this system; but I venture to lay it before you, as it may elicit further information on a matter of considerable importance to the clergy.

I am, Sir,  
Your obedient servant,  
H. R. M.

#### WEEKLY LECTURES.

*To the Editor of the British Magazine.*

SIR,—The important subject proposed by your correspondent, W. G., is one which has a good deal occupied my thoughts, and attracted my observation; and, as you express your desire to see it discussed, I have been led to throw these few remarks together; in doing so, your inculcation of brevity has not been forgotten.

Your correspondent has couched his letter in the form of an inquiry, but it is an inquiry which, in very intelligible language, “hesitates dislike” to the practice concerning which he seeks for information. His objections to cottage readings are, 1st, that they are “an uncanonical service.” 2ndly, that they savour of an undue conformity to the practice of dissenters, whom they consequently attract. 3dly, that they are substituted by the poor for the public worship of the church on the Lord’s day. It would be a difficult task for ingenuity to discover any other objections to the practice, and a very few words, I trust, will suffice to shew that these are not valid.

Your correspondent admits that an explanation of God’s word to the adult members of our congregations in the week is absolutely needful. Upon this common ground we may meet; for I am firmly convinced that our Sunday services and pulpit addresses, however faithfully, zealously, and ably performed, are, singly and by themselves, utterly incapable of diffusing amongst our people a sufficient portion of sound religious knowledge. Feelings of good may in this way be raised, a hovering tendency towards religion excited in their minds; but if they are to be kept alive to spiritual things throughout the week, if their understandings are to be imbued with scriptural knowledge, continual weekly instruction must be added to the public services of the Sunday. Let any one of us consider what the effect upon his own mind would be, were all the weekly studies of a religious nature, wherewith his spiritual knowledge is increased and his spiritual affections renewed, to be suddenly withdrawn; and yet this condition is superior to that in which the majority of our uninstructed people are placed who are supplied merely with the public ministra-



tions of the House of God. For their ignorance of the subject matter of our discourses, their unacquaintance with scripture, in its doctrines, its language, or its history; their dulness of comprehension, their imperfect attention, and their ready forgetfulness of what they hear—all combine to render the amount of instruction which they gain the very least possible. There are two necessary effects of this :—*First*, that they continue grossly ignorant under the most instructive preaching. *Secondly*, that they are continually exposed to the danger of gaining their first religious knowledge and impressions from the irregular instruction of dissenters, and thus attaching to the church, in which they have long sat with drowsy ignorance, the idea of formality; and to those who have first instructed them in reality, that of true spiritual guides. Now, cottage readings appear to me to be, not merely the only available remedy for this difficulty, but to be in themselves admirably adapted for its removal. They are the only remedy, for it is quite impossible for a clergyman with an ordinary population\* to carry on a regular course of religious instruction with each one of his people *separately*; time and opportunity are both wanting for such an attempt. But, moreover, the positive advantages of this plan are exceedingly great;—they appear to be chiefly these. By gathering the most un-instructed together, they economize time. Again, their intention being known, the clergyman may begin at once to instruct, instead of having to spend nearly all his leisure in leading his people up to their subject, as he must do, if he wishes to introduce religious instruction in the course of casual conversation. Thus, again, time is saved. They are peculiarly *instructive*—(1) because large and connected portions of holy scripture may thus be brought before our people, explained to them, and made the subject of prayer; (2) because they may be illustrated with a familiarity and homeliness of style and manner, enforced by a perpetual reiteration, and carried out into a particularity of personal application which would be impracticable in addresses from the pulpit. They are peculiarly *attractive*—(1) because they are intelligible; (2) because they bespeak a degree of earnestness in the teacher, in that they are clearly an unnecessary expenditure of time and labour, willingly undertaken for the instruction of his flock; (3) *because* they are a striking part of the aggressive system of parochial instruction; the seeking out the ignorant, and forcing knowledge upon them; the creating an appetite for spiritual teaching, which, sir, I think, are some of the peculiar benefits of this invaluable practice; and in this view of the matter every one of your correspondent's objections are untenable. It is not "an *uncanonical* service," for it is no service at all; it is a means of instruction. For the like reason, it is not adopting the "dissenting form of service;" nor can it be substituted for public worship at church, where the people are duly taught that it is not public worship. It is one of those methods of instructing our population during the week, which our church requires us to practice, and the particulars of which

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\* What is an *ordinary* population? Surely with a thousand people separate instruction is anything but impossible. This population is mentioned about the proper number for one man.—ED.

she has left to our discretion; it is utterly distinct from that public worship which she has provided for the service of the congregation.

And this theoretical view is entirely corroborated by practice. It has been, for several years, my own custom in the parishes under my charge, to hold these cottage readings; and their effect has uniformly been, to instruct the ignorant, and qualify them for an intelligent attendance upon public worship; to awaken the careless, and lead them from the cottage reading to the church service; and so far from preparing them for dissent,\* it has been the most effectual means which I could adopt for sheltering them from the inroads of such irregular instruction. It has always proved an attraction from, not an inducement to, secession from our church. I may safely say, that in my own experience the only exception to this general tendency of such habitual instruction has been in the case of those whom circumstances have kept from church against their own will, and who would, therefore, have had no other opportunity of receiving religious instruction.

Nor is this only my own opinion. I would refer now to one alone, amongst many testimonies. Such cottage readings were, for very many years, the continual practice, and, as he has often told me, the peculiar and most useful feature in his parochial plans, of that admirable man, the late H. C. Ridley, of Hambleton. They received the stamp of the deliberate and unqualified approbation of his well informed judgment; and had your correspondent ever had the pleasure which I have enjoyed of attending him to them, of marking his pastoral simplicity, and hearing his plain and earnest, and detailed explanations of the word of God, and witnessed its effect upon his flock in their humble and instructed attention, he would have been led, I am sure, like myself, to believe that as there is no way, under God's blessing, more like to leaven a parish with sound Christian instruction, so could there be no weekly ministrations more perfectly in harmony with the spirit of the Church of England, or any which had a more direct and stronger influence in attaching to her the reasonable, and, therefore, enduring affections of an evangelized people.

I am, your obedient servant,

Πρεσβύτερος ἐν κώμῃ.

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#### WEEKLY LECTURES.

*To the Editor of the British Magazine.*

SIR,—As your correspondent, W. G., in No. 14, requests to ascertain the sentiments of his more experienced brethren, with respect to a weekly lecture in a school-room, or private house, I will, with all humility, by your favour, communicate mine to him.

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\* There is one expression of your correspondent which I cannot pass unnoticed. He says, that clergymen adopting this practice "become dissenters." Query, from what do they dissent? Does their adoption of this mode of *private instruction* prove them to be at variance with the doctrines, or to have any scruples as to the discipline of our church? Above all, how does it make them (like dissenters) unauthorized dispensers of the word and sacraments, without that blessed sanction of their labours, a regularly transmitted apostolical ordination to serve in the Lord's vineyard?



In a parish with which I am connected, which contains considerably above 100,000 souls, and which, like every other manufacturing town, swarms with dissenters and godless men, who never attend any place of worship at all, there are ecclesiastical divisions, as there ought to be in all populous towns, for the purpose of defining the parochial limits of ministerial superintendence; and in one of these, containing between 5 and 6,000 souls, with only one church quite at one extremity of it, the officiating minister delivers one week-day lecture, in a room engaged for the purpose, as far as possible from the church. He commences with the collect, "Blessed Lord, who hast caused," and the Lord's Prayer; then reads a portion of scripture, and expounds it; and concludes with the collect, "Grant, we beseech thee, Almighty God, that the words we have heard," and the "Grace of our Lord."

In another district, containing between 10 and 12,000 people, with no church in it at all, a weekly lecture is given after the same manner exactly, in a large school-room, capable of holding between 6 and 700 people. The lectures are plain Church-of-England expositions of the word of God, the clergymen taking care to impress upon their hearers the truth, that they are intended, not as substitutes for attendance at church, but as subsidiary to a devout observance of the Sabbath day. To the lecture in the large school-room, only the parents of the children are ostensibly invited, but, of course, any that choose are permitted to attend. In some of the other ecclesiastical divisions, smaller meetings are held in private houses, where the clergy explain the Scriptures, with a short prayer.

Now, I know that very many clergymen (and I suspect your correspondent, W. G., is one) will strongly object to such a system as this. They will call it irregular, and even illegal, to preach in an unlicensed house—uncanonical, inconsistent with the formularies of our church—calculated to diminish the reverence for the Sabbath, and a respect for our incomparable Liturgy. I must confess I find a difficulty in answering these objections, because I can hardly comprehend what they mean. Do the objectors mean to assert that it was contemplated by the Conventicle Act to prohibit the ministers of the establishment from expounding the Scriptures in private houses or school-rooms, with prayers, by leave of the Bishop of the diocese? If so, the clergy would be liable to penalties for expounding the Scriptures and reading prayers to the children in the national schools. Will it be said that the free grace of the gospel is so *exclusively* tied to forms and places, that it can never be beneficially expounded but within the four walls of the established church, and in connexion with the whole liturgy?—and if this is not meant, where can the irregularity and impropriety be? In such districts as I have described, where there is either no church at all, or none that is accessible, the minister must adopt such means for the preaching of the gospel, or wholly abandon his people to dissent or infidelity. As for the objection, that the practice leads to an undervaluation of the Sabbath, the most conclusive answer that can be given is, that it is not found in experience to do so. By the diligent, affectionate use of such a means of grace, the minister becomes ac-

quainted with people that he could come in contact with in no other way ; he is brought into frequent communication with them, generally known throughout the district, and they are consequently better inclined to confide in him, and place their savings in his hands, to be deposited by him in the funds of the Provident Society ; and, as they feel that the minister takes some interest in *them*, they begin to take some interest in the establishment to which he belongs, and instead of continuing indifferent to its forms and offices, acquire a taste for them which they never felt before. Surely this is human nature. The heart of man is not so radically corrupt as always to return evil for good, and abuse the affectionate zeal of an established minister in his anxiety to raise their souls to Christ, to purposes of spiritual pride, by regarding it with exultation as “ a conversion made to their own system, and a departure from the forms of our incomparable Liturgy ;” especially when it is no departure at all. If the Liturgy were used in the school, or house, then, I think, the practice might be irregular, then it might depreciate the value of the church-service on the Sabbath day. The preaching of the gospel, and the use of the Liturgy, are not so inseparably joined together by God that man must never put them asunder ; and such lectures as I have described are simply expositions of the Scriptures by clergymen who can get at their people in no other way, accompanied by a short prayer to the Almighty that he will be pleased to bless them with his all-powerful aid. If they are uncanonical, all I can say is, that the sooner the canons of the church are altered in this respect the better, for without such means the cause of the church in large towns is lost irrecoverably.

Your obedient servant,

PRESBYTER.

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## NOTICES AND REVIEWS.

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*Discourses on some of the Principal Objects and Uses of the Historical Scriptures of the Old Testament, preached before the University of Oxford.* By E. Hawkins, D.D., Provost of Oriel, &c. Oxford : Parker, 1833. 8vo. pp. 153.

IN the first discourse Dr. H. argues, after the great body of divines, that the object of the Old Testament is to give, not a *civil*, but a *religious*, history. In the second, that one of the great uses of this history is to shew man his need of redemption and sanctification, by setting forth a fearful proof of human guilt and weakness. He thinks that one of the leading purposes of the writers was to set forth the sins of the most eminent persons mentioned—that the history is characterised by a studious endeavour to do this, (a statement which, with deference to Dr. H., appears to the reviewer overstrained,) and that it also is so constructed as to shew the guilt and weakness of mankind in masses under every distinct mode of trial, so as to prove man failure under all, and that he required a redeemer and sanctifier. But, as Dr. H. thinks that people are apt to overlook God’s love to man, his next discourse endeavours to shew that the Old Testament is especially calculated to exhibit that love, and that we are bound to read the Old Testament constantly, and search for marks of it, in order that we may not fall into the error alluded to. The fourth lecture



undertakes to shew that the Old Testament displays an extraordinary Providence acting over the Patriarchs and the Jews, though it *began to fail* about 500 years before the Jewish Church was replaced by the Christian. As far as the reviewer understands Dr. H., he says that the history displays the Providence of God over those who were gradually deserting the truth, or those who were in training for the reception of all truth; and that in either case it was necessary to make God's Providence more palpable than it now is, and that one visible means was making it more *retributive*, though it was never *exactly* so. Is this not rather a narrow view? In p. 94, Dr. H. mentions as instances, that God's Providence was not exactly retributive, Joseph, who was tried by undeserved afflictions, and Jacob, who, *however favoured of heaven*, yet laboured under great misfortunes. Surely Joseph's trials, God's open assistance of him, and Joseph's consciousness of it, (Gen. xl. 4, 8, xli. 16, 25, 32, 38, 39, xlv. 5, 7, 8,) are as clear proofs of a *palpable* interference of Providence as any in the Bible, although not of retribution. And as to Jacob, though in one sense favoured of heaven, yet surely it is open to any one to say that his calamities were *retributions* for the serious sins which he committed—his deceit of his father and fraud on his elder brother. Dr. H., in speaking of the case of Pharaoh, seems to think that there are but two ways of explaining this case, viz., either not taking the words used to imply literally *compulsion*, which is his own solution, or the shifting the *hardening* from the will to the understanding, which he rightly deems unsatisfactory. But he will find in Sherlock on Providence, quite a different, a more scriptural, and satisfactory solution than either. Dr. H.'s practical application of the doctrine of an extraordinary Providence in old times to ourselves is the showing that there *is* a Providence now, viz., that this life is a state of *trial*—that the *course of nature* is always the same, which is arranged for rewarding virtue and vice in this life—and that there may be *interpositions* even in the present condition of things. But these Dr. H. justly thinks would be more rare, as the present dispensation is more spiritual, that especially the presence of God's Holy Spirit to the Christian heart is a new privilege, and that the promises and threats of the gospel have respect to a *future* time, not to present good or evil. Dr. H. is extremely severe, in conclusion, on all who attempt to apply the facts in the Bible, which demonstrate an extraordinary Providence, to a dispensation like ours, of a nature so different from the Jewish, and says, that those who, from these examples, think that judgments will follow bad conduct now, as many preachers did, in cholera sermons, contravene the acknowledged fact that the Providence over Israel was extraordinary. Still all these restrictions, he says, do not destroy the use of the Scriptures, because they teach as a *fact* what prophets and apostles teach as a *doctrine*, viz., that there is a protecting Providence, only that a change has taken place in the manner of administration; and, as Providence now acts less visibly, though more effectually and generally, the Christian more needs the demonstration of an actual Providence given him by the Old Testament. Not being fortunate enough entirely to apprehend Dr. H.'s views in this discourse, the reviewer has thought it just to give a longer account of it. In the fifth discourse Dr. H. points out the value of the Old Testament, as affording proofs of God's *faithfulness*. The books of the Old Testament should be looked on not as *one*, but as separate. The events told in one fulfil promises made in a former one. And the records here given of God's faithfulness, not only as to great dispensations, but as to promises to individuals, are consoling to the Christian. Again, as so much of the Jewish dispensation consisted in temporal rewards and punishments, their annals are expressly fitted to illustrate God's faithfulness. The recording examples of faith, too, (under inferior advantages to ours,) as is the case in the Old Testament, is of great consequence and use. In the last lecture Dr. H., after justly protesting against the overstraining of every thing in the Old Testament, as significant of Christianity, goes on to shew how fully and entirely, neverthe-

less, the Christian scheme is developed in the Old Testament, and how important an use of the Old Testament this is.

In a discourse in the appendix Dr. H. discusses the exact value of the Mosaic Sacrifices, and decides it to be this, that they cleansed the Jew from uncleanness, even in moral cases, so that he might worship God without sin, and procure actual *forgiveness* for all offences against the ceremonial law, except *presumptuous ones*. The trespass offerings, which procured remission for moral guilt, are, Dr. H. allows, an objection to this scheme; but he observes that the system of divines will not always exactly fit the different dispensations of God. Where this occurs, it would seem to be a pretty considerable objection to the systems in question. Dr. H. will find, on examination, that a good deal of his argument in this sermon is, in fact, assumption—an assumption that the meaning of the word to *cleanse* from sin, is to remove ceremonial uncleanness only.

The reviewer has given so full an account of Dr. H.'s work, that he can find no room for general remarks. He thinks that Mr. Miller's invaluable Bampton Lectures take a sounder view of the subject of the second discourse than Dr. H.'s, which is somewhat overstrained. The fifth and sixth discourses are very pleasing, and likely to be very useful.

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THE BIBLICAL CABINET, OR HERMENEUTICAL, EXEGETICAL, AND PHILOLOGICAL LIBRARY. Vol. III. *Titmann's Synonyms of the New Testament*. Edinburgh: Clark. 1833. 12mo. pp. 265.

THE plan of this work has already been explained and spoken of with commendation, and such commendation is justly due to those who try to direct men's thoughts to sound criticism of the Holy Scripture. That particular branch of study is at a far lower ebb than it ought to be, especially in this country; and in Germany the really great scholars have too much confined themselves to profane authors, not throwing the light of their accurate critical knowledge on Holy Writ. Yet *among* the works of German writers are to be found some most valuable treatises, and the projectors of this work will do a great service, and deserve general encouragement, if by setting such matter before the public, they excite a stronger taste for a pursuit so truly important. In Titmann's Synonyms there is a good deal of valuable and sound remark, which deserves to be known, and it was quite right to translate the work. But Tittman's scholarship is not always accurate. For example, in p. 119, on τὸ ἐν φρονούντες (Philipp. ii. 2) he has built a great deal of theory on a critical error. He conceives τὸ ἐν to express what is really expressed by ἐν *without* the article. So that he must be used with caution, but yet ought to be used. Such a book, if it did nothing else, would do good by leading to careful research. The publishers, who are about to translate some Commentaries, would do well to give the public the Commentary on St. John by the other Tittmann, a very sound and excellent treatise, which would go into two of their very cheap and portable volumes. For Gesenius and Dathe, unless most carefully *expurgated*, there can be no wish. Pareau, which they are about to give us, is a valuable book, and so will be the collection of tracts from the excellent Storr, Knappe, and Nösselt.

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*Introductory Lecture on Political Economy, delivered at King's College, London, with a Syllabus of the Lecture.* By the Rev. R. Jones, M. A. London. Murray. 1833.

THERE is very strong reason to congratulate King's College, and the country generally, on the appointment of Mr. Jones to the chair of Political Economy, a remark which will need no confirmation among those who have read his invaluable treatise on Rent; a work, by the way, which is quite full of more



curious and amusing information (collected from very wide reading, and admirably digested) on a most interesting and important subject—the history of the tenure and occupancy of land, in various periods and countries—than can elsewhere be found, and which is therefore to be strongly recommended, even to those who have no particular taste for political economy. But the reason for congratulation which Mr. Jones's appointment affords is, that he will rescue the science which he professes from the bad hands into which it has often fallen, and the bad character under which it has in consequence laboured. Instead of setting out with declaring certain principles, founded on very narrow observation, to be universally true, and then building up mighty and monstrous theories upon them, he bids the student search, examine, and take comprehensive views of the facts, in order to get at principles, which are truly comprehensive. The class whom Mr. Jones very happily describes as closet philosophers, who peep out of their little windows, and fashion a world of their own, after the pattern of what they see thence, will not only be sadly mistaken, and remain extremely ignorant, as he truly observes, but, if they have talents, or the name of talents, will draw followers after them, and draw those followers into doing irreparable mischief, as far as their power extends. Mr. Jones sends the student to study carefully the history and statistics of past times, and the details of the present condition of the nations of the earth. From such a survey alone can they collect sufficient data for guiding their practical measures. They will have seen there the effects produced on the education, habits, and character of one generation, by the economical structure of the preceding one; and they will have marked the slow and difficult steps by which nations have struggled up from a worse to a better condition. They will, in addition to the treasures of knowledge which they will have collected on the road, have learnt that all schemes of changing the character of a nation rapidly are wild and vain;—they will have marked how the lowest classes of society have by degrees, as the source and modes of gaining their subsistence altered, been qualified to partake of the advantages and privileges of those above them, wherever moral and intellectual improvement have accompanied their other increased capacities. The political economist too, who, by tracing changes in the modes of producing and distributing wealth, observes, step by step, the alterations which takes place in the connexions, mutual dependence, and all the cementing “influences that hold together those human materials of which states are composed,” has the strongest evidence that there is “an inseparable connexion between increased freedom and increased responsibilities,—that freedom, in short, is a blessing which, “from the very constitution of man and of society, none can long enjoy who do not deserve it;”—“which, as it escapes the weak, will not long remain the heritage of the violent and bad.” They who give such lessons as these, and point out a line of preparation and study so fruitful, both directly and indirectly, in good, may well hope to restore Political Economy to favour with those who now regard it with distrust. And they who feel the enormous advantage of sound views like these, put forward with such powers as Mr. Jones's,—powers which must *compel* attention even from those who dislike the truths taught, will want no farther explanation why his appointment is deemed to be a ground of congratulation.

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*Extracts from the Information received by His Majesty's Commissioners as to the administration and operation of the Poor Laws.* Published by authority. London: Fellows. 1833.

EVERY one interested in the better administration of the Poor Laws, will feel exceedingly glad to have the latest information which is in existence on a subject becoming every day of more serious importance. But they must use all information on so wide a subject with some caution, and especially *extracts*

from *evidence* collected by *personal* inquiry. The gentlemen who furnish the information were many of them barristers residing in London, who were sent to make inquiries as to the state of things. And gentlemen of sense and respectability so sent, could not fail to gather much curious and valuable information. But still, in a matter where so much depends on details, no persons so circumstanced, can always see what are the points requiring minute investigation so well as those constantly versed in them, and daily administering the laws on which they depend. Such points of detail do not enter into the general views taken by persons inquiring into the matter as students, while *very much* depends on them. This is one point worth notice; and the next is, in using this book, viz. they who will make deductions for themselves from the information which it contains, must of course, (without fault on any side,) get for themselves information which it does not contain. Being the work of different individuals, each returns what is before his eyes, but, of course, cannot be expected to *compare* things in one county and another. For example, in speaking of Horsham, Sussex, it is stated very correctly, that the average expence of each pauper in the poor-house, is 2s. 8½d. per week. In speaking of one of the great hundred houses in Suffolk, a very much cheaper county, (for Sussex, at least that part where Horsham is, is as dear as any part of England, and Suffolk is cheaper than a great many parts of it,) it is stated, as correctly, that the expence of maintenance is 2s. 11d. while the expences of the establishment, (i. e. salaries of governor, warden, &c. with other matters perhaps, not connected with the house,) advance it to 4s. 0½d. It is surely remarkable that a single work-house, in a very dear county, should maintain its inmates, (and well too) cheaper than a very large establishment in a much cheaper county; and the explanation would require a good deal of research. Mr. Stuart's report from Suffolk is a very intelligent and interesting one. But there are many details as to the management of parishes by the incorporation into hundreds, which require to be supplied. The fact is unquestionable, that a well managed hundred has its rates comparatively very low. But the reason is, that neighbouring hundreds are *not* incorporated, or are *ill* managed. In short, good management is a system of warfare on the neighbourhood, and often on the poor too. One great business, for example, of a *well* managed hundred, is to make what must be called fraudulent settlements of children by apprenticeship, on parishes *out* of the hundred. This has gone to such a length, that the magistrates of Essex have lately resisted it very properly, and have got a decision in their favour from the King's Bench. But it is obvious that this, and things like this, could not happen at all, except from the defenceless state of the neighbourhood. This requires notice in judging of the benefits of incorporation. Again, even in cases which require relief, (for example a widow left with a young family,) as the managers know that the poor abhor the hundred-house, which is away from their own home, they make use of this abhorrence, (very properly in the case of the able-bodied and worthless, but improperly in cases deserving relief,) to drive the poor of this sort, with the smallest allowance possible, to subsist on charity, or on the work they can pick up, in small or large towns near. The incorporated *hundreds* are a positive pest to the towns near them, as the charities and minor work (gardening, washing, nursing, &c.) which would naturally fall to the town poor, are divided amongst others, and thus the rates fearfully increased. What does the reader think of a place with 3500 people, of which near 500 (a whole parish by itself,) are persons driven into it from surrounding hundreds, which very judiciously pull down their cottages, and get rid of their poor in this way? Again, it is stated that *medical relief* is furnished by the incorporation: but in other hundreds this is not so; but the thing is done on the most economical scale, no doubt, the poor surgeon being paid 7l. or 8l. per parish. Incorporated parishes know that they have the surgeon in their hands, because he would be afraid of having another person brought into the neighbourhood, and thus submits to the terms dictated.



These things are mentioned merely as examples of the necessity of asking for more information. Perhaps *another* volume would supply many *lacunæ*. In the mean time, one must judge with caution from the evidence supplied; as, however acute and intelligent observers may be, it is one thing to *pass through* a county, or spend three or four months in it, and another to be for many years becoming daily acquainted with the people, habits, and details which affect those habits enormously, but which are so trifling in themselves, that they must escape a passing observer. It is matter of regret to observe that the tone of the volume is not to state the advantages of a good magistracy, but entirely to depreciate, or rather to hold up to contempt, the services of the existing magistracy. Unquestionably, bad magistrates are very bad things; and, unquestionably, there are such. But, if gentlemen of property, having the best education which the country affords, being brought up in the country, and having the deepest interest in the well-being of their respective localities, are unfit to manage the poor, who are fit? Would the thing be mended by sending *paid* magistrates, who have *no better education, no better sense*, (speaking of a body,) and who, however desirous to do their duty, *cannot have the same interest* in the wellbeing of a place where they are merely sojourners, as they to whom the property belongs? At Quarter Sessions, or in difficult cases, the paid magistrates would be of great use, and this deserves consideration, as they would be far better informed on points of law, and far better qualified to hear the arguments of counsel on such matters. But speaking of the body of magistrates at large, it must be a hopeless thing to find fit magistrates, if the most wealthy and best educated land-owners, i. e. the principal people of the land, are either so idle, so ignorant, or so corrupt, as to be unfit. The country would be hopelessly ruined in that case.

The Index to this volume requires much revision in a second edition. People judge by an index so full as this, in order to save themselves the trouble of reading. Take one example: "Allotments of land." The last item in the index is as follows: "Ultimate consequence to the parishes shown, in an enormous increase of Poor Rate, page 131." On turning, however, to page 131, there is no such thing at all, nor anything like it; but this,—"that in a place where *a waste supplied fuel*, and the lords of the manor *allowed cottages to be built*, the farmers chose to let their land for a very high rent, to be dug for potatoes, *very many settlements* were made." What has this to do with cottage allotments, where small pieces of ground in a parish are let to persons *of that parish*? Out of sixteen items in the index, under the head of "*Magistrates*," fifteen contain the most serious charges against them, for ignorance, cowardice, support of persons of vicious habits, &c. Is this just, or fair to the gentlemen of the country? Again, there is a most excellent statement of Mr. Powers', (one of the best reports,) that magistrates make as loud complaints against overseers, as overseers against magistrates, and probably with as much justice; but no reference to this is made in the index. Why was this omission? The fact is, that although "*Magistrates*" may often favour the poor improperly, and their interference is rarely wanted in large parishes where many persons attend the vestry, and there is a good system, they are imperatively required to interfere in small places, where the poor would otherwise be constantly ground to powder by an ignorant, stupid, and cruel person, who unites all parish power and functions in himself. But it would seem that some of the travelling Commissioners have gone *to the overseers only*, and carefully noted every charge made against the magistrates by them, without hearing the other side. One or two of the reports are indeed singular specimens of party statements, delivered in the temper of partizans. The tendency of the whole work is to recommend that government should take parochial management into their own hands. Whether some beneficial modification of the present system might not take place, it would certainly be right to inquire; but to take the

management of funds from those who supply them, and the management of the country from those who have the deepest interest in it, is a fearful step. Legislation might do much to check, and even cure evils of detail, without this. A well-considered schedule presenting a method of keeping all parish accounts, in parishes where there is not a select vestry, would save much money, and enable all persons to judge how things were going on, and there are many other beneficial measures, as to details, of the same kind. One or two more observations must be made. Some of the Commissioners have introduced remarks on private persons and their conduct, and shewn a disposition to give their opinion on matters with which they had no concern, which requires strong remonstrance. And others should remember, that if they chuse to speak of things not belonging to them, they should speak fully. For example: Mr. M'Lean says, (of a parish in a terrible state,) Shipley, *there is no resident Clergyman*. If he chose to state this, he should have added, *Nor could there be*; for there is no house, and (the tithes belonging to lay owners,) the perpetual curacy is about 100*l.* a-year, and so no house *could be built*. The writer was applied to by the present parish curate, when presented to the benefice, (if it may be called so,) to find him any house in, or near the parish, which he could afford to take, and which would hold his family. But the parishes round being all merely country parishes, and containing no houses to be let, nothing nearer than six miles could be found, and the curacy would not maintain a horse. The clergyman, therefore, was *necessarily* non-resident.

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*A Treatise on the Modern System of Governing Gaols, Penitentiaries, and Houses of Correction, &c.* By Major Palmer, one of the Inspectors-General of Prisons in Ireland. Dublin: Holden. 1833. pp. 99.

*Report from the Select Committee on Secondary Punishments, with Notes and an Appendix.* By the Committee of the Society for the Improvement of Prison Discipline. London: Arch. 1833. pp. 78.

MAJOR PALMER has had twelve years' experience, and he is decidedly a friend to making prison discipline a means of reformation, and is as decidedly of opinion that this is very practicable. His judgment and opinion are, from his long and wide experience, very valuable, and it would be very desirable that all persons likely to have influence on the matter should read his suggestions, as being those of a *practical* man. His book is written with great temperance and good sense, and is free from extravagant views and outrageous proposals. If he had kept to the resolution express in his Preface, and abstained from all general reflexions, he would have done still better. As it is, the writer would counsel all readers to pass over the first page or two of each chapter, and Major P. ought to think the suggestion a friendly one.

The second book here named deserves full attention likewise, especially for the curious details as to the number of offences committed in the last seven years, and other particulars of a similar nature. The writer feels that there is more value in such details, than in the report of a Committee, which is often a statement of the opinions of persons whose opinions were already known. In this report, however, many facts worth attention are stated. It is very annoying to be obliged to treat a subject of such importance so cursorily.

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*The Christian's Manual, or the Bible its own Interpreter; with a Brief Account of the Books and Writers of the Old and New Testament, from the best authorities.* London: Smith, Elder, & Co. 1833. 12mo. pp. 311.

THE plan of this work seems to be to select the most important words and matters occurring in Scripture, and to cite at full length the passages of Scripture where such words do occur, or such matters are treated. The size of the



volume precludes it from executing this purpose fully, but it is convenient as far as it goes. Better passages might be selected occasionally to illustrate the matters treated of, and some articles might be replaced by others with advantage. Under *Miracles* is given a full history of each miracle. This is not to be expected in such a work, but rather passages showing the aim and use of miracles. The account of the writers and books of the Bible is convenient for those who have not access to larger works.

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*Messiah's Kingdom.* A Poem, in twelve books. By Agnes Bulmer. London: Rivingtons. 1833. pp. 486.

THIS is a volume of very harmonious versification, very pleasing feeling, and of sound and right views. The plan of the poem embraces a review of all that large portion of the Bible History (i. e., all its leading features,) which refer to the Messiah; and it is only justice to the authoress to observe, that she has both read and thought a great deal on these matters. Whether such a subject is well chosen, or could be worthily treated by any poet, is a matter which cannot be treated of in these brief limits.

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*Selections from the Choric Poetry of the Greek Dramatic Writers Translated into English Verse.* By J. Anstice, Professor of Classical Literature in King's College, London. London: Fellowes. 1832. pp. 236.

IT is a matter of considerable doubt whether any modern translation can give any full idea of classical poetry; but admitting this, there is no reason why the beautiful ideas of the ancients should not be presented to the moderns in an attractive form. Mr. Anstice deserves warm thanks for having done this to a very considerable extent. His volume shews classical taste, command of versification and language, and wide acquaintance with our own old poets, and the best modern poetry of foreign nations. The volume, too, contains more than it promises, for there are notes, with translations, from other than the *Choric Poetry* of the ancients, as well as from moderns. Mr. A. has, by the way, taken unnecessary trouble in translating the exquisite address of Electra to her brother's supposed ashes. His translation is very good, but this exquisite piece of poetry was as well translated as possible in Bland's delightful Anthology.

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*The Book of Psalms, in English Blank Verse.* By the Rev. George Musgrave, M.A., B. N. C., Oxon. London: Rivingtons. 1833. 8vo, pp. 506.

MR. MUSGRAVE thinks that this mode of presenting the Psalms enables him to offer in an acceptable form explanations of the difficult passages of the Psalms. It may be so; but they who are not contented with the Psalms as they stand in the English, will, it is conceived, seek satisfaction in a form more adapted for critical enquiry. Mr. Musgrave's versification is extremely easy and pleasant, but perhaps a little monotonous, from want of variation in his pauses. At the same time, it cannot be denied that if a single Psalm were read at a time, every reader will think very highly of the author's flow of verse.\*

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\* Within the last few days there has been circulated (but not published) a translation of a very few psalms, executed by a gentleman of the very highest literary attainments. These translations are in a very singular style; but are, in two instances especially—the 45th and 68th Psalms—done with a power and grandeur and command of verse which have few parallels.

*A Manual Hebrew and English Lexicon, including the Biblical Chaldees abridged, with the latest improvements from the Works of Professor Gesenius, and designed particularly for the Use of Students.* By Josiah Gibbs, A.M., Professor of Sacred Literature in Yale College. London: Priestley. 1833. 8vo. pp. 277.

*A Practical Introduction to Hebrew, with an Appendix, containing Observations on the Spanish and Portuguese Pronunciation of the Language.* By S. G. Walker. London: Longman. 1833. 8vo.

As Mr. Gibbs's character is sufficiently known by his former Lexicon, it will only be necessary to say, that the present work is intended to embrace all the results of that Lexicon in a condensed form, and that it contains every article in the larger Lexicon, with the more important proper names. So cheap and manageable a Lexicon will be reckoned a great acquisition by all students, and especially by those who have used Gesenius or Stuart's Grammar, as it contains references to them in the declension of nouns. A month's use of this Lexicon, enables the writer to speak very highly of its great convenience.

Mr. Walker's pamphlet is rather a strange one. The preface contains a quantity of very ill-judged matter about Free Masonry. The account of the pronunciation and the nouns is very good, but what relates to the verbs is so meagre, that it does not afford, by any means, sufficient direction to a learner. There is a very fair praxis on the 1st Psalm.

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*Life of Sir Walter Raleigh,* By P. F. Tytler, Esq. (EDINBURGH CABINET LIBRARY. Vol. XI.) Edinburgh: 1833. Oliver and Boyd, pp. 448.

THIS Edinburgh Cabinet Library is almost the best of the whole of the tribe. Former volumes of it have been noticed already with great praise, and this deserves at least as much. Mr. Tytler, with great learning, industry, research, and good-feeling, has here done justice to one of the most interesting of our English heroes, whose character has often suffered severely from the misapprehension of it as well as from slander. Its peculiarities make the work as interesting as a romance, and it will not be read without leaving a very deep impression of the extraordinary gifts and powers of this unfortunate and most ill-used man. It is noticed in this place for the purpose of saying that Mr. Tytler has fully shewn that the claim which Hume and other deists have made to Sir Walter Raleigh as one of their fraternity, is a slander as baseless as many others against him, and that, though as a young man, he spoke recklessly of all subjects, and religion among the rest, yet it is quite *incontrovertible*, from many passages in his works, that "his profound and contemplative mind, instructed by the heavenly lesson (of affliction), was brought to rest on that only stay for the broken and wounded spirit, the blessed hopes and promises of Revelation."—(p. 429.) Raleigh's letters to his wife—the one on the night before he was to be executed; the other, his heart-broken letter on the death of his "most brave son,"—are as touching specimens of the feelings of a religious and manly mind, as can be found in all history.

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*Astronomy and General Physics considered with reference to Natural Theology.* By the Rev. William Whewell, M. A., Fellow and Tutor of Trinity College, Cambridge.

THIS work is the first of a series of eight, which have for some time been announced to the public. The late Lord Bridgewater left, it seems, a sum of eight thousand pounds, to be held at the disposal of the President for the time being of the Royal Society of London, to be paid to the person or persons nominated by him, to write, print, and publish, one thousand copies of a work, "On the power, wisdom, and goodness of God, as manifested in the creation; illustrating such a work by all reasonable arguments,—as, for in-



stance, the variety and formation of God's creatures, in the animal, vegetable, and mineral kingdoms; the effect of digestion, and thereby of conversion; the construction of the hand of man, and an infinite variety of other arguments; as also by discoveries, ancient and modern, in arts, sciences, and the whole extent of literature."

Dr. Chalmers, Dr. Kidd, Mr. Whewell, Mr. Chas. Bell, Dr. Roget, Mr. Buckland, Mr. Kirby, and Dr. Prout, have each a task assigned them, which will come before the public in their turn. Mr. Whewell is first in the field, and the work he has produced is worthy of his subject and of his reputation; and forms an important addition to the literature of the country.

After the works of Butler and Paley, it was difficult to hit upon a line of inquiry, which should be at once striking and new. Yet Mr. Whewell has done this; by the adoption of a plan, however, which demanded all his acquirements to conceive and execute it.

Instances of design in the creation of the universe, specially exhibited in individual cases, as in the eye, the foot, &c., have already been seized on, and explained with a force and felicity which can hardly be surpassed. It remained to see if, when philosophy had pushed her researches to the general physical laws which prevail in the creation, those laws could be made to yield to the popular literature of the country materials for similar proof of the designing mind, and of the attributes of the Ruler of the universe.

It is obvious that the undertaking was one of considerable difficulty, and required in the person who entered on it a felicitous combination of great and very different endowments.

It was necessary that he should be a physical philosopher of the very first class, and a teacher able and willing to bring his most difficult acquisitions in science to bear upon the subject before him, in a manner perspicuous and easy, that he might inform: grave, forcible, and earnest, that he might convince. Whewell's work fulfils these conditions, in the most satisfactory manner.

After a short and manly dedication to the Bishop of London, through whom it seems the author was selected for the task before him, Mr. Whewell gives the following sketch of the kind of inquiry he means to institute:—

"*Nature acts by general laws; that is, the occurrences of the world in which we find ourselves, result from causes which operate according to fixed and constant rules. The succession of days, and seasons, and years, is produced by the motions of the earth; and these again are governed by the attraction of the sun, a force which acts with undeviating steadiness and regularity. The changes of winds and skies, seemingly so capricious and casual, are produced by the operation of the sun's heat upon air and moisture, land and sea; and though in this case we cannot trace the particular events to their general causes, as we can trace the motions of the sun and moon, no philosophical mind will doubt the generality and fixity of the rules by which these causes act. The variety of the effects takes place, because the circumstances in different cases vary; and not because the action of material causes leaves any thing to chance in the result. And again, though the vital movements which go on in the frame of animals and vegetables depend on agencies still less known, and probably still more complex than those which rule the weather, each of the powers on which such movements depend has its peculiar laws of action, and these are as universal, and as invariable, as the law by which a stone falls to the earth when not supported.*

"The world, then, is governed by general laws; and in order to collect from the world itself a judgment concerning the 'nature and character of its government, we must consider the import and tendency of such laws, so far as they come under our knowledge. If there be in the administration of the universe, intelligence and benevolence, superintendence and foresight, grounds for hope and love, such qualities may be expected to appear in the constitution and combination of those fundamental regulations, by which the course of nature is brought about, and made to be what it is."

The work is separated into three main divisions. Under the head of *Cosmical Arrangements*, Mr. Whewell treats of the considerations which relate

principally to the stability, and other apparent perfections, of the solar system: under the head of *Terrestrial Adaptations*, of the physical agencies (affected always by cosmical arrangements) which are at work at the surface of the earth and affect the well being of the system of organic life by which the surface of the earth is occupied. The third division, which is headed *Religious Views*, traces the effects of the views opened in the two first divisions on man's conceptions of the Deity, and of our relations to him.

Terrestrial Adaptations are taken first. Under this head the author points out the marks of design and of deliberate adaptation of the material world, to the purposes of organized life, which may be traced in the laws, or combination of laws, which have regulated the length of the year—the length of the day—the mass of the earth—the magnitude of the ocean—the magnitude of the atmosphere—the constancy and variety of climates—the variety of organization, to corresponding the variety of climate—the laws of heat, with respect to the earth—the laws of heat, with respect to water—the laws of heat, with respect to air—the laws of electricity—the laws of magnetism—the properties of light, with regard to vegetation—sound—the atmosphere—light—and the ether now supposed to fill space.

Of the striking and ingenious remarks, of which this part of the book is full, space forbids any thing like a sufficient sample. One specimen from the third chapter on "*The Mass of the Earth*," sect. 2, follows:—

"As another instance of adaptation between the force of gravity and forces which exist in the vegetable world, we may take the positions of flowers. Some flowers grow with the hollow of their cup upwards, others 'hang the pensive head,' and turn the opening downwards. Now, of these 'nodding flowers,' as Linnæus calls them, he observes that they are such as have their pistil longer than the stamens; and in consequence of this position, the dust from the anthers, which are the ends of the stamens, can fall upon the stigma or extremity of the pistil; which process is requisite for making the flower fertile. He gives, as instances, the flowers, *leucorhium*, *galanthus*, *fritillaria*. Other botanists have remarked, that the position changes at different periods of the flower's progress. The pistil of the *euphorbia* (which is a little globe or germen on a slender stalk) grows upright at first, and is taller than the stamens. At the period suited to its fecundation, the stalk bends under the weight of the ball at its extremity, so as to depress the germen below the stamens; after this it again becomes erect, the globe being now a fruit filled with fertile seeds. The positions, in all these cases, depend upon the length and flexibility of the stalk which supports the flower, or, in the case of the *euphorbia*, the germen. It is clear that a very slight alteration in the force of gravity, or in the stiffness of the stalk, would entirely alter the position of the flower cup, and thus make the continuation of the species impossible. We have, therefore, here a little mechanical contrivance, which would have been frustrated if the proper intensity of gravity had not been assumed in the reckoning. An earth greater or smaller, denser or rarer than the one on which we live, would require a change in the structure and strength of the foot-stalks of all the little flowers that hang their heads under our hedges. There is something curious in thus considering the whole mass of the earth, from pole to pole, and from circumference to centre, as employed in keeping a snow drop in the position most suited to the promotion of its vegetable health."

The second book, devoted to Cosmical arrangements, contains 12 chapters: of these, the seventh, which contains a refutation of what is sometimes called La Place's nebular hypothesis; and the eighth, which treats of "the existence of a resisting medium in the solar system," and the twelfth, "on Friction," will probably be thought the most novel and striking. In the chapter on the existence of a resisting medium which must gradually affect the motions of the planets, and, after a long succession of ages (which must be counted by millions), destroy the solar system, the author is on new ground, on which science has scarcely yet got a firm footing. He appears to believe in the existence of such a medium; and in his reflections on the results of its resistance, the reader may detect the flashes of an ardent and active imagination, which he reins in elsewhere with great self-denial. The chapter on Friction is novel and curious, and shews that considerations which are usually thought to belong to the mechanic and the engineer alone, must constantly be taken into account,



before we can at all understand how the earth is fitted to be the habitation of living beings.

The third book is devoted to religious views, and is incomparably the most original, interesting, and powerful part of the whole work.

The prominent and interesting effect of the speculations contained in this part of the work, is produced by the insight it gives into the views and feelings generated in a mind of the highest order, by the most comprehensive views which science can unveil of the exterior world. It has been too much an evil fashion in our days, to consider phenomena only as they group themselves under general laws, and to pass over all the instruction to be got, by observing the mental processes and operations of the gifted creature employed in observing and classing them. Mr. Whewell gets a glimpse of no law, without a reverent perception of the powers, functions, and endowments of the intellect which traces it; and in observing these, he is led constantly upwards to the mightier intellect, which framed man and the universe. Of all the philosophy he teaches, that which seems most emphatically his own, is the philosophy of mind. It would be doing gross injustice to the work, to attempt to convey a notion of this part of it by limited extracts; but it is right to indicate the chapters "on inductive and deductive habits," on the distinct mental characteristics, that is, of those who investigate general truths, and of those who reason from them, as at once original, vigorous, and instructive. The quiet demonstration of the imperfection of all the views of the Deity which the most exalted human wisdom can form, is deeply impressive. But the praise due to this part of the book, is not that of being striking and imposing: it is that of being *efficient*. No fairly constituted mind can peruse it without feeling overcome by the consciousness that he has before him the production of an elevated and piercing intellect, stored, in a most unusual degree, with knowledge, literature, and science, and by and through these, deeply penetrated, thoroughly imbued, with a sincere and earnest conviction of the being and superintendence of God.

The arguments are stated forcibly, gravely, earnestly, simply; and their appropriate praise (and surely it is the highest) is this—that they are *effective*: neither aiming at idle brilliancy nor ostentatiously displaying power; but appealing to the reason and to the heart, with a sincerity, plainness, and force, which carry with them and establish there conviction and reverence.

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*Theological Library.* Vol. IV. *Life of Cranmer*, by the Rev. C. W. Le Bas, Vol. I. London: Rivingtons. 1833.

It is matter of sincere congratulation to those who believe that Cranmer was a very great as well as a very good man, to find how much has been written about him, and how much interest has been taken in his character, within the last few years. For it is their decided conviction that the more his character is investigated, the higher it will stand, the more fully will the enormous difficulties under which he struggled on, be recognized, and the more lively will be the gratitude felt to him for all which he effected under such difficulties. To those who entertain such a conviction, it has been a great source of rejoicing that so eminent a person as Mr. Le Bas had undertaken a life of this admirable person; and the manner in which he has executed his task, will fully justify their warmest anticipations. They will find a powerful, courageous, high-toned narrative of the progress of things, and Cranmer's share in them, in the text; and in the notes, very sufficient and very convincing refutations of the charges commonly brought against Cranmer. His admirers will feel especial gratitude to Mr. Le Bas for the strength with which he has stated the case as to the *Protestation* made by Cranmer before his consecration as Archbishop. Such a notice gives no opportunity of doing any justice to Mr. Le Bas; but, fortunately, his great powers are too well known to require

any commendation here. They have found a theme worthy of them in the "Lives of the great men of the Church of England;" and Mr. Le Bas, in devoting his powers to such a work, not only renders an invaluable service to the Church, but will achieve a memorial to himself which will endure.

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*Encyclopædia Ecclesiastica, or a complete History of the Church, Rites, Ceremonies, Denominations of Christians, &c.* By T. A. Trollope, LL.B., late Fellow of New Coll., Oxford, Barrister at Law. London: Murray. 1833. Part I.

THIS is a very splendid work, and promises to be a very useful one, especially to the general reader. Mr. Trollope shews a very respectable acquaintance with the points of divinity which he is called on to touch, and very great industry and research in pointing out the meaning of ecclesiastical terms. He will find Van Espen of great use as he goes on, and Du Cange will likewise give great assistance. In reading writers about the time of the Reformation, one is constantly at a loss for a book like Mr. Trollope's, and the fuller he makes it the better of information which can illustrate the state of convents, &c. at that time. For example, what was the office of the Pater Terminarius so often mentioned in Luther's early letters?

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## MISCELLANEA.

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### THE WELSH CLERGY.

NAPOLÉON was very angry that the English did not know when they were beaten. Had he been in the House of Lords, his anger would have known no bounds against the Marquis of Westminster and Lord King. No persons were ever more entirely beaten, and no persons ever seemed to know it less. Let us see how the case stands.

Lord Westminster and Lord R. Grosvenor present petitions, complaining that clergy who do not know Welsh are presented to Welsh livings—that there is a great deal of non-residence—that in some districts there are no incumbents at all, &c., insinuating that the Bishops give these livings to their own English friends, who do not reside, and pay their poor Welsh curates very ill.

Now, as to ignorance of Welsh, and English holding livings, the Bishop of Bangor states, that only three Englishmen hold livings in all his diocese, and each of these was *strictly* examined as to his knowledge of Welsh before he took possession.

The Bishop of St. Asaph says, that he has never given anything to any relation of his own, or to *any Englishman*; and that in nearly every instance, he had given his benefices to *Welsh curates*,—in one case to his Welsh chaplain, and in another, to a most exemplary Welshman, long the respected Chaplain of St. George's Hospital.

Yet none of the charges have been answered, say Lords Westminster and King. Napoleon would, indeed, have been very angry with their Lordships.

Then as to non-residence, there are 125 persons, holding various kinds of preferment in the diocese of Bangor, of whom the Bishop says, that all but five are actually resident in the diocese; four of these five holding benefices worth next to nothing.

Yet none of the charges, say Lords Westminster and King, have been answered! What can be the Noble Lords' notion of an answer?



Mr. Arthur James Johnes, too, writes two letters to the Editor of the *Morning Chronicle*, asserting that these petitions (which, it would appear, originated with him) have received no answer. If Mr. Johnes is determined perpetually to obtrude himself before the public, he must take the consequences. They will not be very serviceable to his character.

Let us see what Mr. Johnes says. In the first edition of his book he stated that Christ Church, Oxford, derived 4000*l.* a year from the tithes of a particular parish in Wales. The *fact* is, that the tithes produce only 2500*l.* a year; of this, Christ Church receives only 500*l.* Mr. Johnes found out his error, and corrected, in the second edition, 4000*l.* into 2500*l.* The Bishop of St. Asaph, in the House of Lords, having stated that Mr. J. represented the value as 4000*l.* (relying on a statement sent to him by a Welsh clergyman), Mr. Johnes writes a most insidious insinuating letter to the newspaper, accusing the Bishop of disingenuousness for saying that he represented these tithes as worth 4000*l.*, when in three places he spoke of them as only 2500*l.* *But Mr. Johnes forgets altogether to notice the small fact, that he did represent them as worth 4000*l.* in his first edition.* Will this be serviceable to Mr. Johnes's character? He forgets, too, the other *small fact*, that Christ Church receives only 500*l.* from them. Will this be serviceable to Mr. Johnes's character? Mr. Johnes dwells on the dreadful evils of the clergy not knowing Welsh. The Bishop of Bangor says, there is not one in his diocese; the Bishop of St. Asaph says, that he has never given preferment to a single Englishman. And Mr. Johnes then alleges *two cases* where, if his *statement be true*, the clergy do not know Welsh. So on *two cases*, out of *two dioceses*, these serious allegations are built. Will this be serviceable to Mr. Johnes's character?

He goes over again the case of Archdeacon Jones, which was discussed in this Magazine. Did any reader think the statements there made (see vol. ii. pp. 201 and 480) serviceable to Mr. Johnes's character?

There is another small device of Mr. Johnes's which deserves notice. The reader is of course aware that half the livings in England are *vicarages*, or perpetual curacies, the great tithes going either to laymen, corporations, or clerical bodies, sole or corporate. Now, wherever they belong to the clergy, though the clerical benefice is a *vicarage*, or a perpetual curacy, and the *vicar is resident*, and the rector *could not* interfere by law, Mr. Johnes is pleased constantly to represent the rector as a delinquent, absentee, and non-resident, and wholly to overlook the small fact that the clerical incumbent, established by law, *is resident*. Will this be serviceable to Mr. Johnes's character? For example—Llanvair, in Denbighshire, belongs to a clerical corporation, and is a *perpetual curacy*. Mr. Johnes represents this as one of the livings "in the hands of persons who are absentees" from the Principality. Yet he knew the fact that the curate was a *perpetual curate*, i. e., that the curate was the incumbent, as he mentions his being partly paid out of Queen Anne's Bounty. Is this creditable to Mr. Johnes's character? Heullan is *annexed* to the *deanery* of St. Asaph, yet the Dean is represented as one of the absentees. Mr. Johnes's statements of *value* of Heullan, &c., are wholly omitted, for the reader by turning to the March number of this Magazine, will find two clergymen there stating that he has *doubled* their incomes, besides giving one of them *two livings*, neither of which he has. Is this creditable to Mr. Johnes's character?

Next, from a very valuable letter in the *English Chronicle* of April 6th, it appears that in a list of nineteen parishes from Mr. Johnes's essay, on which he states the incumbent to be non-resident, *eleven*, to the writer's certain knowledge, are *constantly* resident, and he is nearly certain that the rest are so. The fact is, that these parishes are of the description above, and that Mr. Johnes's small device was applicable to them. That, no doubt, is also peculiarly creditable to Mr. Johnes's character.

The letter then notices a list of *five parishes* of which the Dean of St. Asaph

would appear to be the incumbent. But the *fact* is, that it is with these as with those noticed above; part of the great tithes belong to the Deanery, and *in each case, the clergyman, having the cure of souls by law, resides.* The Dean's brother is represented as having four parishes; the fact being, that he resides on *one*, and that of the other three, two are sinecure rectories, *where the vicar resides*, and the third has no cure of souls. "It may be worth," says the letter-writer, "*half as much as Mr. Johnes makes it, which is a pretty fair allowance for all his statements in this respect.*" All this, no doubt, Mr. Johnes will hereafter find eminently serviceable to his character, and will induce persons to listen to all he may say with peculiar confidence, and without the least misgiving.

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#### THE REGISTRATION BILL.

MR. WILKS is bringing in a bill for a general Registration. If this is properly managed, there can be no objection to it. Let each body of Christians in a county send in to the office of the Clerk of the Peace, an account of the births, &c., among themselves, and the whole would be done. But if Mr. Wilks intends to make the clergy register baptisms and burials not taking place in their own communion, such abominable tyranny ought to be resisted at once. What would Mr. Wilks say of an Act exonerating clergy from keeping the registers of their own people, and compelling Dissenting ministers to do this work for them? The registers kept by the clergy, are registers of their own acts as ministers of religion, and are not kept by them as civil officers, in which capacity they are not known to the state. The motion was seconded by Mr. K. Tynte, who knowing, to his great comfort, that Mr. Bickham Escott is not in the house, thought he might venture to raise his voice and flatter the Dissenters. He remembered what Mr. Escott *had* done to him, too keenly, however, to venture *again* to lift his heel against the church, and so let him pass. There are persons more malignant than poor Mr. Tynte, who are allowed to pass also, simply from their being as insignificant. For example, there was one debate in which Mr. Curteis, the member for Sussex, and Sir C. Blunt, one of the radical members for Lewes, said whatever seemed good to them against the church, because they knew full well that there was no one to defend the clergy. Mr. Curteis will probably not venture a second time on abusing the clergy, when a clergyman *is* present, as, in an evil hour for himself, he did at Brighton. Mr. Curteis and Sir C. Blunt's sayings and doings are not of the slightest importance to any man, woman, or thing; but in what a defenceless state must the church be in the House of Commons when such persons dare to attack it!

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#### CONGREGATIONAL MAGAZINE.

THE British Magazine has been guilty of one piece of folly lately; viz. entering into a controversy with the Congregational Magazine, in the wise expectation that it would be conducted in the language and manner common among gentlemen. What might have been foreseen, has happened; viz., that in the very 2nd paper, all pretence to decency has been abandoned, and the writer in the Congregational Magazine calls his opponent an *hypocrite*, in so many words, and charges him with *cant, shuffling, &c. &c.* This method of controversy ensures the victory to him who uses it, if driving an opponent off the field is victory; and this triumph shall be conceded to the Congregational Magazine.

After the few words that follow, it shall be allowed to call names and revile, and to state every thing in its own way, without question. It requires no patience to bear all the revilings quite unmoved, and no philosophy to despise the triumph.



Extracts, however, illustrative of its modesty and charity, and contradictions of any falsehoods which may adorn its pages, may be given, but no further attempt at controversy shall be made with a publication which forgets common decency of language. It may therefore sing its pæan of victory as soon as it pleases, and announce the discomfiture of the British Magazine to its brother journals, who will be just as well pleased as by a victory obtained by the power of argument.

How far the victory has been so obtained may be learned from the following enumeration.

*Triumph One of the Congregational Magazine.*

The writer in the Congregational Magazine having said that it would not refuse to enter the lists of *personal controversy*, and being taxed with this expression, says, that *personal* is an ambiguous word, and that personal controversy does not mean personal attacks, but controversy carried on by reply and rejoinder!

*Triumph Two of the Congregational Magazine.*

The Congregational Magazine having said, that dissenting chapels, though inferior in architectural beauty to our churches, are *always* superior to them in the great purposes for which churches and chapels exist, is extremely angry at being supposed to mean that every chapel is superior to every church. What does it mean?

*Triumph Three of the Congregational Magazine.*

The Congregational Magazine states, that the same privileges which are assumed by church writers in argument, are denied to dissenters, and that especially the British Magazine having complained of the attacks, in dissenting journals, on clergy whose names are not given, does the same thing itself.

No name will be given to the mode by which this triumph is obtained. The simple fact is this. The complaint made by the British Magazine was this—that attempts are made every day in the dissenting journals to injure the church, by bringing charges against the *private* characters of clergy, whose names these journals do not *dare* to give. And what like this has ever been done by the British Magazine, or any other church journal? Nothing whatever! The passage referred to in the British Magazine was merely an illustration of the notorious fact, that in the dissenting interest the ministers are constantly removed at the caprice of the congregation, and four instances, in one neighbourhood, were alluded to, the names being suppressed for fear of giving pain. Thus the Congregational Magazine justifies the dissenting journals for vilifying the clergy, without giving names, by shewing that the British Magazine has done something entirely different. Was there any attack on private character, or any attempt to vilify the whole body of dissenting ministers like those in the dissenting journals, which represent the whole of the clergy as mere fox-hunters and dancers, because a rev. gentleman, not a hundred miles from —, was out hunting with the — hounds on such a day? Perhaps the writer in the Congregational Magazine may not see the difference of the cases. He certainly will not choose to see them, but will call this *shuffling*. Be it so. If it were quite clear that he did not see how the matter was, it might be added that if, to shew his notions of the church patronage, he were to state that it brought too many men of fortune into the church, and that in one neighbourhood four sons of noblemen, or men of large fortune, had lately taken preferment, no complaints of slander or reviling\* would have been brought.

\* They who have any curiosity to ascertain the temper and taste of the dissenting newspapers, should read a letter about bishops' incomes, in the *Christian Advocate* of April 1, signed Peter Pendleton. The novelty of the argument, the elegance of the style, and the Christian tone of the article will charm them equally. It is by such things that those base papers strive to keep up hatred to the church.

*Triumph Four of the Congregational Magazine.*

The great triumph of all is over the shameful shuffling of the British Magazine, as to the appeal to authorities for church and dissenting practises. It was a question, whether the dissenting authorities appealed to in this Magazine were fair authorities to appeal to, and whether the church authorities appealed to by dissenters were fair authorities to appeal to. The Congregational proposed, what is, perhaps, a tolerably fair test, viz., a general acceptance of these authorities by the respective bodies to which they belonged. This test was accepted, and the British Magazine stated, in arguing on it, that the works of Messrs. Nihill, Acaster, and Ryland, so far from being generally *accepted*, were very little *known*; that, of the periodicals referred to, three were *political* journals, over which the church could have no control; that two others *might* be fairly appealed to, as shewing the opinions of particular parties; and that another had offended the party to which it was supposed to belong, by the very statements for which dissenters would refer to it. These are plain facts, and plainly stated. This was an acceptance of a fair test, and a simple statement upon it; and yet this is all represented by the Congregational as subterfuge and shuffling! Such accusations, indeed, are a natural reply from one who knows he has not any other. Again, it was distinctly asked, in the British Magazine, what were acknowledged as authorities among the dissenting interest, and a promise was given, in all sincerity, that no reference should be made to those which are thought ill of. Instead of an answer to this plain question; instead of a list of authorities acknowledged by dissenters, comes, as usual, a torrent of foul words. It is wiliness, cant, hypocrisy, &c. &c. &c.

In conclusion, it should be said, that the Congregational Magazine promises next month to prove the unfairness of some citations of dissenting works by a very able and admirable writer in this Magazine. To that *proof* attention shall be paid, and if any improper citations *have been made*, no one, the present writer is sure, will be more ready to acknowledge his error than the person in question. But *we shall see*. In the mean time, the writer will say *adieu* to the Congregational Magazine.†

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CATHOLIC MAGAZINE.

OF course, after the specimen given from the Catholic Magazine a few weeks back, no one who has the feelings of a gentleman would think of reading it, except on special necessity; and the only thought which can occur to any one about it, is wonder that a church like the Roman Catholic should not have a single journal so respectable, either in power or general decency of style and manner, as those of any class whatever of dissenters in this country. In turning over a collection of Magazines belonging to a book-club, and carefully avoiding the Catholic, the following sentence (the *last* in the *last page* of the December Number) struck the writer's eye, as he turned over the whole number together. "The melancholy interest was gratefully heightened (!) by a sound and practical and feeling address from the Hon. and Rev. Mr. Spencer, who *condescended* to pay this tribute to the memory of his fellow-student." Mr. Spencer preached a funeral sermon, in short, over a fellow student—and this is called an *act of condescension!* Condescension in a Christian minis-

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† The only approximation to anything beyond abuse, is a statement that Binney's *Life of Morell* is not a book well received among dissenters. If this is so, of course it must be appealed to only for *facts*.



ter to shew the last respect to the corpse of a brother man—of the very lowest in the creation. Especial condescension to shew it to one his equal in everything but birth! Mr. Spencer must have changed other things besides his religion, if he is not nauseated by such attempts to flatter and *secure* him!

*Ubi lapsa*, one may indeed say of the Roman Catholic Church, when it is disgraced by a journal which knows no medium between the lowest and most vulgar reviling, and the most fulsome flattery. It was reported, that the mother of a convert to that church consoled herself with the reflection, that at least her son had chosen the religion of a *gentleman*. But she would have abstained from the remark if she had considered the Catholic Magazine as a fair representative of the feelings or language of the Roman Catholic Church.

#### THE MONTHLY REPOSITORY.

THIS *Religious Journal*, in its December number, uttered the most violent tirade against the army, and assured the people of Bristol how fortunate it was for them that their city was for three days in the hands of the rabble, rather than in that of an army! What would be said of a Church-of-England religious Journal which should thus mix politics and religion, and give such a picture of demagogues and Political Unionists as *might* be given, and not only be *given*, but might be proved to be *true*, and not to be mere outrageous absurdity, like the Monthly Repository's praises of the tender mercies of a drunken and furious mob?

#### DISSENTING MINISTERS.

It is a curious fact, that while Radical and Dissenting writers are so loud against those members of the establishment who say that a church ought to be moderately well endowed, in order to induce persons of the higher ranks to enter it, and represent this as the height of baseness, they forget that a very curious confirmation of the argument which excites their anger is that the sons of rich dissenters rarely or never become *Dissenting Ministers*. How do they account for this fact?

How do they account for another, that a very large number of the sons of the most wealthy and old members of the dissenting interest, not only relapse to the abominations of the church, but actually enter its ministry? A very imperfect list was given from the *Patriot* last month, of the dissenting ministers who have become clergymen of the Establishment. The writer has now before him a list of three more, of *seven* sons of dissenting ministers, and *nineteen* sons of wealthy dissenters, who have entered the ministry of the Church of England. These are known to one person, and he is assured that a very little inquiry would enlarge this list to a great extent.

#### THINGS TO BE LAMENTED.

*“A proneness to wander from the stated place of worship.”*

“Some new light has sprung up, some dreamer or miracle worker; some new discovery has been made, and the good old plain matter-of-fact truth has not been relished. Having become wiser than their teachers, some forsake home; or having heard of some who are wiser, they must be followed; and

when spoken to on the subject, think it is a matter between God and their own consciences, and no one has a right to interfere. Well, but is it right to travel on the Sabbath, encouraging traffic on that day, when you can have food at home? The reply is—The soul must be fed, and it is a duty to seek it anywhere. But why will not the same food do that used to satisfy? Fresh light has been received, and old truths will not satisfy. Thus Satan cheats the soul, and anything but profit follows.”

This comes from an article in—what Journal does the reader suppose? From some good orthodox High-church quarter of course. Not so, but from the Home Missionary Magazine for April! Even so. This is no matter of triumph—but a matter for most serious reflection indeed. This Society, *the newest of all*, which professes to break up new ground only, has contrived (with plenty of auxiliaries to be sure) so effectually to introduce the appetite for novelty, that it is fain to cry out and complain itself! That which may have endured a whole twelve months, is given up and deserted at once, if a new teacher should arrive! This, so far from being matter of rejoicing, is indeed a most awful account, though exactly what was foretold by the bigotted High Churchmen long ago.

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MR. CURTIS.

THE following letter will probably be sufficient notice of Mr. Curtis. It does not seem probable that we shall hear much more of him.

“ *To the Editor of the Times.* ”

“ SIR,—In consequence of the publication of Mr. Curtis’s pamphlet upon the state of the text in the current editions of the English Bible, and your remarks on that subject, the members of the sub-committee appointed to examine and report on the authorized version feel it their duty to make the following statements :—

“ In publishing the resolutions of the 13th of June, Mr. Curtis has not only acted without our concurrence, but in direct opposition to the written injunction of one of the committee,—the positive declaration made to him by another, who was also of the sub-committee, that such an act would be a gross breach of faith,—and the obvious design of that part of our fourth resolution in which it is declared ‘ expedient to wait till the reprint of the edition of 1611, now printing at Oxford, be before the public, ere any further correspondence be entered upon with the Universities.’ ”

“ We do not consider ourselves responsible for any statements which Mr. Curtis has made in his pamphlet, or which he may hereafter make ; and he is no longer secretary to the committee by which we were appointed, or in any way connected with that body.

“ As our design was not to implicate character, but to secure the integrity of the text of the authorized version, we consider the reprint of the standard edition now commenced at Oxford as the first step towards the advancement of the object we had in view.

J. BENNETT.  
F. A. COX.  
E. HENDERSON.

“ Though not of the sub-committee, I am happy to be admitted to add my signature.

J. PYE SMITH.”

March 26.



## R E P O R T .

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### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers in St. Martin's-place, Trafalgar-square, on Monday, the 15th of April; his grace the Archbishop of Canterbury in the chair. There were present the Bishops of London, Lichfield and Coventry, St. Asaph, Bangor, and Chester; the Rev. Archdeacon Watson, the Rev. H. H. Norris, the Rev. T. Bowdler, Rev. John Lonsdale; N. Connop, jun., Esq., J. S. Salt, Esq., &c. &c.

Among other business transacted, grants, varying in amount according to the necessity of the case, were voted towards enlarging the church at North Chapel, in the county of Sussex; enlarging the church at Lynton, in the county of Devon; altering and new pewing the galleries in, and repairing the chapel of St. Paul, in the town of Birmingham; enlarging and repewing the church at Southwick, in the county of Sussex; enlarging, by rebuilding, the church at Hay, in the county of Brecon; repairing the church at Gransden Parva, in the county of Cambridge; restoring the church of Boughton Monchelsea, in the county of Kent, destroyed by fire.

The annual general court of the Society is fixed for Friday, the 24th May, at the Society's rooms, St. Martin's-place, Trafalgar-square. His grace the Archbishop of Canterbury will take the Chair at twelve o'clock.

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## D O C U M E N T S .

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### EXTRACTS FROM THE BISHOP OF GLOUCESTER'S SPEECH AT CHELTENHAM.

“The Society for Promoting Christian Knowledge was founded in the year 1698. Now that it should have continued to exist, supported, under Providence, by voluntary contributions, for 135 years, and not to exist only, but to flourish, to go on with constantly progressive support, to see its objects better and better attained in each successive year, and to spread itself in extent, as I shall explain presently it has done, I must think that this circumstance affords in itself a well grounded hope, that it has been conducted in a manner not displeasing to the great and omniscient Parent of us all, that the favour of Almighty God has lighted upon this Society. The first, and by far the most important object, is the diffusing among all classes of society, but particularly among the poor, the Holy Scriptures; and for the manner and extent in which this object has been effected, I will only mention the fact, that during the last year, the Society has dispersed above 63,000 copies of the English Bible, and above 66,000 copies of the New Testament, making together nearly 130,000 copies of the Scriptures. All its other operations will be found subsidiary to diffusing the knowledge of the word of God. I shall mention the second grand object, that of dispersing the Prayer Book, particularly among the poor: in the course of last year only, the Society gave away, through the means of its members, above 150,000 copies of the English Liturgy, thereby enabling at least that number of persons to join in the service of the church, who but for this Society would not have been able to do it in so edifying a manner as they now do. The third object is to print and to disperse books and tracts of all descriptions, that tend to promote a

knowledge of the Christian Religion; the best comments upon Scripture, and the best and most popular tracts upon different Christian duties. And this has been done to such an extent, as perhaps will amaze those who knew not the fact: in the last year only, this society dispersed nearly a million and a half of books and tracts!"

"It may be asked as a matter of curiosity, by what means has this establishment been able to accomplish these multifarious matters in the effectual manner in which, I believe, all have been done? It is by a number of private subscribers, perhaps about 14,000 persons, whose average subscriptions amount to one guinea each, besides the Society's revenues of about 10 or 12,000*l.* per annum, resulting from accumulated legacies and donations—some appropriated to particular objects, and some for general purposes. Great as that number is, I confess I do not think it so great as we ought to expect, when we consider how extensive is the good done by such an establishment, and how exactly the advantage is commensurate with the extent of the sum collected. The population, I believe, of England and Wales is 14,000,000; the proportion, therefore, of subscribers is but *one* in a thousand. Now it is a fact that many persons are in almost total ignorance of the operations of this charity, and know little more of it than its name. To this I attribute the extraordinary circumstance, that several of the very first persons of this country in station, talent, and power, are not members of the society for Promoting Christian Knowledge; nor can I doubt that they would give it support by their money and talents, if its advantages could be brought before them."

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#### SOCIETIES FOR PROMOTING CHRISTIAN KNOWLEDGE AND FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

ON Monday, the 8th instant, a meeting on behalf of the above societies was held at the Town Hall, Stamford, which was filled to excess with a genteel assemblage of the inhabitants of the town and surrounding villages, chiefly consisting of ladies. George Finch, Esq., M.P., was in the chair.

The following gentlemen addressed the Meeting:—Mr. Finch, Rev. R. Twopeny, of Little Casterton, Dr. Arnold, Lord Carbery, Dr. Hopkinson, Rev. Joseph Wilson, of Laxton, Rev. H. Mortlock, of Morcott, Rev. C. Swan, of Ridlington, Rev. Nicholas Walters, of Stamford, Rev. T. Arnold, Rev. C. Arnold, Rev. T. Roberts, of Tinwell, and Rev. C. Belgrave.

The two following speeches, *from laymen*, will give pleasure to every one:—

MR. FINCH.—Ladies and Gentlemen,—We are met to-day to hear the reports of the proceedings of two most interesting institutions, fostered and superintended by the Clergy of the Established Church, and to consider how we can best promote their interests. One of these societies assumes the character of a Foreign, the other of a Home Missionary. There is no church to whom a wider field of missionary exertion has been opened by Divine Providence than the Church of England. In the West Indies she has presented to her 800,000 negroes, whose emancipation from slavery must shortly take place. Whether the release from bondage of so many thousands of our fellow-men will be a blessing to them or a curse,—whether it will be the prelude of their relapse into barbarism or of their being numbered among civilized nations, depends entirely upon the failure or success of the exertions now making for their moral and religious improvement. It is satisfactory, therefore, to find that the Church of England is making increased efforts to disseminate among them the principles of truth. In Canada we behold vast regions capable of sustaining a population far more numerous than the population of the United Kingdom. England has communicated to them the principles of civil freedom and the framework of her constitution; but of little advantage would these



gifts be, if they were unaccompanied by a church establishment. That man is but little versed in the history of nations who is not aware that unless disciplined and improved by true religion, man is unfitted for the enjoyment of liberty. Experience teaches us that infidelity leads to anarchy, that superstition demands the support of the arm of despotism, and that true Christianity alone prevents liberty from degenerating into licentiousness. New Holland, which is commensurate in size with two-thirds of Europe, will in future ages possess nations whose destinies will be greatly influenced by the character which her present institutions assume. In India we have confided to our government eighty millions of souls, immersed in the deadliest superstitions. Stimulated by a sense of the awful responsibility of her situation, our venerable church displays a becoming earnestness. She has circulated, in common with other Christian churches, hundreds of thousands of copies of the Scriptures; she has sent out many ardent missionaries burning with the love of Christ, and prepared to lay down their lives, if called upon to do so, for his sake; and, imitating the example of the apostles, who, after sowing the seed, established churches to watch over its growth, she has built and endowed many churches in our various colonies. With respect to the Society for Promoting Christian Knowledge, its labours are of first-rate importance. Never, perhaps, was exertion more imperatively demanded of the friends of social order and religion than at the present moment. When the question of a more general diffusion of education was mooted some years ago, the clergy of the establishment embraced a liberal and enlightened policy. The established church, however, when she promoted the scriptural education of the poor, impliedly pledged herself to attend her children in after life with her fostering care, and to protect them against the enemies of their salvation. A new field having been opened, a contest naturally ensued between the powers of light and darkness for its possession. The disciples of Priestley, infidels, revolutionists, and the Church of Rome with her thousands of emissaries, are at present unceasing in their efforts to undermine the foundations of the true faith. There is therefore abundant need of the most strenuous efforts on the part of the Christian world; and if these efforts are made, I have no fear of the result. At the close of the last century, when the Roman Catholic religion was overthrown in France, the Church of England, assailed by the arms of infidelity, obtained the victory. The conflict gave birth to the unanswerable defences of a Watson, a Paley, a Gisborne, a Benson, and many other divines whom it is unnecessary to mention. In Italy, at the present day, as we learn from the encyclical letter of the Bishop of Rome, written last August, the Romish Church is almost rent in twain, and requires as much the aid of the Emperor of Austria to maintain her spiritual influence, as the Turkish Sultan requires the aid of Russia to preserve his temporal power. The Church of England is also surrounded by a host of enemies; but doctrinally founded as she is upon the Rock of ages, and daily advancing as she does in Christian and missionary zeal, she will, I am confident, emerge from her trials and difficulties shining with superior lustre. As the meeting must now be desirous of listening to the very interesting particulars which are about to be related of the proceedings of the societies to which I have alluded, it would ill become me to detain them with any further observations.

Lord CARBERY said that he had been rather suddenly called upon to move the second resolution—"That the funds of these two Societies are inadequate to the important purposes of their institution." He felt happy that the subject had been so ably handled by the preceding speakers; which rendered it quite unnecessary for him to say much in recommendation of the Societies, but he could not treat a subject so important and sacred in a cold and frigid manner by barely moving the resolution. The present time was an important crisis; and he was afraid, whilst so many revolutions and convulsions were taking place, that the state of society was growing worse rather than better; and hence these and other religious societies, he was sure, had sufficient to do

to counteract the evil. When he looked at the great number of artful publications which were daily pouring forth from the press, and evidently intended to draw away the attention of mankind from the important concerns of religion, he was persuaded more and more of the necessity of supporting the "Society for Promoting Christian Knowledge." It was declared by the wise king, "Knowledge puffeth up," and he was afraid it was so in this country; there was a disposition but too general amongst them to forget to which class of society they belonged, and a discontent with the station in life in which Providence had placed them. The writings and doctrines of modern politicians were taking up all their attention, and their sole endeavours were to make themselves *great here*, whilst they neglected the writings and doctrines of the Holy Bible, which was intended to make them happy and contented here, and *great hereafter*. One subject he could not refrain from mentioning before he concluded, and that was the conduct and example set by the higher classes of society. Their example ought to be such as would be worthy of imitation by the humbler classes; they were eagerly looked to by them, and their responsibility was great indeed. But when he saw so many of them profaning the Sabbath day, he was afraid that they had done much by their example towards the demoralization of the people of this country. He hoped that ere long this state of things would come to an end, for he firmly believed that a national sin like this would be visited with a national punishment, and that such a state of society would not be permitted long to exist. The noble lord concluded by moving the second resolution.

A vote of thanks was passed to the Rev. W. Walters and the Rev. C. Atlay, the Secretaries to the Society, and also to the Mayor for the use of the Hall on this occasion. The meeting broke up at five o'clock.

The collection amounted to 5*l.* 13*s.* 2*d.*,—of which sum Lord Carbery and Mr. Finch gave 5*l.* each.

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, AND THE NATIONAL SOCIETY FOR THE EDUCATION OF THE POOR.

THE twentieth annual public meeting of the Bath and Bedminster Committees of the above Societies was held on Wednesday, the 10th inst, at the Assembly Rooms; the Lord Bishop of Bath and Wells in the chair.

In the forenoon, the Bishop preached at the Abbey Church, in support of the objects of the societies, on which occasion a most numerous and respectable congregation were present. An attendance of 2000 children, taught at the societies' schools in Bath, formed a very interesting feature of the morning's celebration. The Right Rev. prelate took his text from Prov. ch. xix., 2.

The proceedings of the Annual Meeting commenced at the rooms shortly after one o'clock, and were prefaced by prayer.

The Rev. W. D. Willis, the Secretary of the Bath and Bedminster committees of the above societies, read the annual Report. It stated the issue of books during the past and preceding years from the Bath depository to have been as follows:—

	Year ending March 31, 1832.	Year ending March 31, 1833.	Excess this Year.
Bibles . . . . .	878 . . . . .	1,025 . . . . .	147
Testaments . . . . .	780 . . . . .	1,132 . . . . .	352
Prayer Books . . . . .	2,661 . . . . .	3,144 . . . . .	483
Bound Books . . . . .	2,747 . . . . .	3,561 . . . . .	814
Tracts . . . . .	23,832 . . . . .	25,573 . . . . .	1741
	30,898	34,435	3,537

Sir William Cockburn, Bart., moved the adoption of the Report. The Rev. C. M. Mount seconded the resolution.



W. P. Brigstock, Esq. M. P., moved that the best thanks of the meeting are due to the Parent Society for the prompt and seasonable appointment of the committee of general literature and education, from which such good effects are calculated to proceed. One publication alone of this committee—he alluded to the *Saturday Magazine*—had arrived at a circulation of eighty thousand copies weekly. Mr. Brigstock concluded by cordially moving the resolution.

The Rev. Mr. Thompson seconded the resolution moved by Mr. Brigstock.

W. Jeffs, Esq. moved the third resolution, and said, I will avail myself, my lord, of this opportunity to make a few observations, which, as a layman, I feel that I may perhaps be excused in bringing before this meeting. Since we last met, many circumstances have occurred to lower the prospects and just expectations of the clergy of the established church of these realms, more particularly in the sister kingdom; these have (however undeservedly) tended to lower the clergy in public estimation, and must, therefore, be matters of regret to every friend of the established church; by a parity of reasoning, therefore, whatever tends to elevate them in public opinion, ought to be matter of congratulation. The visitation of cholera, which was alluded to at the meetings of last year, as hovering over these dominions, has since appeared amongst us; it has afforded many opportunities for the clergy to shew their fidelity in the great cause in which they are engaged; and in no place have their exertions shone more brilliantly than they have in Bath—I allude more particularly to the two ministers of Trinity church, in which district the disease prevailed in its most extended and appalling form. So long as I am blessed with memory, so long shall I remember walking through the distressed district of Avon-street, at the period in question, with my Rev. friend, the Secretary for this day. Never shall I forget the deeply-rooted feelings of respect with which he was regarded by the poor inhabitants, who were standing at their doors in all the quiet of the sabbath; that respect, however, was mingled with a certain degree of awe; for although they knew him to be the dispenser of comfort, they knew also that he was too often the harbinger of death; they seemed as if ready to exclaim, what wretched abode is likely now to see the cholera-hearse at the door on to-morrow's dawn! Comparative comfort pervaded their countenances, as they saw him part from them to enter the cholera hospital, because they were aware that no new case had been taken to that house of reception, in which he fulfilled duties, which it is not presumptuous in me to say, will be remembered on the eternal sabbath, for which the church on earth is waiting. Actions such as these will bear themselves down, and I scruple not saying, my lord, that the Church of England was raised in the estimation of hundreds, at the period in question, more especially amongst the poorer classes. But I may not rest here. Since we last met, we have lost a valuable member of this society, a most zealous minister, and one of the most amiable of men, in the curate of St. Michael's parish, who has been removed to a more extended charge, in a distant part of the realm; the subscriptions which were raised, as testimonials to his worth, form collectively the most beautiful tribute which I ever witnessed to the merits of a Christian minister.

The Rev. H. Marriott seconded the resolution.

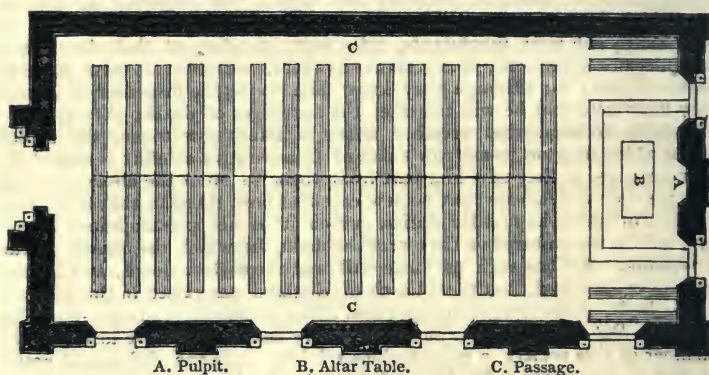
Captain Muttlebury moved, that this meeting fully concurs in the exertions made by the Parent Society for procuring the division of the overwhelming diocese of Calcutta, as well as for the complete discontinuance of that British interference which has tended (however unintentionally) rather to the encouragement than suppression of the horrid rites of idolatry in India.

Sir W. Cockburn moved, that the thanks of this meeting are especially due to the Lord Bishop for his kindness, not only in presiding at this meeting, but for the readiness with which his lordship has undertaken and discharged the office of preacher this day.

Seconded by the Rector of Bath, and carried by acclamation.

The Lord Bishop acknowledged the vote of thanks with much warmth of feeling, and the meeting separated.

## DUDDO CHAPEL.



DUDDO CHAPEL, in the township of Duddo, parish of Norham, district of Northamshire, county palatine of Durham, (opened for divine service September, 1832,) was built by contract;—Mr. Bonomi, of Durham, architect. Dimensions, inside, 40 feet by 18. Materials—stone, slate, Memel timber, oak door. Order, Saxon. Calculated to hold 200 persons. No pulpit or reading-desk: the altar platform, somewhat elevated and of stone, serves for all. The materials were led gratis by the farmers. The stone was quarried on the spot, close to the site of the chapel.

Mason's Work .....	£119	0
Carpenter .....	39	0, including only frame-work and door.
Slater .....	17	5
Plasterer .....	10	0
34 seats, holding 6 each ...	21	8
Windows .....	10	0

216 13

Some few alterations, altar table, cloth, cushions, &c., make the total cost about 230*l*.



## BEER SHOPS.

(From Mr. Majendie's Report on the disturbed districts of East Sussex.)

"The beer shops are considered as most mischievous. They allow of secret meetings beyond any places previously existing, being generally in obscure situations, kept by the lowest class of persons; they are receiving houses for stolen goods, and frequently brothels; they are resorted to by the most abandoned characters—poachers, smugglers, night depredators, who pass their time in playing at cards for the expenses of the night, in raffling for game and poultry, and concocting plans for future mischief; they are never without a scout, and are not interrupted by the observation of any person of respectability; no information can be obtained from the masters, who are in the power of their guests, spirits being usually sold without license; and not one in ten sell home-brewed beer. Similar representations are made in East Kent. A magistrate expressed his opinion that no single measure ever caused so much mischief in so short a time, in demoralizing the labourers. The evidence of the High Constable of Ashford is very strong, and his means of judging extensive—having been called upon to attend at the *numerous fires* which have taken place in that district. He has been present in the condemned cells, at the last parting of the convicts from their parents and relations; and it appears that *all the acts of incendiarism were perpetrated by frequenters of beer shops*. Dyke, who was executed, was taken in a beer shop; and the two Packhams, who suffered at Maidstone, acknowledged, before their execution, that they went from a beer shop to commit the offence."

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 CHURCH REFORM.
 

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No material change has taken place in the state of things, as to the Irish church, since last month, except that it would appear that the tax on the *actual* possessors of benefices is given up by the Ministry. It must be a matter of satisfaction that any thing so dangerous to *all* property as the forcible invasion of vested interests, should be abandoned; although the mischief of such an idea having been countenanced by a Government cannot be obviated. But, if the tax itself is to remain, the worst parts of the bill remain, viz. the sacrifice of the principle of a *National* Establishment, and the cruel injustice of impoverishing men who are too poor already, in order to lay upon them a burthen which does not belong to them. It is understood too (as was stated in last month's Number), that the *six years' purchase* clause will be abandoned. But, if any money is to be raised on the lands of the church, is it possible that any Government can really think of applying it to any but church purposes? By the way, the following extract from the petition of the under-church tenants deserves most attentive consideration. How many things are entirely altered in their value by the very circumstance of *Government* even *entertaining* a wild project about them; and how entirely is all confidence about them shaken, without a possibility of restoring it!

"Your petitioners, however, cannot conclude the prayer of this their humble petition, without a further and most urgent entreaty—to wit, that in case this Honourable House should be pleased to reject this bill, or that portion thereof which relates to your petitioners, it will, notwithstanding, and

with as little delay as possible, endeavour, by some other species of enactment, to restore, if possible, to their tenure that stability, security, and value it formerly possessed, and of which it has now been deprived by the very proposition for its modification. For such a purpose, so desirable for petitioners and for the whole community, your petitioners respectfully submit that the ecclesiastical authorities be empowered to renew their leases for sixty-one years at least, reserving the right of a periodical revision of the rent, according to the varying price of corn, and securing to the under-tenant his usual *toties quoties* covenant—an *enactment* which your petitioners humbly submit as the one best calculated to 'alter the present tenure in such manner as must tend to the ease and security of the church, and the advantage of the persons holding thereunder.' "

In addition to this, it is only necessary to mention the various addresses from the clergy. That from the clergy assembled at Dublin is most firm, decided, and deserving of every commendation. The Armagh address recognizes the principle of consolidating sees, but objects both to the number proposed, and to all notion of taking the revenues for any but church purposes, and decidedly objects to the other parts of the plan, as do the addresses of the Dublin and Limerick clergy. The clergy of Derry, strange to say, with an ill-timed generosity, consent to the tax on themselves, but protest loudly against the rest of the plan. There have been most spirited addresses from the clergy of Durham, Canterbury, and Bristol, and from other quarters also.\*

On the other side, what has been done? In the principal debate on the Irish church, in answer to Mr. Lefroy's most powerful speech—full of strong facts and striking arguments—what was adduced by the anti-church party? Let us examine the arguments put forward by the ministerialists and anti-churchmen, in the speech of the gentleman appointed to answer Mr. Lefroy, which may be supposed to contain the strength of their argument. It was quite as good as Mr. Macaulay's, and quite as full of argument.

"Preamble.—Mr. ——† expressed his surprise at the arguments which had just been addressed to the house."

Most people will feel more surprise at his. Was he *surprised* at hearing vested interests defended? or had he *never* heard that any one thought church property sacred till Mr. Lefroy propounded the monstrous novelty? But this is losing time.

*Argument I.—To prove that church property may be dealt with by the Legislature.*

"*In his opinion*, the Legislature had a perfect right to deal with the church property, if they did so for the public benefit."

How powerful! how conclusive!

\* It is matter of sincere regret not to give copies of these addresses. They are valuable documents, and *ought* to be preserved. But it is impossible. Those already sent would occupy at least one sheet and a half. There are a good many other documents of a similar nature suppressed for want of room. Should there not be, at the end of the year, a collection of these in a Supplement, as a record for the clergy?

† The name is suppressed, as no personal attack could be admitted. It is only sought to shew what is the line of argument adopted.



*Argument II.—How to prove that it is just to tax the Clergy.*

“The honourable and learned gentleman had compared the imposition of a tax on the clergy as equivalent to taking away the estate of an individual. There was, however, no similarity between the two cases: the estates of individuals were gained either by the industry of the present possessors, or by the industry and services of their ancestors; whilst the income of the clergy was a *stipend* paid for public services. They were public functionaries as much as the judge or minister of state, and, as such, were under the controul and superintendence of the Legislature!”

The honourable gentleman never happened to hear of a figure called *Petitio Principii*. Could not he spare time for a term or two to go through a course of Aldrich, under some of the able logicians at Oxford?

*Argument III.—A specimen of the sarcastic.*

“The honourable member was mistaken in the history which he had given of the first-fruits. They were taken from the Pope by the Legislature, and converted to the use of the clergy themselves. That was what he supposed the honourable and learned member would call an act of spoliation.”

A small historical course might be combined with Aldrich, with great advantage. First-fruits were taken from the Pope by Henry VIII., and were given by Queen Anne to the clergy, and not by the Legislature at all. This is what one supposes the anti-church party would call a fair and accurate view of history.

*Argument IV.—To shew that it is not unjust or improper to lay on arbitrary taxes on poor men.*

“The honourable and learned member had said much as to the value of the livings in Ireland being exaggerated. That, however, if so, had little to do with the question. If the income of the clergy were less than had been stated, the only result would be this, that the produce of the imposition would be less than had been stated.”

The humanity of this argument is as conspicuous as its justice. A most arbitrary and a most heavy tax being proposed on a particular body, it is said by their friends, “It is very cruel to tax these men in this way; their incomes are very small, and they really cannot afford it.” To this the anti-church party say, very coolly, “What is that to us? If they are poor, we shall get so much the less; but what do we care about their suffering inconvenience.”

*Argument V.—To prove, the writer does not know what.*

“The argument, that the imposition of a tax on church property was equivalent to an alienation appeared to him most futile.” [That is possible, and yet the argument may not be the worse.] “Had they not some taxes which affected personal property only; others whose burthen was borne only by the landed proprietors? Why, therefore, he should like to know, was church property alone to remain untaxed?”

Mr. — appears to imagine that church property is a *tertium quid*, that there are three kinds of property, three only—personal, landed—

and church. He has not any notion at all that taxes on landed property affect church property at all, or (consequently) that the thing argued against here is, that a property liable to *every other state burthen* should have a peculiar burthen. But how cogent is his argument in any view! Because there are some properties taxed, therefore the church alone is untaxed! Because some properties (not belonging to particular classes, by the way) are taxed, therefore it is right to tax all!

Now, the reader may not believe, but it is not the less true, that (if the newspapers can be trusted) these are the arguments put forward by the person put forward to answer the great advocate of the Irish church. The rest of his speech was merely a reply to what was said about the effect of the bill on the feelings of Irish Protestants. Need a word more be added on the strength of the anti-church cause?

A friend has sent so valuable a communication on the Irish church bill and Irish church, that it precludes all necessity for anything more being said here at present. The reader is requested to consider the facts stated in it attentively.

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#### THE CHURCH OF IRELAND.

THE calamities which have long been impending over the pure and venerable Church of Ireland, have at last been permitted to descend. For many years we have seen a plan of misrepresentation systematically and shamelessly persevered in. A body of virtuous and charitable men have been described as incarnate demons,—the fury of popular and infidel passion has been let loose against them,—slanders the most cruel, exaggerations the most unfounded, have been uttered and believed,—until at last, emboldened by success, the foes of the church have trampled on law and liberty, and those clergy whom they have not slain or banished, they have reduced to beggary. The falsehood of the imputations cast on the church is now acknowledged. The men whose wealth and extortion had been the theme of patriotic indignation for a long series of years, are now discovered to have been but slenderly provided for, and the moderation of their demands is publicly confessed by those who have been most active in their hostility. In ordinary times, and with common fairness, one would judge that such a discovery would have led to the protection of a body so unjustly treated. From honour and justice we might have expected that an acknowledgment of error would be followed by some effort at reparation. But the “march of intellect” has carried some of its adherents beyond any regard to such antiquated virtues; and the only practical result which seems to flow from a knowledge of the injustice with which the church has been treated, is, an increase of actual injury, and a formal justification of the attack on her property, embittered by a manner of the most cold contempt, and a sacrilegious interference with her spiritual regulations. Those who represent themselves as her *friends* have proposed a measure, by which her impoverished clergy are *now* to be burdened by expenses, which have hitherto always fallen on the gentry of the land. Her remaining property is to be confiscated in part, and *perhaps* applied to the maintenance



of a communion which desires her extermination. Provision is made for diminishing the numbers of her clergy, and preventing the erection of churches. And finally, the advantages and blessings she has hitherto enjoyed from the paternal care of bishops, are at a blow to be diminished by one half!

If ever there was a picture of hardship, injustice, and absolute *persecution*, it is here. It really wants but a prohibition of ordinations to the remaining sees, and we shall have again the persecution inflicted by the Vandals on the African Christians. Future generations will look back with pity and admiration on the manner in which the clergy of Ireland have endured the grievous tribulation and fiery trial through which they are passing; and who can avoid breathing a fervent prayer, that they may be supported to the end by that high faith, that noble and affecting patience, that Christian courage and wisdom, of which they have exhibited such bright examples?

But when will that end come? Will peace and security again be vouchsafed to the servants of God; or, are these things but the beginning of sorrows? It must be confessed that the prospects of religion are at present most gloomy. Steps of the last importance to the church, seem about to be taken, without paying that common attention to decency, which would at least *ask* the sanction of her bishops and clergy. The *spiritualities* of the church are to be interfered with by bodies, who have, properly speaking, no right to interfere in her government. For be it remembered that all *members* of the church are not her *governors* and *rulers*. This power is vested by the laws of Jesus Christ and of this land in the bishops and clergy, and while we concede to the King *alone* the right of superintending the affairs of the church, and keeping its ministers to their duties; yet we positively deny that the King himself has any right to infringe the liberties of that church, or to act in an absolute manner contrary to its laws. The Church was not founded by the State. It derives not its origin from civil enactments. It existed for ages before Parliaments were heard of; and is supported by promises, powers, and privileges, which all the kingdoms of the earth could neither give nor take away. The church has no idea of making the King a *Pope*, when she entrusts to him a *limited* power of supreme government. She never had any intention of declaring him *absolute* in spirituals, or giving him the power of acting without the authority and consent of her divinely-constituted rulers. She could not have done so without forfeiting her allegiance to Jesus Christ. And yet, measures are now taken, which seem to proceed on the principle, that in matters of the highest *spiritual* importance, the voice of the church is to be disregarded, her sanction unsought, her customs and laws rudely and contemptuously violated.

Thus are the rights and liberties of the church trampled on; while, in addition to the positive loss and injury which are forced upon her, she is exposed to the imputation of being a mere slave and creature of the State, an imputation which will be fastened on her by the very parties who urge on these shameful proceedings, and which will be immediately made use of, as an argument to induce our people to *desert* the persecuted communion of their fathers. This is a sore ag-

gravation of the evils under which the clergy labour. To be hated, misrepresented, vilified, plundered, exiled, murdered, trampled on, is hard measure indeed—but it is yet more grievous when the injuries inflicted are calculated to despoil their objects of those children in the faith, whom they have cherished with the most devoted care. The afflicted clergy and people of the Irish church seem almost deserted by human powers; but they have a Protector above, and to Him they will turn with earnest prayers, that He will “forgive their enemies, persecutors, and slanderers, and turn their hearts,” that he will soften their malice and cruelty, and bring to nought “those evils which the craft and subtily of the Devil or man worketh against us.”

But let us consider the grounds on which so great an interference in the discipline of the church is attempted to be justified. This in truth, is a difficult matter, for it has been thought unnecessary to enter into any formal justification, or to make any appeal to reason or right. Let us, however, endeavour to glean some of those scattered hints which have been thrown out.

In justification of the plan for suppressing bishopricks, it has been said, (and the argument has been hailed with loud approbation,) that if the property of a See be confiscated when that See is *vacant*, no one has any reason to complain; for the former bishop's rights is at an end, and the future bishop's has not commenced. This is mere mystification. If bishops and clergy are of any use, if they ought to have any property, then of course the property devoted to their support ought *never* to be confiscated. Let it be openly said that our bishops are useless, that they are unjustly possessed of other men's property, that their offices ought to be put an end to, and then, but not till then, will reasons have been assigned for confiscating Episcopal property during vacancies. Be it remarked also, that the *clergy* and *people* of the diocese have just reason to complain, that the means of supporting their spiritual head in efficiency are destroyed; that the Government, instead of a protector, has been a robber, and that, in consequence, they are perhaps prevented in future from enjoying the spiritual and temporal advantages derived from a resident bishop. It has been further alleged, that at various times dioceses have been united and consolidated; but does the *fact* of such unions having taken place prove that more ought now to be made? This would be singular logic. But there are these very important differences between all former unions and those now proposed:—

*First*—All preceding unions have been made without opposition or disapproval on the part of the church; these are remonstrated against by bishops, clergy, and laity.

*Secondly*—Former unions have been made gradually and with moderation. Queen Elizabeth found *twenty-eight* bishops in Ireland, and left *twenty-four*. Her successors diminished the number by *two*. No former monarch reduced more than a *seventh* part of the Episcopal bench, when it was much more extensive than at present. *Now*, when the number has been already so much diminished, it is proposed to strike off *one half*,—to effect a far greater change at once than has occurred gradually in the last 300 years!



*Thirdly*—All the existing unions were made on the principle of *preserving* the property of the church; those proposed are for the purpose of *confiscating* it.

*Fourthly*—Several of these unions were made on account of the poverty of Sees, and their inability to support a bishop; as, for example, Ferns and Leighlin. Those proposed are justified by no such reason.

But *why* should the bishops of Ireland be reduced by one half? Is it that their number is now too large? Let me ask, “how is that proved?” If we look back to the earliest ages of the Irish church, we find twice or three times the number of Bishops which she now has. In the middle ages, when Ireland was a wild country, overgrown with forests like the back woods of America, and most thinly populated, there were *thirty-two* diocesan bishops, supported by several suffragans. Now, with a population, in communion with the church, greatly exceeding that of *all* Ireland in former times, we have but *twenty-two* Bishops. If we look to the Romish church in Ireland, we do not see them acting on the rule which they and our other *friends* would force on us. They have increased their bishops to upwards of *thirty*, and have lately erected an *additional See*, while the number of clergy superintended by each Bishop is about the same as in the church.

Perhaps it will be said that there are fewer bishops in *England* in proportion to the number of clergy, and that the same proportion ought to be preserved in Ireland. But *why* should the Irish church be modelled after the English, rather than the English after the Irish? I have, however, heard the comparison made; and it has been said, that one English diocese (Lincoln) contains nearly as many benefices as the whole of Ireland. I know not whether the fact be exactly so; but if it be hence inferred that the Irish sees should be consolidated, I would ask whether we are prepared to carry this to its legitimate extent, and, assuming Lincoln as the model of what a diocese ought to be, reduce the *English* bishopricks to *nine* or *ten*? Such comparisons, however, are founded on the very erroneous assumption, that the duties of bishops in England and Ireland are *alike*. In Ireland the archdeacons do not, in the *slightest degree*, relieve the burdens of the Episcopal office, as in England. The bishop *himself* holds visitations and confirmations *every year*, which in England is only done *every third year*. The archbishop, again, not only visits and confirms his own diocese every year, but every third year passes through the whole province, visiting the churches, and redressing all that needs his interference. All this has given the church of Ireland great advantages; and has she not a good right to those advantages? From the moderate number of the clergy, a degree of cordial intercourse subsists between them and the heads of the church, which is highly encouraging and beneficial to all parties. The bishop is personally acquainted with every minister in his diocese. Each feels himself under the immediate inspection of his ecclesiastical superior, and knows that his diligence will not be unheeded, or his negligence unreprieved.

It may be urged, that the bishoprics now in existence are too small. We will take an example. It is proposed to deprive the diocese of

Killalla of a bishop in future, and annex it to that of Tuam. The diocese of Killalla, which has had resident bishops for fourteen hundred years, is about seventy miles long by thirty wide, and is therefore actually more extensive than those of Canterbury, Chichester, Oxford, Rochester, Man, and several others in England. Surely this tract of country is not too small for a resident bishop. It is, in many parts, very mountainous; and the parishes have always been fifty-two in number, which, owing to their poverty, arising in part from impropriations, are administered by thirty-five presbyters. These men, scattered thinly over an extensive country, preach the word of God to numerous and attentive congregations; and, as a proof that it is not without effect, we may observe, that during the episcopate of the present truly venerable and apostolical bishop, five churches have been *enlarged*, ten been built, and five more are greatly needed. How astonished would the ancient Christians have been at the idea of suppressing a church circumstanced like this, when, in the third century, the great church of Rome herself numbered no more than forty-six presbyters; and not long after, we read of a bishop being ordained to a church where there were little more than *twenty* Christians! The diocese of Tuam, to which it is proposed to annex this ancient church, is nearly as large as the three counties of Norfolk, Suffolk, and Essex put together, being, in fact, nearly eighty miles square; and the two dioceses would form a tract of country upwards of one hundred miles long by eighty broad! This, I do not hesitate to say, is a monstrous diocese, and totally beyond the powers of any bishop properly to administer. It is true, that perhaps more than one diocese of equal extent may be pointed out in this country; but such dioceses are an excessive evil, and, were it not for the sixty English archdeacons, the church would be in the most lamentable state. The Irish archdeacons, however, (as I have observed,) have no duties or powers corresponding to theirs, and are not, therefore, to be calculated on. The fact is, that the church of England also contemplates the existence of a considerable number of suffragan bishops, an order which has unaccountably been disused; and it were much to be desired, either that the English dioceses should be divided, or else that suffragans should be revived. The great size of our dioceses is already objected to by dissenters from the church, and the reunion of these men would be rendered still more difficult by the proposed measures. If it be argued that the population attached to the church in Ireland is too small for the existing number of bishops, I would ask, why no distinction is to be made between the North of Ireland, where our laity are very numerous, and the south, where they are not so? The northern bishopricks are suppressed as freely as the southern; it cannot be, therefore, that numbers are regarded as the criterion.

If the object in suppressing so many bishopricks be to procure *funds*, yet why, at least, should not the wishes of the clergy and laity be attended to in the distribution of what is left? If 70,000*l.* a-year be still left to the bishops of Ireland, there might surely be some more useful and popular arrangement than that of leaving twelve bishops with nearly 6000*l.* a-year each. Were the church herself consulted, we should probably find she would prefer the present number of bishops



with smaller incomes ; while the archbishops might permanently represent her in Parliament. If, however, the object be to diminish the number of bishops and clergy, so that, with the warmest and most uniform expressions of friendship and good-will, the church may finally be sacrificed to the ascendant genius of Popery ; we can understand all this. But surely there never was a more extraordinary experiment on common sense, than the attempt to persuade us that such plans are intended for the benefit and security of the church. With all we have seen, with all that is passing before our eyes, it would be weakness to believe that she is to be supported. In the hour of danger and difficulty, a *friend* is sometimes found to work more fatal and deadly mischief than the boldest and most desperate enemy.

But, I maintain that the state has no right, but that of force, to deprive these churches of their appropriate superiors ; and that it has even no means of doing so, except by *religious persecution*. These churches were not founded by the Government of the country,\* and they ought not to be mutilated or suppressed by it. What, I ask, would the Presbyterians say, if the State, without asking their consent, diminished their clergy by one half ? What would the Methodists or the Dissenters in this country say ? What would the Romanists say to a reduction of their bishops ? They would designate it as a tyrannical invasion of religious liberty, an infringement on the rights of conscience ; and they would scorn to obey it, because their property is not tangible by the State. The church has at least an equal right to her proper number of bishops ; and, to suppress them contrary to her will, is an invasion of her religious liberty, and seems designed as an experiment to try how far her powers of endurance will be carried.

In conclusion, I have to remark, that the church of Ireland, when founded and endowed by the voluntary liberality of the people, held the same doctrines as she now does ; in proof of which I would refer to Archbishop Usher's "Religion of the Ancient Irish." This church remained perfectly independent of the Roman See till the 12th century, when her prelates for a time admitted that jurisdiction contrary to the canons of the church. In the 16th century her ancient independence was restored, and certain erroneous doctrines and practices, unauthorized by the universal church, but held by many ignorant and superstitious people, were condemned. Her property was preserved, and only two of her bishops, who were schismatical and heretical, were expelled from their sees. A Popish party separated from her communion, and procured bishops from Rome ; but the ancient church of Ireland has preserved her rights, her property, and her religion, for fourteen hundred years, even until the present day. †

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\* The church of Killalla was founded about A. D. 440, by St. Patrick, first archbishop of the Irish, who ordained Muredach bishop of that see. (Ware's Ireland, by Harris.) This church is consequently more than 150 years older than any English see. Several others of the dioceses to be deprived of their bishops are nearly as old, and none of them were founded by the State.

† The ancient independence of the Church of Ireland is acknowledged by the most eminent divines of the Romish Communion. Dr. O'Conor, the learned editor of ancient Irish Historians, says, "As Patriarch, the Pope's jurisdiction did not in-

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Chester, Clapham Church, Surrey .....	March 31.
Bishop of Bath and Wells, Wells .....	April 7.
Bishop of Rochester, Bromley .....	April 14.
Bishop of Chichester, Chichester .....	April 14.
Bishop of Exeter, Cathedral .....	April 21.

## DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Andras, John Abraham	B.A.	St. John's	Camb.	Bishop of Chester
Aubin, R. J. St. ....	B.A.	Trinity	Camb.	Bishop of Exeter
Barrow, John.....	B.A.	Wadham	Oxford	Bishop of Bath and Wells
Boulay, Francis De ...	B.A.	Clare Hall	Camb.	Bishop of Exeter
Brooke, Joshua .....	B.A.	Exeter	Oxford	{ Bishop of Rochester, by let. dim. from Archbp. of York
Brooking, Arthur .....	B.A.	Trinity	Camb.	Bishop of Exeter
Buckler, William .....	B.A.	Magdalen	Oxford	Bishop of Bath and Wells
Campbell, J. W.....	B.A.	Trinity	Camb.	Bishop of Exeter
Carlyon, John .....	B.A.	Pembroke	Camb.	Bishop of Exeter
Chudleigh, N. F. ....	B.A.	Magdalen Hall	Oxford	Bishop of Exeter
Cockayne, T. Oswald...	B.A.	St. John's	Camb.	Bishop of Bath and Wells
Cox, John Pope.....	B.A.	Magdalen Hall	Oxford	Bishop of Bath and Wells
Crichlow, H. M'Intosh	B.A.	Trinity	Camb.	Bishop of Exeter
Daniel, John .....	B.A.	St. John's	Camb.	Bishop of Exeter
Deans, James.....	B.A.	St. John's	Camb.	{ Bishop of Rochester, by let. diin. from Archbp. of York

terfere with that of the Patriarchs of Milan or of Aquileia, so that they who have dubbed him *patriarch of all the western world*, are quite ignorant of Ecclesiastical history. De Marca clearly shews that the bishops of the transalpine countries of Spain and Gaul ordained their own metropolitans, without any patriarchal interference, any authority, or consent of Rome, and that this right is one of the fundamental articles of the liberties of the Gallican church. From what has been thus clearly stated, it follows, that in his three qualities of *bishop, metropolitan, and patriarch*, the Pope has no more to do with the *Irish* church, than the Bishop of Constantinople has, who is also a metropolitan and a patriarch. But there is a fourth quality which is peculiar to the Pope, and exclusive, and that is his *primacy* over the universal church," &c.—Columbanus, Letter 3.

"The Irish clergy, before the arrival of Cardinal Paparo, in the year 1151, always elected and consecrated their own bishops, *without the Pope's knowledge*."—Columbanus, Letter 1.

The learned Barnes, a Franciscan friar, acknowledges that, "according to the general Council of Ephesus, the ancient privileges of churches should be preserved; and if taken away, should be recovered again; but the island of Britain (and Ireland too) *having not been under any patriarch*," the revival of its ancient rights and independence of Rome was *Catholic*, and not *schismatical*.—*Cathol. Roman Pacif.* sect. iii.

Pere Conrayer, a canon regular, says that "the oath of supremacy to Queen Elizabeth, only excluded the *jurisdiction* of the Pope, not his *primacy*, and this *jurisdiction* is only a matter of *variable discipline*."—Reply to Le Quien.

So it appears that the church of Ireland has never been a part of the Roman Patriarchate; that her bishops were always ordained without the knowledge of the Roman See, till the 12th century; that she was justified, on Catholic principles, in reviving her ancient independence in the 16th century; and that the *primacy* of the Roman See, which she did not deny, does not infer its *jurisdiction*, which she did.



<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Edgell, Harry.....	B.A.	St. John's	Camb.	{ Bishop of Chichester, by let. dim. from Bp. of Norwich
Errington, John R. ...	B.A.	Worcester	Oxford	{ Bishop of Chichester, by let. dim. from Bp. of Norwich
Gilbert, Henry Arhem	B.A.	Exeter	Oxford	Bishop of Exeter
Greenwood, William...				Bishop of Exeter
Gurney, Thomas .....	B.A.	St. John's	Camb.	Bishop of Chester
Havart, Wm. James ...	B.A.	St. John's	Camb.	Bishop of Exeter
Hayes, Edward .....	B.A.	St. John's	Camb.	Bishop of Chester
Howell, Hinds .....		Merton	Oxford	Bishop of Exeter
Ilbert, Peregrine A....	B.A.	Trinity	Oxford	Bishop of Exeter
Jenkyns, Charles .....	B.A.	Clare Hall	Camb.	Bishop of Exeter
Jones, Edward .....	B.A.	Catherine Hall	Camb.	Bishop of Chester
Kempe, John Edward .	B.A.	Clare Hall	Camb.	Bishop of Exeter
Laffer, J. A. H.....	B.A.	Christ	Camb.	Bishop of Exeter
Lethbridge, T. Prowse.	B.A.	Christ Church	Oxford	Bishop of Bath and Wells
Noble, William .....	B.A.	St. John's	Camb.	{ Bishop of Rochester, by let. dim. from Abp. of York
Owen, John, examined student of Queen's			Camb.	{ Bishop of Rochester, by let. dim. from Abp. of York
Palk, Arthur George .	B.A.	Christ Church	Oxford	{ Bishop of Rochester, by let. dim. from Abp. of York
Roper, Thomas Alex...	B.A.	Magdalen	Camb.	{ Bishop of Rochester, by let. dim. from Abp. of York
Smith, James Allan ...	B.A.	Queen's	Oxford	Bishop of Chichester
Speck, Thomas .....	B.A.	St. John's	Camb.	Bishop of Chichester
Stacey, John .....	B.A.	Christ	Camb.	{ Bishop of Rochester, by let. dim. from Abp. of York
Staveley, Wm. Brown .	B.A.	Catherine Hall	Camb.	Bishop of Chester
Terry, T. Hughes .....	B.A.	St. John's	Camb.	{ Bishop of Rochester, by-let. dim. from Abp. of York
Thompson, Edward ...	B.A.	Clare Hall	Camb.	{ Bishop of Rochester, by let. dim. from Abp. of York
Turbitt, William .....	M.A.	Pembroke	Oxford	Bishop of Exeter
Warren, R. P.....	B.A.	Exeter	Oxford	Bishop of Exeter
Watts, George .....	B.A.	Queen's	Camb.	Bishop of Chichester
Wickham, Edm. Dawe	B.A.	Balliol	Oxford	Bishop of Bath and Wells
Wilcocks, E. J.....	B.A.	Trinity	Camb.	Bishop of Exeter

PRIESTS.

Buckingham, James ...	S.C.H.	Wadham	Oxford	Bishop of Exeter
Chanter, John Mill ...	B.A.	Oriel	Oxford	Bishop of Exeter
Comyns, G. T. ....	B.A.	Wadham	Oxford	Bishop of Exeter
Crosthwaite, Benjamin	B.A.	Trinity	Dublin	Bishop of Bath and Wells
Ellis, William Webb...	M.A.	Brasenose	Oxford	Bishop of Rochester
Godmond, I. Singleton	M.A.	Queen's	Oxford	Bishop of Rochester
Hawkins, G. Cesar ...	B.A.	Oriel	Oxford	Bishop of Exeter
Hickson, Charles .....	B.A.	Magdalen	Oxford	Bishop of Exeter
Houlditch, H. L. ....	B.A.	Christ	Camb.	Bishop of Exeter
Jackson, T. Norfolk ...	B.A.	Christ	Camb.	{ Bishop of Rochester, by let. dim. from Abp. of York
James, C. T. ....	B.A.	Exeter	Oxford	Bishop of Exeter
Kempe, Geo. Henry...	B.A.	Exeter	Oxford	Bishop of Exeter
Kirkness, W. J.....	B.A.	Queen's	Camb.	Bishop of Exeter
Lewin, G. Ross.....	B.A.	Catherine Hall	Camb.	Bishop of Exeter
Ready, T. Martin .....	B.C.L.	Catherine Hall	Camb.	Bishop of Bath and Wells
Smith, John .....	B.A.	Trinity	Camb.	Bishop of Exeter
Stevens, Henry .....	B.A.	Oriel	Oxford	Bishop of Rochester
Stephens, Richard .....	B.A.	Clare Hall	Camb.	Bishop of Exeter
Toogood, Jonathan J...	B.A.	Balliol	Oxford	Bishop of Bath and Wells
Upton, Jas. Samuel ...	M.A.	Trinity	Camb.	Bishop of Chichester
Wade, Charles James. .	B.A.	Jesus	Camb.	Bishop of Bath and Wells

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Willy, George .....	B. A.	St. John's	Camb.	Bishop of Bath and Wells
White, James Richard	B. A.	Oriel	Oxford	Bishop of Exeter
Worthy, Charles .....	B. A.	Queen's	Oxford	Bishop of Exeter

The Lord Bishop of Asaph will hold an Ordination in the Cathedral of St. Asaph, in Sunday, the 5th of May next.

The Bishop of Lincoln's next Ordination will be held at Buckden, on Trinity Sunday, June 2.

The Lord Bishop of Norwich will hold his next Ordination in Norwich Cathedral on Trinity Sunday.

The Lord Bishop of Ely's General Ordination will be holden in London on Sunday, the ninth day of June next.—Candidates for Holy Orders are desired to transmit the requisite papers to his Lordship, at Ely House, Dover-street, London, on or before the 13th day of May, when they will receive notice of the day of examination.

NOTICE TO CANDIDATES FOR ORDERS IN THE DIOCESE OF CHICHESTER.

The Bishop of Chichester will in future hold half-yearly Ordinations only—on the Sunday before Christmas day, and on Trinity Sunday. Candidates for the former must send in their papers (under cover) before the 1st of November; and those for Trinity Sunday, before the 15th of April, in each year. Candidates for Deacon's orders must be prepared to pass an examination in the Epistles to the Romans, and those to Timothy and Titus; as well as in the Gospels and Acts.

J. B. FREELAND, Secretary at Chichester.

CLERICAL APPOINTMENTS.

Burton, Dr.....	Lecturer of St. Andrew's, Holborn.
Dukinfield, Henry Robert...	Prebendary of Salisbury Cathedral.
Grylls, Thomas .....	Prebendary of Exeter Cathedral.
Jackson, William, D. D.,	Rector of Lowther, Westmoreland, a Surrogate for granting Marriage Licenses.
Johnson, C. F.....	Domestic Chaplain to Viscount Exmouth.
Kilvert, Francis .....	Evening Lecturer of St. Mary, Bathwick.
Waddington, George .....	Prebendary of Ferring in Chichester Cathedral.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ashe, Edward ...	Driffield V.	Gloucester	Gloucester	Rev. R. Ashe
Blakelock, Ralph	} Gimmingham-cum-Trunch R.	} Norfolk	Norwich	Cath. Hall, Camb.
Browne, Henry ...			Earnley	Sussex
Coventry, Hon. & Rev. Thomas ...	Severn Stoke R.	Worcester	Worcester	Earl of Coventry
Crosse, James.....	} Lydeard St. Lawrence R.	} Somerset	Bath & W.	Rev. E. Crosse
Evans, Thomas ...			Northover V.	Somerset
Everard, E. B. ...	West Bilney P. C.	Norfolk	Norwich	J. Dalton, Esq.
Fuller, Robert F.	Chalvington R.	Sussex	Chichester	A. E. Fuller, Esq.
Harries, David ...	Callwen P. C.	Brecon	St. David's	Rev. W. S. Phillipp's
Hooper, J. ....	Maddington P. C.	Wilts	Sarum	J. & J. Maton, Esq.
Johnson, F.....	Hemington V.	Northamp.	Peterboro'	Lord Montagu
Latham, Henry ...	Selmeston V.	Sussex	Chichester	} M. Davy, D. D. as Preb. of Heathfield } Sir A. Corbet, Bt. } E. Corbet, and C. Pigott, Esq. } Greenwich Hosp.
Lee, James.....	Market Dryton V.	Salop		
Littlehood, Joseph	Thorneyburn R.	Northum.	Durham	



<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Lord, Charles .....	Uffington R. & Bal- kings C. & Wools- ston annexed	Berks	Sarum	C. Eyre, Esq.
Lyne, C. P.....	West Thorney R.	Sussex	Chichester	Rev. C. Green
Luke, Mr. ....	Thurloxton R.	Somerset	Bath & W.	F. B. Portman, Esq
Marden, Owen ...	Clymping V.	Sussex	Chichester	Bp. of Chichester
Mason, Wm. ....	Normanton V.	York	York	Trin. Coll., Camb.
Mills, Thomas ...	Northborough R.	Northamp.	Peterboro'	Dean & Chapter o. Peterborough
Moore, W. G.....	Stixwold V.	Lincoln	Lincoln	C. Turner, Esq.
Patteson, T. ....	Patney R.	Wilts	Sarum	Bp. of Winchester
Pluncknett, C. ...	Holton R.	Somerset	Bath & W.	John Gibbs, Esq.
Raby, ——— ...	Wetherby P. C.	West York	York	Rector of Spofforth
Symons, Jelinger..	Radnage R.	Bucks	Lincoln	Lord Chancellor
Twentyman, J. ...	Thornes New Church P. C.	Yorkshire	ork	Rev. S. Sharp, V. of Wakefield
Vernon, M. H. ...	Leominster V.	Sussex	Chichester	Bp. of Chichester
Wallinger, W. ...	St. Mary's, Hastings, P. C.	Sussex	Chichester	Earl of Chichester
White, John .....	Thamington P. C.	Kent	Canterb.	Archbp. of Can- terbury
Williams, W.....	St. Bartholomew Hyde V., Winchester	Hants	Wint.	Lord Chancellor
Williams, Dr.....	Woodchester R.	Gloucester	Gloucest.	Lord Ducie
Wood, Robert.....	Wysall V.	Notts	York	Earl of Gosford

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Barker, J. T.....	Deptford	Kent		
Benson, Martin .....	Merstham R.	Surrey	Cant.	Abp. of Canterbury
Bowman, Isaac .....	Formley C.	Lancash.	Chester	Rector of Walton
Brasse, John, D. D.	Stotfold V.	Beds	Lincoln	Trin. Coll., Camb.
Carter, C. J.....	Great Henny R.	Essex	London	N. Barnadiston, Esq
Coffin, J. P.....	Linkinhorne V.	Cornwall	Exon	
Collins, John .....	Swanage	Dorset		
Clough, Roger .....	Canon of St. Asaph, and Llansannan R.	Denbigh	St. Asaph	Bp. of St. Asaph Lord Chancellor
Dean, John.....	Principal of St. Mary's Hall, & Oundle R.	Northamp	Peterboro'	Lord Chancellor
Frome, Robert .....	Folke, R.	Dorset	{ Pec. of D. of Sarum }	Rev. W. Chaffin & D. & C. of Sarum
Gibson, John George	and Mintern R.	Dorset	Bristol	Mrs. Sturt
Gretton, George H.	Holybourne C. and Llanthuy R.	Monmth.	Llandaff	
Griffin, Edward.....	Allensmore V., & Clehangar V.	Hereford	{ Pec. of D. of Here. }	D. & C. of Hereford
Hawker, Peter .....	St. Peter's P. C.	Suffolk	Norwich	Rev. C. Founerou
Holland, Jefferey ...	and St. Stephen's R., Ipswich	Suffolk	Norwich	Rev. W. Marsh
Hurd, William .....	Woodchester R.	Gloucester	Gloucester	Lord Ducie
Isham, H. C.....	Dolbenmaen R.	Carnarvon	Bangor	Bishop of Bangor
Lediard, James .....	Kniveton	Derby		
Marshall, Lewis.....	Shankton R.	Leicester	Lincoln	Sir J. Isham, Bart
Page, H., Worcester	Devizes R.	Wilts	Sarum	Lord Chancellor
Pawsey, Joseph W...	Warleggan R. and Davidstow V.	Cornwall	Exon	Mr. Gregor The King
Reed, J. ....	Clowne R. and Leire R.	Derbysh.	Lich. & Co. v. Lincoln	Lord Chancellor Countess of Vrey
	Rockliffe P. C.	Cumberld	Carlisle	D. & C. of Carlisle

Name.	Preferment.	County.	Diocese.	Patron.
Salter, John .....	Preb. of Sarum,	Wilts	Sarum	Bp. of Salisbury New Col., Oxon. on nomination of Bp. of Salisbury
	and Stratton St. Margaret's V.			
Watson, Thomas ...	Edenhall V. and Longwathbey	Cumberld.	Carlisle	D. & C. of Carlisle
Whitaker, John .....	Garforth R.	W. York	York	Rev. J. Whitaker

## ESTABLISHED CHURCH OF SCOTLAND.

## PREFERMENTS.

Name.	Parish.	Presbytery.	Patron.
Buchanan, Robert.....	Tron.....	Glasgow.....	Town Council.
Simpson, R. ....	Kintore .....	Garioch .....	Earl of Kintore.

DEAD.—Rev. W. Johnson, Minister of Chapel of Ease, Chapelside, Dundee; Rev. John Henderson, Minister of Drysdale.

On Wednesday, April 10th, the Rev. Robert Lee was ordained Minister of St. Vigan's Chapel of Ease, by the Presbytery of Arbroath.  
The sum of 361*l.* 17*s.* 7*d.* has been remitted from New York, to the Rev. Principal Baird, Convener of the Committee of the General Assembly, for promoting the education of the poor in the Highlands and Islands.

At the earnest request of his congregation, Dr. Brown, of St. John's, Glasgow, has relinquished the parish of Ratho, to which he had been appointed.

At the last meeting of the Presbytery of Aberdeen, a memorial was presented, signed by the ministers of six Chapels of Ease there, setting forth the injustice of excluding the ministers of Parliamentary Churches and Chapels of Ease from Church Courts, and requesting the Presbytery to overture the General Assembly on the subject. The memorial met with a favourable reception from all the members present, and a Committee was appointed to prepare an overture.

## EPISCOPAL CHURCH OF SCOTLAND.

The Rev. — Martin is appointed Minister of St. John the Evangelist Chapel, Greenock, in the room of the Rev. George Rose, appointed Minister of St. Peter's Chapel, Edinburgh.

Trinity Chapel, Paisley, will be ready for consecration by the middle of May.

The Gaelic Episcopal Society have, during the last, year expended the following sums:—

To a *Catechist* in Appin, 15*l.*—at Fortrose, 5*l.*—at Strathnairn, 5*l.*

To a *Schoolmaster* in Lochaber, 10*l.*—at Fortwilliam, 5*l.*

To a *Gaelic Student* at Marischal College, Aberdeen, 23*l.*

To complete the School-house in Lochaber, 10*l.*

To expence of a mission to the Isle of Sky, 4*l.*

THOMAS BISSLAND, *Secretary to the London Committee.*

## IRELAND.

The Lord Bishop of Cork has presented the son of Judge Torrens to one of the livings in that diocese, vacant by the death of the Rev. Thomas St. Lawrence.

The Rev. Robert Conway Hurly has been inducted into the living of Killiney, for some time vacant by the death of the Hon. and Rev. Frederick Mullins.

The Bishop of Limerick has appointed the Rev. Mr. Curtis, Curate of Balinacorty, to the living of Kildrum, vacant by the promotion of the Rev. Robert Conway Hurly.

The Rev. John Conon has been appointed, by the Hon. and Right Rev. the Lord Bishop of Derry, to the living of Upper Badony, vacant by the collation of the Rev. Geo. Smithwick to the parish of Camus.

The Rev. Savage Hall, A.M., Perpetual Curate of Acton, has been presented by his Grace the Lord Primate to the living of Derryagh, in the diocese of Connor.

The Rev. Arthur Preston has been appointed to the living of Kilneague; patron, the Bishop of Kildare.



## UNIVERSITY NEWS.

## OXFORD.

*Saturday, March 30.*

Yesterday se'nnight, Mr. J. E. Giles, Commoner of Queen's College, was elected to the first Lusby Scholarship in Magdalen Hall.

The Rev. W. Brookes, Head Master of Coventry Grammar School, has resigned that appointment. Its income is supposed to be nearly 600*l.* a-year.

*Preachers*—Rev. Mr. Wheeler, Merton, Sunday morning, at St. Mary's; Rev. Mr. Audland, Queen's, afternoon, at ditto; Rev. Mr. Veysie, Ch. Ch., on Good Friday, at Ch. Ch.

*April 6.*

Saturday, March 30, being the last day of Hilary Term, the following Degrees were conferred:—

*Doctor in Medicine*—P. L. Phillips, Exeter. *Bachelor in Divinity*—Rev. H. Gibbs, Fellow of Lincoln.

*Bachelor in Medicine, with License to practise*—R. Croft, Fellow of Exeter.

*Master of Arts*—W. E. Page, Student of Christ Church.

*Bachelors of Arts*—C. Thornton, Ch. Ch., grand compounder; Lord Boscawen, Ch. Ch.

*Bachelor of Music*—W. D. Littledale, Brasenose College.

*Preachers at St. Mary's*—Rev. Mr. Wilson, St. John's, Sunday afternoon; Rev. Mr. Grimstead, Magdalen, Easter Monday; Rev. Mr. Corfe, Magdalen, Easter Tuesday.

*April 13.*

Congregations will be holden for the purpose of granting Graces, and conferring Degrees, on the following days in the ensuing Term—viz. : April, Wednesdays, 17, 24; May, Thursdays, 2, 9; Wednesday, 15, and Saturday, 25.—No person will, on any account, be admitted as a candidate for the Degree of B.A. or M.A. or for that of B.C.L. without proceeding through Arts, whose name is not entered in the book kept for that purpose at the Vice-Chancellor's house on or before the day preceding the day of congregation.

Yesterday the election of two Fellows of Oriel College ended. The successful candidates were Charles Marriott, B.A. Scholar of Balliol College; and Frederick Rogers, B.A. of Oriel College, and a Craven Scholar.

*Preachers at St. Mary's*—Rev. the Provost of Oriel, Sunday morning; Rev. Mr. Hughes, Trinity, afternoon; Rev. Mr. Hughes, Trinity, Latin Sermon, on Tuesday.

*Lecturer at St. Martin's*—Rev. Mr. Cox, Sunday morning and afternoon.

*April 20.*

*Worcester College.*—On Thursday, the 9th day of May next, there will be an election of a scholar on Dr. Clarke's Foundation. Such

persons only are eligible as were born of English parents, in the province of Canterbury or York; and they are required to deliver certificates of these qualifications to the Provost or senior Fellow, on or before the 4th day of May. A preference is given, *cæteris paribus*, to the orphans of clergymen. Candidates, who are members of the University, must not exceed four years' standing, and will be expected to deliver, with their certificates, testimonials of good conduct from the Heads and Tutors of their respective societies.

In a congregation holden on Wednesday last, the following degrees were conferred:—

*Doctor in Civil Law*—W. A. Rew, Fellow of St. John's.

*Bachelor in Medicine, with License to practise*—W. T. Cox, Pembroke.

*Masters of Arts*—A. Fisher, St. Alban Hall; Rev. T. W. Teasdale, Lincoln; Rev. J. W. S. Powell, St. Edmund Hall; H. Sweeting, Queen's; E. Lowndes, Magdalen Hall; Rev. W. Turbitt, Scholar of Pembroke; C. P. Eden, Fellow of Oriel; H. W. Wilberforce, Oriel; J. D. Harding, Oriel; Rev. J. Marriott, Oriel.

*Bachelors of Arts*—G. W. Lewis, Magdalen Hall; G. Hodson, Magdalen Hall.

In a convocation holden in the afternoon of the same day, the proctors of the last year resigned their offices, and the new proctors, having been previously elected by their respective colleges, were presented for admission to the Vice-Chancellor.

*Senior Proctor*—The Rev. H. A. Dodd, M.A., Fellow of Queen's.

*Junior Proctor*—The Rev. J. P. Lightfoot, M.A., Fellow of Exeter.

The former was presented by the Rev. J. Fox, D.D. Provost of Queen's; the latter by the Rev. J. C. Jones, D.D., Rector of Exeter. After taking the oaths, and being admitted by the Vice-Chancellor, with the usual ceremonies, to the office of proctorship, the new proctors nominated the following gentlemen to be the pro-proctors for the ensuing year:—Rev. T. Pearson, M.A., Fellow of Queen's; Rev. S. Bellas, M.A., Queen's; Rev. E. Hawkins, M.A., Fellow of Exeter; Rev. E. F. Glanville, M.A., Fellow of Exeter.

*Preachers*—Rev. Dr. Woodcock, Sunday morning, at Christchurch; Rev. Mr. Lancaster, Queen's, Sunday afternoon, at St. Mary's; Rev. Mr. Corfe, Magdalen Coll., St. Mark, at St. Mary's.

## CAMBRIDGE.

*Friday, March 29.*

On Monday last Henry Thompson, M.A., Christopher Clarke, B.A., Charles Merivale, B.A., William Henry Hoare, B.A., and George

Augustus Selwyn, B.A., were elected Foundation Fellows of St. John's College; and the Rev. H. E. Cobden, M.A. and the Rev. Solomon Smith, M.A., Platt Fellows of the same society.

On Friday last James Hildyard, B.A. of Christ's College, was elected a Foundation Fellow of that society.

On Friday last William Arrowsmith, of Trinity College, and George Henry Marsh, of St. John's College, were elected Bell's Scholars.

There will be congregations on the following days of the Easter term:—

Wednesday, April 24, at eleven.  
 Wednesday, May 8, at eleven.  
 Wednesday, — 22, at eleven.  
 Tuesday, June 11, (Stat) B.D. com. at ten.  
 Wednesday, — 19, at eleven.  
 Saturday, — 29, at eleven.  
 Monday, July 1, at eleven.  
 Friday, — 5, (end of term) at ten.

At a congregation on Friday last, the following Degrees were conferred:—

*Honorary Masters of Arts*—J. W. Percy, St. John's; F. de Grey, St. John's.

*Bachelors in Divinity*—Rev. J. A. Barren, Queen's; Rev. C. Wharton, Queen's.

*Masters of Arts*—T. B. Burcham, Fellow of Trinity; J. Mann, Fellow of Trinity; T. H. Steel, Fellow of Trinity; T. Wilkinson, Fellow of Trinity; J. Langton, Trinity; J. M. Kemble, Trinity; Rev. F. C. Crick, St. John's; C. C. Babington, St. John's; C. Tucker, Fellow of St. Peter's; W. H. Molineux, Fellow of Clare Hall; E. Steventon, Fellow of Corpus Christi; J. Pullen, Corpus Christi; W. D. Rangeley, Fellow of Queen's; Rev. F. Hose, Queen's; H. Kuhf, Fellow of Catherine Hall; M. Barnard, Christ's; Rev. G. Urquhart, Fellow of Magdalene; Rev. W. Whall, Emmanuel; Rev. C. J. Barnard, Emmanuel; F. Watkins, Emmanuel; R. Buston, Emmanuel; Rev. J. W. L. Heaviside, Fellow of Sidney.

*Bachelor in Civil Law*—G. Rhodes, Trinity Hall (compounder).

*Bachelors of Arts*—R. Harries, Trinity; W. Potchett, St. John's; I. Spooner, Caius; T. D. Young, Queen's; W. J. Langdale, Catherine Hall; J. Dawson, Jesus; J. T. Kitson, Magdalene.

At the same congregation the following grades passed the Senate:—

To allow "The British Association for the Advancement of Science" the use of the Senate-house and Public Schools during the week commencing the 24th of June next, at such times as they may not be wanted by the University; and to appoint the Vice-Chancellor, the President of Queen's, the Public Orator, Professor Sedgwick, Professor Henslow, Mr. Whewell, and Mr. Chevallier, a Syndicate, who shall take care that these buildings suffer no injury.

To fix the annual stipend of Mr. Glaisher, the second assistant at the observatory, appointed under the authority of a grace dated March 18, 1829, at the sum of seventy pounds.

To authorize the payment of 118*l.* 1*s.* 6*d.* to Messrs. Troughton and Simms, of London, that sum being the excess of their bill for the mural circle, lately erected at the observatory, above the estimate of 1,050*l.* presented to the observatory syndicate on July 5, 1820.

To allow the Professor of Botany the sum of 16*l.* 8*s.* for the purchase of a collection of North American plants, containing 280 species from St. Louis, 280 from New Orleans, and 210 from Alabama.

To allow Mr. Crool, the Hebrew Teacher, 30*l.* out of the university chest, in addition to his annual salary.

To allow John Bowtell, the Library Keeper, an addition to his salary of 20*l.* in consequence of the additional labour arising from the great increase of books, and the necessity of entering them in the catalogue, for which the usual library hours are insufficient; which increase of salary is recommended to the Senate, by the Syndics of the Library, and agreed to at a special meeting, held March 4, 1833.

A grace also passed the Senate, allowing Mr. Dunn, of Burwell, 10 per cent. from his rent for the year ending Michaelmas, 1831.

In consequence of an informality in the Report of the Syndics appointed "to consider of what standing candidates for the degree of B.A. ought to be before they are allowed to be examined for that degree," &c., the recommendations were withdrawn. The Syndics have since issued another Report, recommending to the Senate:

1. That no Certificate of Approval for the degree of B.A. delivered by the Examiners to the Registrar, be valid, unless it shall appear that, at the date of such certificate, the person obtaining it had entered upon his eleventh term at least, he having previously kept nine terms, exclusive of the term in which he was admitted.

2. That, in case of a person so approved in his eleventh term, such certificate shall not continue in force, unless it shall appear, when such person applies for his admission *ad respondendum questioni*, that he has kept the said eleventh term.

The Syndics further recommend:

That in the Lent term of any year, no person be admitted *ad respondendum questioni* on or before Ash-Wednesday, who shall not have been publicly examined at the usual time of examination in the month of *January* of that year; except those who, in consequence of ill-health, may, by the permission of the Proctors and Examiners, have absented themselves from such examination.

That these regulations shall not apply to those persons whose names shall appear in the list of Honors at the examination in *January* 1834.

A grace will be offered early in the ensuing term, to carry into effect the above regulations.

A meeting of the Philosophical Society was held on Monday evening, the Rev. Professor Sedgwick, the president, being in the chair. Various presents to the Society were an-



nounced, among which was a drawing of the volcanic island *Julie* (Graham's island) which appeared in the Mediterranean in 1831, by M. Constant Prevost, who visited this island by direction of the Academy of Sciences of Paris. A memoir was read by the Rev. J. Power, of Trinity Hall, on the effect of wind on the barometer. Dr. Clark exhibited a drawing of a very remarkable case in the human subject, in which the internal mammary artery arose from a part of the axillary artery, immediately on the outside of the anterior scalene muscle, and then held a tortuous course above the edge of the first rib to its usual destination. After the meeting, Professor Henslow gave an account, illustrated by diagrams, of a method of classifying and designating colours, with an especial reference to their use in describing objects of natural history. It was observed that all *bright* colours are *binary* combinations, and may be produced by a mixture of three *primary* colours, pure red, yellow, and blue, in various proportions; and that other colours which are *dull* may be produced by the combination of these bright primary or binary colours with a small portion of grey, by means of which they become what is termed in the Latin nomenclature of natural history, *sordidi*; or again, by the mixture with a larger portion of grey, in which case they are termed *sordidissimi*. This view of the subject agrees in substance with that of Mirbel, with some modifications of the classification. It possesses great advantages over the arrangement and nomenclature of colours proposed by Werner, which has since been very generally adopted by the German mineralogists, and embodied in a book of colours published by Mr. Symes. Werner's method consisted in adopting 79 *arbitrary* colours, and giving a name to each: but the one now suggested gives a *chromatometer* in which each of 132 colours has a place determined by its relation to the approximate colours, and necessarily includes all possible colours, or gives them a place between two contiguous colours of the chromatometer.

Friday, April 12.

The Syndics appointed by a grace dated February 4, 1833, "To consider what alterations should be made in the nature and direction of the Iron Fence of the Senate-house yard, and to report their opinion before the end of this term," have reported as follows:—

That after the best consideration they can give the subject, they cannot form any decided opinion what alterations should be made; but considering the state of the funds of the University, and the uncertainty of its future plans concerning the disposal of the ground contiguous to the Senate-house, it appears to your Syndics advisable to make no greater change at present in the Senate-house yard than the improvement of the street absolutely requires. They recommend, therefore, that the corner extending from the front gate of the Senate-house yard (the gate nearest King's college), to the termination of the new Iron Railing in

front of King's college, be thrown into the street, (the University reserving the right to that ground,) substituting for the present fences a curved iron fence.

That the Vice-Chancellor and Syndics be authorized to procure an estimate of the expense of making the alterations above recommended, and do carry them into effect as soon as possible.

A grace will be offered to the Senate early in the next term, to carry the alterations recommended in the above report into effect.

April 19.

The following gentlemen of Trinity College were yesterday elected Scholars of that society:—Prvor, Donaldson, Morton, F. Williams, A. Hulton, Birks, Gooch, Lushington, Hours, Goulburn, Harris, Rawle, Grote, Le Mottee, Merivale, J. J. Smith.—*Westminster Scholars*: Cotton, Carrow

Meetings of the Cambridge Philosophical Society for the present term: Monday, April 22; Monday, May 6; Monday, May 20.

The following summary of the members of the University is extracted from the *Cambridge Calendar* of the present year:

	Members of Senate.	Members on Boards.
Trinity College.....	764	1641
St. John's College ..	517	1086
Queen's College ...	98	369
Caius College .....	108	213
Christ's College ....	80	222
St. Peter's College ..	88	203
Emmanuel College ..	103	209
Catharine Hall.....	55	187
Corpus Christi Coll. .	69	180
Jesus College .....	76	174
Clare Hall.....	72	159
Magdalene College ..	60	154
Trinity Hall.....	33	122
Pembroke College ..	47	113
King's College .....	67	111
Sidney College .....	46	99
Downing College....	28	54
Commorantes in Villâ,	8	8

2319

5344

It appears from the last Oxford Calendar that the total number in that university is 5303, consequently Cambridge has a majority of 41 members. The decrease in this university since last year is twenty.

## DUBLIN.

Comitiis Academiæ vernis solenniter habitis, die Februarii 19no., admissi sunt ad gradus, (procurantibus pro gradibus superioribus Francisco Hodgkinson, LL.D., pro gradu bacal. in artibus, Mountifort Longfield, LL.D.) hi quorum nomina sequuntur,

*Ad gradum Doctoratûs in S. Theologia*—Thomas Thorpe.

*Doctoratûs in utroque Jure*—Thomas Berry, Francis Bourke.

*Bacalaureatus in S. Theologia*—Thomas Thorpe.

*Magisterii in Artibus*—Rev. Sam. Johan. M'Clean, Johan. Martin, Henricus Lyons, Georgius Kiernan, Jacobus Kelly, Petrus Browne, Rev. T. Atkin, Thomas Browne, J. Thornhill, Gul. M'Mahon, J. Glascott, C. Tottenham, J. Rogers, J. Kelly, A. Carse, D. J. Coyle, J. Bridge, Rev. Gul. Gibbs, Nath. Hone, Edw. Grogan, Thomas G. Bourke, Patricius Lavelle, Rev. G. Forster, Rev. Gul. Ball, Rev. J. Rainsford, Thomas Nolan, J. Montgomery, Robert Maxwell, Robert Molesworth, Johan. C. Ferguson, J. G. Saugly, Rev. Thomas Hartley, Edw. Tottenham, Rev. Nich. Cuthbert Fenwick, Rev. Jacobus Armstrong.

*Bacalaureatus in utroque Jure*—Thomas Berry, Franciscus Bourke.

*Bacalaureatus in Medicino*—Franciscus Cornelius Sampson, Georgius Dyas, Johannes Nicholson (*ad eundem, Cantab.*), Jacobus Hoskins.

*Bacalaureatus in Artibus*—Primarium classe suâ adepti sunt, Andreas Harte, (*Numisma in Artibus*), Ricardus Trayer, *Scholaris*—(*Numisma in Lit. Humanior.*) Johan. Geor. Smyth, Gul. Atkins, Johan. Popham (Schol.), Hugo Hamilton (Schol.), Radulph. Oldham (Schol.), Isaac. O'Callaghan.

Eodem die admissi sunt ad gradum Bacc. in Artibus, Vice Comes Adair, *Filius nobilis*, Edwardus Bruce, Jacobus Garrett, *Sociorum Commensales*, una cum 154 *Pensionariis*, et quinque *Sizatoribus*.

Bishop Berkeley's Medals, for the encouragement of the study of Greek, were obtained by Ds. Nolan, Ds. Finn, and Ds. Callanan.

The Vice-Chancellor's Prizes, to Graduates, for the best composition on *The advantages of the Study of Political Economy*, to William Digby Sadlier, A.B., and John Popham, A.B. (Scholars); to Undergraduates, for Greek and Latin Verse (subject, *Druidæ*), to Wm. Fitzgerald and Browne; for English Verse on the same subject, to W. Archer Butler.

At an examination held by Erasmus Smith's Professor of Oriental Languages, on Thursday, March 28, the following Students obtained the premiums annually given at the end of this Term, for the encouragement of the study of Hebrew:—

*Senior Bachelor Class.*—Ds. Emerson, Ds. M'Neece.

*Junior Bachelor Class.*—Ds. Jones, Ds. Murphy, Ds. Clarke, Ds. Trayer.

The subjects for the Vice-Chancellor's Prizes, to be given at the Summer Commencements, are the following:—For Graduates, in Greek, Latin, or English Prose—" *The demoralizing effects of Slavery.*" For Undergraduates, in Greek, Latin, or English Verse—" *Ægyptus Rediviva.*" The compositions, with fictitious signatures, are to be deposited

with the Senior Lecturer, on or before Saturday the 1st of June.

The University have made arrangements for the publication of a catalogue of the MSS. preserved in the Library of Trinity College. The work was originally drawn up by H. I. Monck Mason, Esq., LL.D., under the Parliamentary Commission for examining the Public Records, and is now to be printed at the expence of the University, to correspond with the Harleian and Cottonian Catalogues published by the Commissioners.

The Rev. James Thomas O'Brien, D.D., has been appointed to the office of Archbishop King's Lecturer in Divinity. This Professorship has been hitherto an annual office, held by a Senior Fellow. It was founded in the year 1718, by the celebrated Dr. Wm. King, Lord Archbishop of Dublin, but the endowment having been small, it was impossible that the Lecturer could devote himself *exclusively* to its duties, and the annual change of the Lecturer increased the evil. To obviate these inconveniences, the Provost and Senior Fellows have placed this important situation under new regulations. The salary is increased to 700*l.* a-year, and the Professor is to be a *Junior* Fellow, resigning all duties of tuition and other college offices. It is intended to connect his lectures with the last year of the college course, so as to form, with the labours of the five Divinity Assistants and the Regius Professor, a course of two years' Theological studies for all candidates for Holy Orders.

His Majesty has granted to Trinity College, Dublin, a new statute, repealing certain clauses of the former statutes, which, by the altered circumstances of the University, had become inconvenient. Formerly the seven Senior Fellows, or, in the absence of any of them, the next in seniority of the Junior Fellows, were the examiners for Fellowships; the new statute gives the power of supplying the place of a Senior Fellow by the Professors of Natural Philosophy and Mathematics, although Junior Fellows, and not next in seniority—to examine, each in his own department. Instead of four unequal terms, corresponding with the Oxford terms, as formerly, the terms of the University are now three, of eleven weeks each. The hours of morning and evening prayer, and of morning lecture, were formerly fixed by statute; they are now left to the discretion of the Heads of the University. Annual Visitations are also abolished, and the visitors are now to hold visitations, not at any fixed period, but whenever they shall in their discretion deem it necessary to do so. Such are the alterations introduced by this new statute: they will necessarily require an entire change in the Undergraduate course, and in the mode of conducting the University examinations. Many most important and desirable improvements in the details of University business are contemplated.



## BIRTHS AND MARRIAGES.

## BIRTHS.

*Of Sons*—The Lady of the Very Rev. the Dean of Wells; of the Rev. J. R. Brown, Presteign; of the Rev. James Lupton, Upper Stamford Street, London; of the Rev. Oliver Cave, Clifton; of the Rev. T. L. Ramsden, Mitcham, Surrey; of the Rev. F. Russell Nixon, Pisa; of the Rev. Frederick Aston, Wood Stanway.

*Of Daughters*—The Lady of the Rev. C. P. Law, Northrepps Rectory, Norfolk; of the Rev. David Williams, Bleadon Rectory, Somerset; of the Rev. J. Ford, Exeter; of the Rev. T. Wilcox, Ker Street, Devonport; of the Rev. Dr. Stocker, Vice Principal of St. Alban Hall, Oxford; of the Rev. Dr. Faussett, Lady Margaret Professor of Divinity; of the Rev. Samuel F. Page, Ramsey, Isle of Man; of the Rev. J. Bateman, Mickleover Vicarage, Derbyshire; of the Rev. John Sivere, Mansfield Vicarage, Yorkshire; of the Rev. W. N. Gresley, Neathersale Hall, Leicestershire.

## MARRIAGES.

The Rev. George Trevelyan, to Frances Anne, only d. of the late Lieut. Col. Lumsden; Rev. J. Whalley, of Ecton, Northamptonshire, to Theodosia Barbara, only d. of the Hon. and

Rev. Pierce Meade; Rev. J. B. Marsden, R. of Tooting, Surrey, to Elizabeth, second d. of the Rev. B. Evans, of Harrow; the Rev. J. H. Seymour, M.A., Prebendary of Gloucester, to Elizabeth, eldest d. of the Rev. T. Culme, of Tothill, Devon; the Rev. E. Wilson, M.A., Fellow of St. John's College, Cambridge, Principal of King William's College, in the Isle of Man, to Elizabeth Winch, eldest d. of the Rev. James Pears, B.C.L., R. of Charlcombe, and Master of the Grammar School, Bath; the Rev. J. Todd, to Miss Hallett, d. of J. Hallett, Esq., of Axminster; the Rev. T. Donkin, to Harriott, fourth d. of the Rev. J. Maiston, late V. of Stokesay; the Rev. M. C. Baverstock, of Mere, Wilts, to Ann, third d. of the late M. C. Hinwood; the Rev. G. Smith, M.A., to Emma, d. of the late E. Kennedy, Esq., Ulverstone, Lancashire; the Rev. J. H. Turbitt, M.A., V. of Powick, to Sophia, the only d. of R. Hadley, Esq.; the Rev. E. Burder, of Hackney, to Mary, eldest d. of the late Rev. T. Tayler, of King's-road; the Rev. J. F. Jowett, B.D., R. of Kingston Bagpuze, Berks, to Harriet Francis, eldest d. of the late G. Crawford, Esq., of Pax Hill Park, Sussex, and niece of the late Countess Winterton.

## EVENTS OF THE MONTH.

## BEDFORDSHIRE.

The exterior of the handsome new schools at Bedford, which will cost more than 20,000*l.* erecting, is now complete excepting the south wing; and this fine range of gothic buildings forms an attractive ornament to the town.

## BERKSHIRE.

The new church at Stanton Barnard was on the 29th ult. opened for divine service; when a sermon was preached by the Rev. Henry Majendie, Vicar of Speen, from Exod. xx. 24. The collection at the doors amounted to 32*l.* 11*s.*

The servants of Mrs. Bunbury of Marlstone House, wishing to evince their respect for their pastor, the Rev. J. E. Hemus, who has been for 16 years their curate, and who lately, on the death of his vicar, was leaving his flock, so endeared to him by length of years, jointly presented him with a handsome silver cream jug, accompanied by a very appropriate letter.—*Berkshire Chronicle.*

On Sunday the 14th inst., on the occasion of the general Thanksgiving, the Rev. John Whalley Gostling, Vicar

of Egham, preached to his parishioners a most appropriate sermon, from Psalm xxx. 11. To shew the manner in which it was appreciated by those who heard it, a request was made, and in the course of a few hours signed by more than 100 of the gentlemen, ladies, and tradesmen of the town, for leave to publish it at their own expense; and to which request it is scarcely necessary to add, the Rev. gentleman kindly acceded.—*Windsor Express.*

## CORNWALL.

Sir John St. Aubyn, Bart., is about to introduce the system of allotments on his demesne at Clowance; and we are also informed that the Rev. William Grylls, the Vicar of Crowan, has already carried it into effect, most successfully, on a portion of the glebe land.

## CUMBERLAND.

Sir Wilfrid Lawson and his lady have presented to the several scholars and teachers attending Blennerhasset Sunday School, amounting to about 80 boys and girls, a book of a religious tendency; and a like donation to the children and teachers frequenting Aspatria school, amounting to

upwards of a hundred. They have likewise sent books to various other Sunday Schools in the neighbourhood, amounting in all to not less than three or four hundred. This forms the fifth or sixth donation of the kind that Sir W. and his lady have made within two years.—*Carlisle Journal*.

#### DEVONSHIRE.

The Worshipful the Archdeacon of Exeter has fixed his visitations as follows:—Ashburton, Thursday, 9th May; Exeter, Tuesday 14th; Cullompton, 15th; Exmouth, 16th; Honiton, 21st; Colyton, 22nd May.

The Archdeacon of Barnstaple has fixed his visitation at Torrington, on Tuesday, May 7th; at Barnstaple, on Wednesday May 8th; and at Southmolton, on Thursday May 9th: the clerical charity meeting will be on Thursday, 14th of June.

The parish church of Upton Pyne is, we understand, about to be enlarged.

The parishioners of Linton are about to increase the size of their church proportioned to the want of accommodation required by the periodical influx of visitors to this charming and romantic watering place.

*Exeter*.—The amount of the subscription raised in this city and neighbourhood, for the relief of the distressed Irish clergy, already amounts to 1,620*l.* 6*s.* 8*d.* A public meeting has been held at Barnstaple, in favour of the distressed Irish clergy, and above 250*l.* have been subscribed.

Petitions, we understand, from the clergy of the several Archdeaconries in this diocese, are in preparation, against the Irish Church Spoliation Bill; those of Totness and Barnstaple met on the 23rd inst.

#### DORSETSHIRE.

A petition from the Archdeacon and Clergy of Dorset, addressed to both Houses of Parliament, praying that the proposed Bill for Church Reform in Ireland may not pass into a law, has been left for signatures at Cerne and Sherborne.

#### DURHAM.

The Dean and Chapter of Durham have received from the Rev. N. J. Hollingsworth, Rector of Boldon, a beautiful copy of Gough's Camden, for the University Library.

An excellent Address to the King, from the Archdeacon and Clergy of this Diocese, praying the protection of his Majesty in opposition to those measures which have been introduced into Parliament for the spoliation of the united Churches of England and Ireland, is receiving very numerous signatures.

#### GLOUCESTERSHIRE.

At Cirencester, on the 15th ult., the inhabitants met, the Rev. H. A. Pye, the

incumbent of the parish, in the chair, when a declaration was adopted, by which the subscribers bind themselves to abstain from exercising their worldly calling on the Lord's day. A resolution was at the same time passed, recommending the inhabitants of the town and neighbourhood "to pay their labourers and servants their wages on the Friday instead of Saturday, to enable them to lay the same out on the following day, without profaning the Sabbath.

#### HAMPSHIRE.

On Good Friday, nearly 300 children at Alverstoke received a Cross Bun and a Penny, agreeably to ancient custom, at the hands of their rector.

#### KENT.

The Archbishop of Canterbury intends to hold confirmations throughout his diocese in the course of the ensuing summer.

The following petition to his Majesty, on the subject of the Irish Church Reform Bill, has been almost unanimously signed by the clergy of the diocese:—

"To his Most Sacred Majesty William the Fourth, by the Grace of God, King of the United Kingdom of Great Britain and Ireland, Defender of the Faith.

"The humble petition of the Archdeacon and Clergy of the Diocese of Canterbury.

"May it please your Majesty,  
"We, the Archdeacon and Clergy of the Diocese of Canterbury, humbly approach your Majesty with unfeigned assurances of our loyal affection to your Majesty's person, and of our firm and devoted attachment to the Constitution of our country in Church and State as now by law established.

"Deeply impressed by these sentiments, and earnestly desiring that your Majesty's throne and the Established Religion of this Empire may, under the Divine protection, be long continued to bless our country,—we have heard with sorrow and dismay that a measure, professing to have for its object a reform in the Irish branch of the United Church, is about to be submitted to Parliament, the provisions of which, in the honest judgment of your Majesty's petitioners, would tend directly to endanger both the throne and the church.

"We cannot therefore contemplate, without the deepest apprehension, the possibility of your Majesty's assent to a Bill which is unjust in its principles—injurious to the undoubted rights and privileges of your Clergy—subversive of the Protestant Religion—destructive of your Majesty's rightful Prerogative as, under Christ, the Supreme Head of our Church—and utterly inconsistent with the solemn oath taken by your Majesty at your Coronation. Deeply as we deplore this measure on the ground of its being an invasion



of our rights, and a spoliation of our property, we are not influenced by personal or sordid motives in laying our petition and complaint at your Majesty's feet; but we regard with far greater apprehension the dangers with which the spiritual interests of the church and the religious instruction of the people are threatened.

"We, therefore, humbly implore your Majesty to extend to the members of the United Church of England and Ireland that protection which, as dutiful and loyal subjects, they may confidently claim,—and that, in the fulfilment of your Majesty's solemn engagement at your Royal Coronation, your Majesty will continue to 'preserve unto the Bishops and Clergy of this Realm, and to the Churches committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them.'

"And your Majesty's Petitioners will ever pray."

Petitions in nearly the same words have been addressed to both Houses of Parliament, with the following additional clause:—

"The property of the church is not, and never was, the property of the State;—it was not derived from the State, but from the gifts and bequests of individuals, who had an unquestionable right to make such disposition of their estates;—it was assigned for special uses, and it cannot be diverted therefrom without manifest injustice, and such a violation of the rights of property as will endanger the security of the possessions of all other classes of the community."

#### LANCASHIRE.

The Ladies of the congregation of the church at Eccles have lately presented to the Rev. Thomas Blackburne, the Vicar, a handsome set of robes, in token of their respect, affection, and approbation of his services as their minister.

*Ashton-under-line.*—Several of the seat-holders in St. Peter's Church have lately presented to their Incumbent, the Rev. John Hutchinson, M.A., a new gown and cassock, as a small testimony of their high regard for his long, faithful, and valuable services as a clergyman, and for his superior worth as a private individual.

#### LINCOLNSHIRE.

The Louth Eske and Ludborough District Society for Promoting Christian Knowledge have just published their Eighteenth Annual Report, from which it appears that, during the last year, 121 Bibles, 259 Prayer Books, 227 Testaments and Psalters, 193 other bound books, and 2245 Tracts, have issued from the depôt. Since the establishment of the Society in 1814, 1460 Bibles, 3714 Prayer Books, 2634 Testaments and Psalters, 3711 other bound books, and 37,588 Tracts, making a

total of 49,107, have been either sold at very reduced prices, or distributed *gratis* to the poor.

The congregation of St. George's Church, Sutton Macclesfield, having for some months in the course of last year enjoyed the ministrations of the Rev. J. Middleton, M.A., Evening Lecturer at St. Thomas's Church, in that town, and that gentleman having, in the most liberal and disinterested manner, declined receiving any pecuniary remuneration, they determined on presenting him with an elegant silver salver, in testimony of their high sense of his kindness and worth. They accordingly invited Mr. Middleton to a public dinner, and embraced that opportunity to present the Rev. Gentleman with the tribute of their esteem by the hands of John Ryle, Esq., M.P., who took the chair at the dinner; Dr. Swanwick officiating as Vice-President. A most numerous and respectable company attended.

#### MIDDLESEX.

A numerous meeting of the Clergy of the Archdeaconry of Middlesex took place on the 18th instant, at St. Martin's vestry, when it was determined to petition the two Houses of Parliament against the measures now in progress respecting the Irish Church; but it was agreed to postpone the framing of the Petition until the Bill was introduced into the House of Commons.

At the Board of the Christian Knowledge Society, held on Wednesday, 3rd inst., a member inquired of the Bishop of Hereford (in the chair) if the East India Company and the Government contemplated any provision in the new charter in consequence of the two memorials of the society for further ecclesiastical aid, and for abolishing the idolatrous revenue; when it was answered that the society was without any communication on the subject. Mr. M. Burgoyne was stated to have been prevented by domestic affliction from moving a memorial to parliament calling its attention to these subjects before the renewal of the charter.

The National Society held their general meeting at the Church-building Society's office, St. Martin's Place, on Wednesday, 3rd inst. The schools of 22 places were taken in union, and grants to 24 places were made, amounting in the whole to 915*l*.

On Maunday Thursday, a grand confirmation was held at twelve o'clock, by the Bishop of London, at the Royal Chapel, St. James's Palace. A great number of the junior branches of the nobility and gentry attended the ceremony, and were confirmed by the Right Rev. Prelate.

We are happy to announce the arrival of the Bishop, at Calcutta, on the 4th of November, in good health and spirits, after a passage from Portsmouth of four months

and six days, ten days of which were passed at the Cape.

On Easter Sunday, about eight o'clock in the morning, the whole of the communion plate belonging to the church of Allhallows, London-wall, was stolen. It was arranged on the communion table, ready for the administration of the sacrament.

A bill has been introduced into Parliament to exempt all churches, chapels, and other places of religious worship from the payment of poor and church rates, although they may be used for infant schools for the charitable education of the poor.

At the twentieth annual meeting of the Westminster Auxiliary Bible Society which was held at the King's Concert Room, Haymarket, on the 2nd inst., one of the Secretaries of the Parent Society stated, that the recent unhappy dissensions had had the effect of decreasing the income of the institution in some measure; but he had the pleasure of stating that the greatest harmony now prevailed. The Reverend Mr. Meadows, of Shepherd's Market Chapel, informed the meeting that he had joined the Trinitarian Bible Society; but he soon saw his error, and he rejoiced to be permitted to return to the original institution. He also stated that the Rev. Mr. Rees had, a short time before his death, expressed his intention of rejoining the parent institution, and that he had the very best reason for believing that the Rev. Mr. Howels had entertained a similar intention.

The anniversary dinner of the Society for Promoting Christian Knowledge is fixed for Tuesday, the 21st of May, at Freemasons' Tavern;—the examination of the children in the Clergy Orphan School, for Wednesday, the 22nd; and the examination and general meeting of the National Society, on Thursday, the 23rd.

The second anniversary meeting of the British and Foreign Temperance Society will be held at Exeter Hall, on Tuesday, the 21st of May, at 12 o'clock precisely; the Right Hon. and Right Rev. the Lord Bishop of London, Patron of the Society, in the chair.

The annual general meeting of the British and Foreign Bible Society will be held at Exeter Hall, on Wednesday, the 1st of May, at 11 o'clock.

The Anniversary of the Sons of the Clergy will be held at St. Paul's Cathedral, on Thursday, June 27. The rehearsal of the music will take place as usual, on the preceding Tuesday. Conductor, Sir George Smart.

#### NORTHUMBERLAND.

Petitions to his Majesty and the House of Lords, from the clergy of the Archdeaconry of Northumberland, in deprecation of the Irish Church spoliation Bill, have been almost universally signed. The Duke of Northumberland presents that to

his Majesty—and the Duke of Wellington that to the House of Lords.

#### NOTTINGHAMSHIRE.

*Nottingham.*—Archdeacon Wilkins's visitation for the Deanery of Retford will be held on the 16th of May; the Archbishop's visitation and confirmation will be early in the month of June.

The Executors of the late Reverend L. Chapman have paid to the Treasurers of the National School 50*l.*, being a legacy left by him to that institution.

The poor of the parish of West Bridgeford desire to return thanks to the Rev. L. Thoroton, and the Rev. R. Pocklington, for their liberal donations of coal and clothing.

#### SOMERSETSHIRE.

*Partis College, Bath.*—Mrs. Partis, whose liberal benefactions to this institution appear to vie with the munificence of the founder, her late husband, has recently presented to the chapel two beautiful marble tablets for the sanctuary, containing the Lord's Prayer and Creed, and corresponding in form and design with two others for the Commandments, presented some time since.

The Venerable the Archdeacon of Wells intends holding his Visitations for the Archdeaconry of Wells as under:—At Axbridge, for the Deaneries of Axbridge and Pawlet, on Friday, 3rd of May, at Frome on the 6th, at Yeovil on the 8th, at Ilchester on the 9th, and at Castle Cary on the 10th.

The sum collected in the city of Bath and its vicinity in behalf of the Irish clergy amounts to 1408*l.* 4*s.* 1*d.*, clear of all expenses.

#### SUFFOLK.

On Sunday, 7th inst., the Rev. S. H. Alderson preached his farewell sermon to the parishoners at Nowton, having been presented to the living of Bredfield, near Woodbridge, in this county. He selected for his text a part of the 15th verse from the 24th chapter of the book of Joshua. At the conclusion of the service, the rev. gentleman was met in the churchyard by Orbell Ray Oakes, Esq., Col. Rushbrooke, Mr. Alderman Gall, R. M. Carss, Esq., and several other gentlemen, when O. R. Oakes, Esq. presented him with a silver sacramental cup, from the inhabitants of Nowton, as a mark of their high respect and esteem, and as a grateful recollection of the diligence and ability with which the ministerial duties of the parish had been discharged by him. The love of the congregation, and their regret at parting, were strikingly portrayed by their audible sobs, and the agitation of Mr. Oakes while presenting the cup, which so overcame Mr. Alderson that he could no longer restrain his feelings, but wept aloud, and, taking hold of the arm of



his son, made a slight inclination of his body, and hurriedly left the spot. It is gratifying to add that a piece of plate was presented to the same gentleman by the parishioners of Little Whelnetham.

## SURREY.

On Tuesday, 9th inst., the inhabitants of Christchurch parish assembled in vestry. On the proposition for granting to the organist 15*l.* per annum, as usual (in addition to 15*l.* per annum, the gift of Dr. Boyce, deceased), Mr. Bowditch objected, as a dissenter, to pay for the amusement of other persons, and moved, as an amendment, that no grant should be made to the organist out of the parish funds; which was agreed to. A poll, however, was demanded. The most extraordinary part of the day's proceeding was the refusal of the vestry to vote any money to the clergyman. So plainly, indeed, was the determination of the parishioners expressed, that none of the Rector's friends dared to put the question. It appears that, under an old local act, the Rector is to receive 60*l.* per annum if resident; he derives also, it is stated, some income from a fund called Marshall's Trust. The former vestries not considering this sum sufficient for the adequate support of their Rector, were accustomed to vote him yearly 400 guineas additional—300 for himself and 100 for his curate. Not content with this, they also attacked the grant of 60*l.* per annum, on the ground that the Rector was not resident. The Rector, who is at present in the country on account of ill health, consequently loses, not only his 300*l.*, but also his 60*l.* per annum, accompanied by the additional burthen of paying his own Curate.

## SUSSEX.

Miss Baumgarten, of Bognor, attended by a large portion of the respectable inhabitants, has laid the first stone of the Tower, erected at St. John's Chapel, Bognor, to receive the town clock and bell, presented by her brother, the Rev. Charles Baumgarten.

## WARWICKSHIRE.

The Corporation of Coventry, with whom the appointment to the vacant head and under mastership of the Free Grammar School in that city rests, have determined not to elect any person to the first situation under 32; the testimonials shall include certificates from the college to which the candidates belong, and also from the Provost of Eton, or the head master of Shrewsbury, or of Rugby, Winchester, Westminster, Merchant Tailors', Harrow, or the Charter-house. A personal canvass to be deemed an actual disqualification.

## WILTSHIRE.

The Rev. Harry Lee lately held his tithe audit at North Bradley, Wilts; and after he had received his own tithes, as vicar of

the parish, as well as the rents and rectorial tithes for the College of Winchester, as impropiators thereof, he distributed to the poor of North Bradley parish, articles of clothing, blanketing, bedding, &c., to the amount of 100*l.*, being nearly one-third of his vicarial tithes. He has, also, in the course of the last year, expended between 50 and 100*l.* in keeping a certain number of hands at extra labour, who would otherwise have been unemployed; this, indeed, he has done, more or less, every time since he has been incumbent of the parish. His amiable lady also provided the whole of his school, which was endowed by his predecessor, Archdeacon Daubeney, as well as the girls of the Sunday School (altogether amounting to 80 girls and boys), with warm clothing, to enable them to attend their parish church with comfort and decency.

The clergy of the Archdeaconry of Sarum have signed a petition addressed to both Houses of Parliament, praying that the Bill proposed by his Majesty's Ministers, entitled "A Bill to alter and amend the Laws relating to the Temporalities of the Established Church in Ireland" may not pass into a law.

By the Report of the Mendicity Society of the city of Salisbury, it appears that 4053 cases have been relieved during 1832, at the expense of 167*l.* 17*s.* 6*d.*, being 707 more than the previous year. Of these, 889 were Irish.

## WORCESTERSHIRE.

It is the intention of the Lord Bishop of Worcester to hold a general confirmation throughout his Lordship's diocese in the month of June next. The Visitation will take place in July.

*Great Malvern.*—On Friday, 29th ult., a handsome collection, amounting to upwards of sixty guineas, from the inhabitants of the above town and other friends, was announced to the Rev. W. F. Powell, lately appointed to the perpetual curacy of Stroud, (to be laid out in some purchase most conformable to his own wishes,) as a grateful tribute to the exemplary discharge of his clerical duties at the former place. It cannot be the least gratifying circumstance to the Rev. Gentleman, that sixty-nine contributions of two-pence each were subscribed by as many of the poorest families; and individually by the members of two large Benefit Societies.—*Cheltenham Chronicle.*

## YORKSHIRE.

The visitations of the Archdeaconry of York and the West Riding will be held as follows:—at Doncaster, June 17th; Wakefield, June 18th; Leeds, on the 19th; Halifax, the 20th; Skipton, 21st; and York, July 2nd.

The Rev. George Lewthwaite, of Addle, near Leeds, has presented the treasurer of

the Whitehaven Infirmary with the sum of ten guineas for the use of that excellent institution.

*Beverley.*—At the Yorkshire East Riding sessions, the foreman of the grand jury handed in the following memorial, which the chairman said should be forwarded to the proper quarter, and which was signed by all the gentlemen of the grand jury, with the exception of Mr. Marshall:—

“Memorial of the Grand Jury assembled at the General Quarter Sessions of the Peace, held at Beverley, in the East Riding of the county of York, the 10th day of April, 1833,

“Sheweth,—That from the information they have obtained during their sitting, the new beer houses are, generally speaking, the receptacles of immoral and loose characters, and in almost every instance they are convinced that their effect upon the state of society has an injurious tendency; that the poorer classes are in no cases benefited; that the beverage sold at them is often inferior, and in no case cheaper than at the old established licensed houses; and that in the opinion of almost all their informants they had already become a very great nuisance.”

#### WALES.

*Glamorganshire.*—Mrs. Davies, of Tre-grose, has caused to be placed in the parish church of Coychurch, a very handsome mural monument in honour of the memory of the late Rev. John Llewellyn, once the excellent and much beloved curate of that parish. The tablet bears a simple and expressive inscription from the pen of the Rev. Mr. Conybeare, rector of Sully. The Rev. John Llewellyn, when quite a stranger in this county, was noticed and patronized by Bishop Sumner, (now of Winchester,) who, knowing his zeal and piety, presented him (unsolicited) to the rectory of Marcross.

Several parishioners of the parishes of St. John the Evangelist and the chapelry of St. Mary, in Brecon, having expressed a desire that the Rev. Thomas Bevan should be presented with a memorial expressive of the gratitude of the inhabitants of Brecon for his faithful services as curate of those parishes, a subscription has been entered into, which already amounts to near 60*l.*, for the purpose of presenting him with some professional books or other useful testimonials of their affection. Mr. Bevan carries with him into his new living at Carmarthen a high character for the discharge of the most sacred of human duties.

Bishop Bethel has very kindly made a

gift of fifteen pounds to the poor resident in the parishes of Amlwch and Llanwllwlyfo. This sum was expended in the purchase of clothing and blankets, which were last winter distributed, through the agency of the clergy in those parishes, without reference to parochial settlement or any other circumstance, save the necessities of the persons to be relieved.

#### SCOTLAND.

*Seditious and Blasphemous Publications.*—We beg to call the attention of the authorities, and especially the law officers of the Crown, to the notorious fact, that Paine's *Age of Reason*, and *Rights of Man*, are at present in the course of publication, in parts, at a cheap rate. Persons have even the audacity to go from door to door, for the purpose of vending these infamous publications. In Glasgow, we understand, they have met with a ready and extensive sale. What, then, is the Solicitor-General about? He cannot be ignorant that it is his duty to bring the unprincipled offenders before the proper tribunal. The poison communicated to ignorant minds, by the works we have named, must be arrested in its malignant progress, else the Government may be justly charged with conniving at its existence.—*Edinburgh Evening Post.*

#### IRELAND.

The Rev. R. J. M'Ghee has addressed a letter to the Hon. and Rev. Mr. Spencer, now in Dublin, on the subject of his sacerdotal transformation from a minister of the Church of England to a Priest of the Church of Rome, in which he challenges the Rev. Gentleman to meet him in the Rotunda, and prove the superiority of the doctrine he now professes.

A singular announcement was recently made in one of the Dublin ministerial papers:—“The Roman Catholic chapel, in Westland Row, Dublin, will open on Easter Sunday with a discourse by the Hon. and Rev. Mr. Spencer, brother of Lord Althorp.”

It is intended to erect a large and commodious addition to Tralee church, towards which useful object Sir Edward Denny has subscribed 100*l.*, and the Bishop of Limerick, 50*l.*

*The Church.*—The Rev. Messrs. Beaufort and Kyle, who were clerical delegates from this diocese to the Government in England, returned yesterday, after a wise and zealous discharge of the important duty committed to them. As far as we can learn, important benefits are likely to result from the deputations from the Irish dioceses in general.—*Cork Constitution.*



## NEW BOOKS.

## JUST PUBLISHED.

The Bridgewater Treatises. Whewell's Astronomy and General Physics. 8vo. 9s. 6d. bds.  
 Horæ Otiosæ, or Thoughts, Maxims, and Opinions, &c. 8s. 6d. cloth.  
 Theological Library. Vol. IV. Le Bas' Life of Archbishop Cranmer. 12mo. 6s. bds.  
 Rev. Charles Simeon's Works, 3rd portion, Vols. XII. to XVI. (Mark to Corinthians.) 8vo. 2l. 10s. cloth.  
 Life of the Rev. T. Thomason. By the Rev. J. Sargeant. 8vo. 10s. 6d. boards.  
 The Puritan's Grave. 3 vols. 8vo. 1l. 8s. 6d. boards.  
 Cory's Ancient Fragments of the Phœnician, Chaldean, Egyptian, and other writers. 8vo. 1l. 1s. boards.  
 Tittman's Synonymes of the New Testament. 12mo. 5s. cloth.  
 Collections from the Greek Anthology. By the late Rev. R. Bland and others. New edition, by the Rev. H. Merivale, Esq., F.S.A. 8vo. 14s. boards.  
 A Treatise on Happiness. 2 vols. 8vo. 1l. 1s.  
 Rev. Wm. Strong's Discourses. 8vo. 10s. 6d.  
 Fergus's Testimony of Nature and Revelation. 8vo. 7s. 6d.  
 The Travels of an Irish Gentleman in Search of

a Religion, with Notes and Illustrations. By the Editor of Captain Rock's Memoirs. 2 vols. Foolscap 8vo. 18s. boards.  
 The Life and Travels of the Apostle Paul. Foolscap 8vo. 6s. cloth.  
 History of Dissenters, by Bogue and Bennet. 2nd edition. 2 vols. 8vo. 1l. 4s. boards.  
 The Cambridge Calendar for 1833. 12mo. 6s. boards.  
 The Genius of Judaism. Post 8vo. 7s. 6d. bds.  
 Rev. C. Girdlestone's Seven Sermons on the Lord's Supper. 12mo. 2s. 6d.  
 Rev. J. Clowes' (of Manchester) Sermons. 8vo. 9s. cloth.

## IN THE PRESS.

Evidences of Christianity; by C. P. M'Ilvaine, D.D., Bishop of Ohio;—a vol. of the Select Library.  
 The National Portrait Gallery: the first part of a new volume.  
 Dr. Adam Clarke's Folio Family Bible. Part I. School and Family Manual; a series of Conversations. Part II. Principles of Astronomy. By Wm. Brett, M.A.  
 Memoirs of the late Rev. Robert Hall. By Mr. Morris.  
 Santa Maura. By Mr. Nugent Taylor.

## PRICES OF THE ENGLISH FUNDS.

FROM MARCH 24, TO APRIL 24, 1833.

	3 per ct. Consols	Red. 3 per cent.	Red. 3½ per cent.	New 3½ per cent.	4 per cent. 1826.
Highest.....	88½	87	94¼	95½	103¾
Lowest.....	86¾	86	93¾	94¾	100¾
	Long Anns.	India Stock.	Bank Stock.	Exchequer Bills.	India Bonds.
Highest.....	17	227	199	57 pm.	31 pm.
Lowest.....	16½	219	190	47 pm.	21 pm.

## PRICES OF CANAL SHARES, DOCK STOCKS, &amp;c.

At the Office of R. W. Moore, 5, Bank Chambers, Lothbury.

	Price.	Div.		Price.	Div.
Grand Junction Canal .....	230	12	London Dock Co. ....	57½	3
Ellesmere & Chester do.....	77	3.15	Chartered Gas Co.....	56	3
Grand Western do.....	18		Imperial ditto .....	54	2.10
Kennet and Avon do.....	23	1.5	East London Water Works.....	120	5
Leicester do.....	185	12	West Middlesex do. ....	76	3
Leicester and Northampton do.	85	4	Albion Assurance Co.....	73	3.10
Loughborough do. ....	1830	144	Imperial Fire do.....	105	5.5
Rochdale do. ....	104	4	Irish Provincial Bank.....	32	1.5
Trent and Mersey do.....	660	37.10	Reversionary Interest Society...	125	4
Liverpool and Manch. Railway	200	8.4	King's College, London.....	60	

## NOTICES TO CORRESPONDENTS.

"Iota" is very warmly thanked for his letter, which shall be attended to. There was no difficulty in *understanding* the passage left untranslated in p. 400; but the difficulty was to express the play on the words in the original.

Once more the Editor must earnestly beg correspondents to keep copies of their communications, and not desire them to be returned. This is so troublesome, and such a terrible waste of time, that it cannot be promised, except in cases where communications have been *asked for*.

A correspondent states that the interpretation put in this Magazine on the Act for "Shortening the time required in claims of Modus" is incorrect. The Act is simply this. It leaves till August next (*viz.* one year after the last Session of Parliament) the *old* law as to Moduses in force, *and no longer*. *After that*, in answer to any claim of the clerical tithe-owner, it will be enough to shew that the Modus &c. have existed for sixty years, and three years of his incumbency, unless there is any *written* agreement for it. No other view was meant to be taken of it than this. It was said at the time that three years instead of *one* were to have been allowed, but that this could not be carried. If the letter-writer thinks that the Act is *invalid* from technical defects, that is another matter. It is one which often befalls acts in the present rapid mode of doing business. But this is a point for lawyers, and is not safe for clergy to rely on.

"Juvenis" is requested to state his difficulty more clearly.

"A Constant Reader" inquires who is the author of the "Oxford Catechism," or when, or from what work it is taken.

Many thanks to "F. P.," from whom the Editor would be glad to hear at all times. Persons in his situation can supply very valuable information as to the state of feeling towards the church.

In answer to "C.," it need only be said that books are not reviewed, unless the authors or publishers send them, for the simple reason that it is supposed that the author does not then wish them to be noticed; and the task of reviewing is, generally speaking, so odious that a fair reason for declining it is always received with pleasure. Of course, an exception to this rule is the case of *mischievous* books, for it is a duty to expose them. But it is not a duty to say disagreeable things about books which are only dull or ignorant, while they are right in principle.

"C. S.'s" two letters, "C. W." on Labour Rates, "Amicus," "O," "A. L." "A Parish Priest," and "N. N." are in type, but deferred from want of room. So is an article for the Notices of the Olden Time, signed "T. S.," and "S. E. V. I.'s" Letter on the Rainbow.

"J. H.," "\*,\*", "A Precentor," "D.," "T. A., Junior," "M\*," an excellent letter signed "A. B.," "S. T. P. C.," are received, and shall be inserted in the next number if possible. Other letters and communications have come too late; but shall be inserted or noticed in the next number.

May correspondents be requested to consult brevity? It is very painful to reject or delay valuable letters. But what is to be done? Seven sheets-and-a-half are an enormous allowance, but they are only seven sheets-and-a-half, and if every one writes two pages where he might write one, some such letters as are alluded to must necessarily be excluded.

Have not Weekly Lectures been now sufficiently discussed? The Editor has two letters more to print, and of course is open to receive any others; but probably these, with what have been printed, will contain all that can be said.

The article on "The Church and the Landlords" in the *Quarterly* ought to be generally read. It is very true, very important, and original. But it is to be feared that they, for whom it is especially intended, will not profit by it. The apathy with which the gentlemen of England and the Conservative party too generally look at the measures against the Church, is as painful to real friends of the church, as it will be mischievous hereafter to those who exhibit it.



THE  
BRITISH MAGAZINE.

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JUNE 1, 1833.

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ORIGINAL PAPERS.

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REASONS FOR SUPPORTING THE CHURCH.

IN preceding numbers of this Magazine I have defended the principle of ecclesiastical endowments, and maintained the rights of the church in this empire against some popular objections. It has been shewn that the property now held by our clergy must, on every principle of equity and common justice, be still applied to the uses to which it has always been devoted. But I shall now proceed to adduce some additional reasons, why all men, who value religion and the national welfare, ought to join in defence of the Established Church.

Let us then pass from the consideration of our unquestionable rights—from the demand for justice and common honesty—and come to the examination of that which ought to be the grand question with every wise and Christian man:—“*How is Christianity to be preserved and maintained in this country?*” For the solution of this question, we must compare the advantages and means afforded by the established system and by dissent respectively. I must, however, beseech the reader not to be offended, if, in these remarks, I am compelled to use “great plainness of speech” towards dissenting principles and practice. I am conscious of no other feeling but of the warmest charity towards dissenters; and it is precisely on this account that I would endeavour to open their eyes, and induce them to examine their own system; for I have the fullest assurance that a candid comparison of our respective *principles* would lead to the union of all good men within the true fold of Jesus Christ. I rejoice to think that there are good men amongst dissenters, and confidently expect that we shall, ere long, embrace them in brotherly communion.

Let us, then, compare the means which the church possesses for the support of Christianity with those furnished by dissent. And, in the first place, I cannot but notice the small proportion

which the dissenting population bears to that of the establishment. With all the exertions and zeal of the Methodists, their whole number in this country cannot exceed 550,000, and the "Circular to Wesleyan Methodists" gives strong reasons for thinking that they are actually on the decrease. The other sectaries probably do not equal the Methodists in number, and they are split into a multitude of rival denominations, each of which is comparatively small. This state of things obviously mark out the Church of England as the great instrument for maintaining religion in the country. It is an immense advantage to be known universally, and to possess a hold on every corner of the land, however remote and obscure. The church has an attached population which far exceeds the whole amount of the sectaries; and even among the most ignorant and obscure portion of our people, there is a disposition to prefer the religion of their fore-fathers to those novel and conflicting systems which they see around them. There is in their minds a feeling by no means friendly to the religion of dissenters, whatever it may be to their politics. In fact, dissenters themselves admit that they find great prejudices opposed to them, and that it is much easier to build chapels, and find preachers, than to procure an adequate supply of hearers. If we view dissent as an attempt to provide for the spiritual wants of the nation, it must be considered as a decided failure; and to imagine that the voluntary system can ever supply the place of the Established Church is perfectly absurd.

The wiser and better part of the dissenters readily admit all this. The *Eclectic Review*, for instance, observes that "a small proportion only of the actual increase that has taken place in the population of this country has been appropriated, as it were, and provided for by Methodism and dissent."—"When we compare what they have achieved with the immense work that remains to be done, we cannot so boldly affirm, as many have ventured to do, that the non-established communities, depending absolutely on voluntary exertions and contributions for support, would have been able to do, or are likely to be soon able to do, the entire work of the establishment."—"That the voluntary system can succeed to a considerable extent,—that it possesses very high efficiency as far as it goes, is what few of the advocates of establishments would think of disputing: the facts are so plain that it would be pure absurdity to contest the position. That it would have been adequate to the wants, and capable of adapting itself to the varying circumstances of society, in all past ages, neither the records of history nor the dictates of common sense allow us to suppose."—"For our own parts, we are far from denying the efficiency of the voluntary system under certain modifications; but we cannot shut our eyes to the fact, that whole masses of the community have not yet been brought within the



beneficial operation of our ecclesiastical systems, and that *the dissenters collectively are very ill-prepared at present*, whatever they may be hereafter, to perform the work which the establishment was intended to discharge."

Mr. Ballantyne, a dissenting minister of distinction, makes the following remarks, which shew, in the strongest manner, that the system of voluntary contributions adopted by dissenters cannot claim the authority of the primitive church, or of the Reformation:—"The testimony of history," he says, "seems unfavourable to the general success of the voluntary system, however beneficial it may be on a limited scale. The principle on which the voluntary system is founded, has never yet obtained a fair trial. If the primitive church ever entertained the idea of evangelizing the world under the plan of voluntary association, she certainly did not adhere to it; for no sooner did an opportunity occur, than it was entirely abandoned. The churches of the Reformation never had the most distant intention of adhering to it; for their great object was, to be connected with the state; and most of our present voluntary churches were, till very lately, merely supplements to the state religion, and quietly worshipped God in their own way, without attempting any efficient scheme for instructing the mass of the people. The Independents, if we mistake not, afford the only considerable exception to these remarks; and their mode of procedure seems too *disjointed* for an undertaking which obviously requires the most systematic and persevering energy."—"*Comparison of Established and Dissenting Churches*," p. 257—260.

Dissenters, in fact, would do well to ask themselves *why* they exclaim so loudly against the endowments of the church? It cannot be that they object to the principle of endowments, because many of their own chapels are endowed. For instance, the chapel at Bristol, formerly occupied by Mr. Robert Hall, is understood to have permanent property to the amount of 600*l.* a year. Why do we not hear from them any exclamations of horror at this? And why is that considered a crime in the church, which is tolerated without any scruple among themselves? The notion, that the system of voluntary contribution is alone justifiable, is certainly no principle of *dissent*, however popular it may be with *dissenters*.

But independently of the small numbers of the dissenters, the prejudices which are opposed to them, and the inefficiency of their voluntary system, there are other circumstances which must throw vast impediments in their way, and plainly shew that the church, which is comparatively free from such objections, must be the grand instrument for preserving and propagating Christianity. "The spirit of division," says the *Eclectic Review*, "has most *essentially* impaired the efficiency of dissenting institutions;

an effect which it will continue to have *till division comes to be regarded as an evil*, and till the *false principles* that have infected modern Independency, converting the congregational polity of Owen and his colleagues into a sort of ecclesiastical radicalism, be detected and discarded." This is, in fact, one of the greatest and most prominent evils of sectarianism. We behold sects on sects ramifying into infinity, and entirely devoid of any principle which can produce permanent cohesion, or a hope of restoring Christian unity. What a sad spectacle is this to the Christian who remembers that our Redeemer prayed we might all be *one* ! And how mournful is it to reflect that the blasphemer, the infidel, and the heathen, are repelled from Christianity by a system so monstrous and absurd. The ignorant poor, nay, the better informed classes, are perplexed amidst the wranglings of heresy and fanaticism. Each individual is stunned with the cries of forty or fifty sects, who all profess themselves to be alone right, and pure, and scriptural. The memory is overburdened and the imagination bewildered in the multitude of their denominations and the varieties of their doctrines. Such circumstances naturally throw men into a state of *neutrality*, and the sceptic then steps in and assures them that the whole is false, and that revelation itself is only a delusion.

Such are the natural effects of these divisions, and the wise and reflecting portion of the dissenters have not failed to remark them, and to exert their utmost power for the purpose of stemming the torrent of sectarianism. But they cannot see their way through it, nor devise any remedy for such a state of things. Their *principles*, as I shall shew, leave them without remedy.

Another circumstance that unfits the Dissenters and Methodists for supplying the place of the church is, that they are entirely devoid of *stability*. No sect now in existence in this country can expect to subsist for any length of time. In every one we behold men working for the destruction of their own societies. The Wesleyan Methodists are by far the largest sect in the kingdom, and they are, in many points of view, the most respectable and influential; but even in this community a party are at work whose unceasing object is, to break down all the peculiarities of Methodism:—a party who are effectually sheltered from any danger by the caution with which they conceal their names; and who will in all probability succeed in overthrowing the Methodist society, because they appeal to principles and passions most common among men. The Independents are troubled by the prevalence of a democratic system of church government, which virtually permits every man to think and do as he pleases, and which will finally sweep away every distinctive mark of their sect into the gulph of indifference. Their ministers, enslaved to their people,



are but too often unable in consequence to take the attitude of reproof, or of correction. They are, then, nothing more than individuals whose eloquence for a time amuses, until novelty departs, and the unfortunate preacher along with it. The Baptists, again, are tormented by a set of liberals, who are urging them to admit the supporters of infant-baptism to their communion, and thus virtually to relinquish the grand distinctive peculiarity of their sect. In all, we find unceasing efforts, made by a party of busy and audacious revolutionists, to destroy their peculiar notions and break up their societies. Their people are indifferent to dissenting principles, and are only anxious to gain absolute liberty and self-government in doctrine and discipline.

It cannot be expected that systems so entirely devoid of stability should be generally attractive. It is not likely that men will readily join a sect which scarcely knows its own opinions, and which, in the course of a few years, may be entirely extinct, or, at least, so altered in every feature that it would not be recognized. In religion, we naturally look for something tangible and substantial, and not for a mere uncertain opinion, which may be at any moment changed or forsaken.

The great *principles* of the dissenters leave them without remedy against infinite division and infinite error. In maintaining that the union of Christians in a church is only voluntary, they afford liberty to every man to separate himself from any visible religious society at his pleasure. They cannot even rebuke any man for seceding from themselves, because their own union is merely voluntary. In objecting to all human authority in religious matters, without inquiring whether such an authority may not be divinely instituted, they dissolve the only tie which can preserve unity in the church:—the very principle of government is annihilated. In ridiculing the derivation of a divinely-commissioned clergy in regular succession from the apostles; they render the ministry merely human, and therefore powerless,—they deprive it of all spiritual power to oppose prevailing errors, to instruct, to rebuke, to condemn. In asserting that creeds and articles of faith ought not to be required as terms of communion, they leave themselves without the power of consistently excluding heretics from their own societies. They cannot cut off men unsound in the faith without claiming and exercising that very spiritual authority whose exercise in the church they assign as the reason for their own dissent. In transferring the whole power from the clergy to the people, they give strong stimulants to party spirit and strife, which lead to division, and then they furnish no principle which can, in any way, check or control them.

On the other hand, the church exhibits a definite creed and body of doctrine, which she has continually preserved. In her creeds we see formularies of faith which have been received by

our forefathers, and taught by the spiritual predecessors of our clergy, even from the beginning. The three creeds which we maintain have been maintained by the overwhelming majority of Christians from the earliest period. What strength and consistency do we see in this;—and how sublime and affecting is the idea, that these creeds, which certainly contain the grand features of Christianity, are at this moment held and professed by millions of Christians from one end of the world to the other! The church provides effectual means for checking and subduing heresy and schism. She requires her clergy to subscribe orthodox articles of faith, which she always retains as a means of repelling error. She claims spiritual power, derived to her from the apostles, and does not hesitate to condemn those that disobey. Confident in the aid of the Holy Ghost, and knowing that we have means to ascertain truth, and to detect error, without which Revelation would have been useless, she speaks, after due examination, in the language of authority. And if her members teach doctrines contrary to the truth, there is always a power to reprove, and, if necessary, to *expel* them from her communion. It is true that it has seldom been necessary to resort to such extreme measures; but there are principles and ecclesiastical laws among us that will, at any time, effectually subdue and silence heretics and deceivers. We do not seek to compress the consciences of men; we claim no right to persecute and exterminate those who differ from us,—but we are convinced that there are means for ascertaining the truth, and are equally convinced that the church retains that truth; and we cannot permit any man, *as a member of the church*, to teach doctrines which the church condemns.

Such are some of the means we employ to prevent heresy; but to these must be added, the advantage which our clergy have by being acknowledged as “ministers of Christ,” who have a *right* to teach, to exhort, to rebuke if necessary. Our clergy cannot be the slaves of their congregations, while the *principles* of the church are maintained. The dissenting ministers must be slaves of their own people by the *principles* of dissent. In vain they may refer to the Scriptures for proof that ministers ought to have authority; in vain they may assert that the founders of Independency gave them powers; all is, and must be, in vain, while the principle is maintained,—“that we must not acknowledge *any human authority* in religious matters.”

It ought certainly to be regarded as a singular blessing, that the church stands so distinguished from all sectarian communities as she does. Were our principles and our practice at all like theirs, we might run the risk of being confounded and mixed up with them by the observer. As it is, his mind is relieved at once from the confusion which might come over it, when he observes the many respects in which the church stands alone and unrivalled.



Here we have a very great society, acknowledged by almost all sectaries to be quite orthodox in her doctrines, nay, admitted to be so by learned and candid Romanists,\* a society certainly inferior to no other body in the empire in the piety, zeal, and spirituality of her members. We find this church claiming a divinely-instituted authority to teach the truth, to expel heresies, to reprove those that are disobedient,—a church firmly asserting doctrines and creeds which have been, beyond all doubt, acknowledged from the beginning, and are, at this day, preserved in every part of the world. We observe in her a mode of church government which has prevailed universally in all ages. We find in her a ministry deriving their regular and unbroken descent of ordinations from the Apostles Peter and Paul; a Ritual, the substance of which has been handed down from the beginning, and whose very words we can trace upwards for fourteen or sixteen hundred years, until their origin is lost in primitive antiquity. Here we repeat, in our own tongue, the very same praises and prayers which are, at the same hour, offered to the Supreme Father in every nation and language of the earth.

In all these respects, and in others that I could mention, the church stands remarkably distinguished from all sectaries. Perhaps in no respect does this more strongly appear than in the attitude which she takes in relation to Romanism. Papists charge us with schism for separating from *them*—with heresy for disputing doctrines authorized by the universal church. *We retort the charge upon them.* We condemn every doctrine that is contrary to that which has been always taught by the universal church; and it is precisely on this account that we condemn Popish errors. The doctrines of Popery have *never* been received universally, however popular they may for a time have been.† We condemned at the Reformation the errors of a *party* in the church, and that party in consequence was separated from our communion in the same manner, and on the same principles, that Arians, Nestorians, and Eutychians, had been cut off from us in former ages. The church reckons Papists amongst *sectaries*, and her canons denounce *excommunication* against any of her members who maintain that any other society of professing Christians

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\* For instance, by that learned Benedictine, Barnes; by Davenport or Sancta Clara; Dupin, &c.

† This is ably shewn by Field, in his work "on the Church," and by Birkbeck in the "Protestant's Evidence." The former of these books is probably the most valuable work of controversy, and the soundest, in its general views, of any that we possess on these subjects. "Laud's Conference with Fisher" is also valuable, and Stillingfleet's "Vindication of Laud." Chillingworth is an ingenious, but unsound and inconsistent writer.

in this country may justly be entitled a true church. Such, then, is the attitude of the church in relation to Popery,—she *condemns* it with spiritual *authority*, and therefore she meets it on equal ground, and comes on to the battle with all the advantages afforded by orthodoxy. And the very same principles which we employ in combatting Romanism, we use to shew *dissenters* the mischiefs and guilt of schism, and to preserve our own members in the unity of the brotherhood and faith of Christ. So that we are in all respects *consistent* in principle, and our arguments against one party cannot be turned against ourselves by the other. But what has the dissenter to reply to the Papist? He cannot appeal to primitive antiquity against Popish novelties, because he has already thrown antiquity overboard in his controversy with us, and shewn a total disregard for those primitive customs which the church retains. He has no succession of doctrine or of polity to shew. He must be always engaged in a war of *first principles* with Papists, in which they will be pretty sure to triumph.

Such, then, are the reasons I would give, why all men, who value Christianity, should support the church. It is obvious that she has advantages and facilities for the maintenance and propagation of religion infinitely beyond those afforded by the dissenters. Her pure doctrines, her numbers, her spiritual power, the dignity of her attitude, the consistency of her principles, the high recollections connected with her,—all these things must render her triumphant, if not impeded by the lukewarmness of her members. But let them know their own position, let them forsake all sectarian ground, and act and speak in the way which they ought, and our success is certain.

If the unhappy men, who are now leagued together for the plunder of ecclesiastical property, shall succeed in their unhal- lowed designs, it is not merely the church that will suffer. The result will be fatal to all dissenting societies, and the church will, after a few years, be the only Christian community existing in the country. Already the continuance of dissent is most precarious,—already multitudes of their societies are on the verge of dissolution; but what will be the inevitable result of that general unsettlement of all property, which must inevitably follow, if the legal and equitable rights of the church are violated? In the stagnation of commerce, in civil broils, in popular agitation, the dissenting societies will gradually expire. To the country at large, the effect of any such spoliation must be most injurious. The immediate result would be a most serious diminution of the means afforded for the religious instruction of the agricultural population; and it would be impossible to maintain any thing like a generally resident clergy in the country. Our clergy would then, as in the early ages of the church, be obliged



to travel occasionally from the towns to preach the gospel in the surrounding districts; and, amidst the ruins of their ancient churches, to instruct the people in the ritual and faith of their forefathers. But however we might mourn over the destruction of our country, and of a system which was raised by the piety and wisdom of many ages; yet we know too well the devotion of our brethren to the cause of Christianity, and of that church which is bound up with it, to be despondent. Come good, or come evil,—amidst the destruction of our civil rights, the change of dynasties, the fall of mighty empires, we stand unshaken and immoveable. The great and divine principle of the apostolical church will never fail. The fire may devour all human works—all sects may be rooted up by the whirlwind—weak faith, and uncertain doctrines, and human inventions, may, and must, perish in the torrents of persecution and bloodshed; but the church we cling to must endure, for it is founded on a rock, against which the waters of persecution shall rage in vain. We are too strong in our faith, too rooted in our convictions, too confident in divine protection, to express any other sentiment but adoration of that Supreme Power who permits the storm to rage until the time that his mighty voice is heard. The sight of terrors only rivets us more firmly to that sublime truth, to which our lives, our souls, and the whole energies of our existence shall be devoted. In this world we may be poor and persecuted; but the sustaining hope within us cannot be overthrown. The immortal soul cannot be enchained by man. The body may be destroyed; but, even in death and in the future world, our unceasing prayers will be for the preservation of the faith, the unity of the brethren, and the purity and prosperity of the glorious and holy church. Let us, then, rally around the church of God, and solemnly devote ourselves, for life and death, to the service, the defence, the propagation, of that divine system; and let us send up, with one accord, our fervent prayers, that the Eternal Father may preserve the vine that he hath planted,—the mystical body of his Christ; and that he may send down on us abundantly the Holy Ghost, that, with the discretion, the wisdom, the zeal, and the intense charity of the apostles, we may be able to surmount all difficulties, may triumph over human weakness and infirmity, and sustain, with unflinching devotion, the incomparable, the sublime, the unspeakable charge which he has committed to our trust.

P.

## OLD HETTY.

A TALE, BY THE AUTHORESS OF "SCENES IN OUR PARISH."\*

"Of all that pass me by, and this grave see,  
 Who that shall view this stone would change with me;  
 Yet, tell me gentle stranger, which is best—  
 The toilsome journey, or the traveller's rest."

It is a dark blowing evening, just like the one on which I went to watch poor old Samuel's funeral. There is the difference only that one month makes. The trees are nearly as bare—but the damp leaves have not yet been swept away; they lie in heaps over our path. The Michaelmas daisy has not yet been cut down, because here and there still one pale flower opens to invite the bee as she passes on her last visit to the ivy blossoms. The evening is not quite so dark, but the grey clouds drift about, and the branches toss and shake, and the poor little marygolds and the late heart's-ease look afraid of the hail storm as they did then, and as if only a day had passed, and yet it is really three years. Three years, with their rounds of births and deaths,—their springs, and their summers, and their winters. An eventful three years it has been. As a nation, the period has been fraught to us with tremendous interest. I need not record it. But though so crowded with events, how swiftly and how silently have these three years past; and how merciful is that dispensation of Providence, by which to each separate heart every day's evil and every day's support are together meted out in sufficient measure for each other.

I dare say poor Old Hetty this time three years did not think she should have toiled on so long alone. Nor did I—yet she has. True, it has been labour and sorrow; and yet, strange to say, she has found herself capable of much more exertion than, whilst the old man was living, we thought possible. The Sunday after his funeral, and almost every Sunday since, she has found that she can reach the church; which, till the effort had been once made, seemed to us all a matter quite out of the question. She came first for the pleasure of seeing that his grave was in order; and since, for the exceeding comfort she has found in even the little she hears of our beautiful service. She feels pleasure in taking her seat just where her old husband used to sit. Many things are only nature that the world calls romance. "I like my feet to tread where poor Sam's did," says Hetty. She looks at the golden letters—the commandments over the communion table—and says, they remind her of the golden city, and the shining streets, where he is walking in heaven. The passage in our glorious

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\* This tale is a memoir of the survivor of the "Old Couple," mentioned in "Scenes of our Parish."



Te Deum, "Thou! when thou didst overcome death, hast opened the kingdom of heaven to all believers," always strikes her dull ear, and brings tears of hope to the dim eyes. "I think," she tells us, "how the blessed Saviour has opened the gate to blind Samuel, and he will for old Hetty." She listens for the fourth commandment, and fancies what a blessed Sabbath "Sam,"—for she generally calls every one, high and low, by the briefest and most countrified appellative,—what a glorious and eternal Sabbath he is keeping in heaven; and that thought, and the singing which follows, generally melts her to tears, and she wishes she were keeping sabbath with him, for indeed it can scarcely be called a day of rest to her now. We are often surprised at the labour she gets through in the week, and the exertions she makes to reach church on Sunday; for the walk, to us easily accomplished there and back again before breakfast, is, to her bent form and failing feet, many an hard hour's toil. "The grasshopper is a burden, and little troubles throw long shadows on life's evening;" yet, indeed, you and I might find old Hetty's temporal troubles very heavy. Pain, and weariness, and want, and cold, and hunger, are things that need more than human philosophy alone to bear. And yet, "the lowly, the despised of all"

"Seek and obtain, and often find unsought,"

a strength, a peace, that passeth all understanding. What a proof of the more than human might, the god-like power of the religion of Jesus Christ! "I was going home," says Hetty, "from church on Easter Sunday (now a year and a half ago), and just as I was toiling down the hill, under the poplar trees, my poor arms were swollen with resting on my crutches, and every step was weary, and I was bowed down, and I thought I should have hard matter to travel home. The enemy put sinful thoughts into my mind, and I said to myself—'There's nobody to get thee a bit of dinner, and the fire'll be gone out, and there's no good maid nor boy to make it in for the poor old mother; and when poor Sam used to come from church, he found some one to comfort him at home, but thou hast none to be glad to see thee.' So I went on desponding and complaining—but then I seemed to hear a voice speaking to my very heart, and it said, 'Thou shalt walk the golden street.'" "What!" she continued, bursting into tears, "Shall *I* walk the golden street—shall *I* see my blessed Saviour, who has taught me from my youth up? Don't find fault then—don't complain any more, poor old Hetty. Toil on a little bit longer; may be but a little bit. The blessed Saviour has given thee his word—thou shalt walk the golden street!" I do not plead for superstition; there is no need of enthusiasm to make these feelings our own. It was not indeed a sensible voice that rung in old

Hetty's ears, but the very voice of truth which has awakened a corresponding echo in her heart. "They that are wise will ponder these things, and they shall understand the loving kindness of the Lord." Those whose eyes are least dazzled with the glare of this world's wisdom, are permitted, I believe, the clearest view of the pure light of heaven. Those who have least of earth's comfort may often be most refreshed by that which comes from above; and the uneducated, losing much in other ways—as no doubt they do—have, where once the heart is really purified, a counterbalancing advantage in the unconstrained flow of feeling and affection which is allowed them.

It is delightful to observe how practical a principle true faith is. Old Hester is the most honest, the most grateful creature you ever saw; she is scrupulously exact with regard to her debts. She takes "Owe no man anything," literally; and if she died to-night, I believe it would be found that she did not owe a penny in the world. Let us, in examining ourselves, be well assured that where the acceptable root is, there will be the healthy fruit. Profession is a little matter. The unfruitful tree that was withered by the divine curse, was not a bramble, but a fig-tree—a barren fig-tree. I was much struck the other day by Hetty's brief but forcible illustration of the effect of genuine religion. She had been lamenting a want of comfort in her feelings; probably the depression arose from weakness and great temporal suffering. "I can't see the brightness of his face as I could in better days," she said; "yet *He* has said, I never will leave nor forsake thee;" and she added, laying an emphasis on every word, and using the ungrammatical, but not inexpressive modes of speech common here, "He shews me every thing that *I did not ought* to do, and He makes me hate sin with a perfect hatred." Is not this the religion of the royal psalmist—"through thy commandments I get understanding; therefore hold I straight all thy commandments, and all false ways I utterly abhor"?

My poor old friend seems now to think that her toil is drawing to an end, but I cannot say that she appears to me much otherwise than usual. She thinks she has some internal disease, and sometimes suffers great pain; but she checks herself in her complaints, and says, "If I'm not ready to go now, when shall I be? I'm almost ashamed to take medicine, as if I wished to be on earth for ever. What not yet? Not longing to see my Lord yet? What should poor old Hetty wish to live for? Oh! that I may get safe at last." And then, with all the warmth of a strong imagination, she discourses on what she fancies the glories and beauties of heaven, and ends with a natural recurrence to earthly feeling. She is more desponding however, and cast down, than I have ever seen her. Her labour is really too much for her, and yet I dare say she will get through it. I advised her not to trouble



herself about her herbs, but she says they must be manured before the frost, and her potatoes are to be dry and housed. I dare say we shall see that her strength is sufficient for her day. And she has done it all. Tuesday, Wednesday, and Thursday, though weak as a child, and bent almost double, my poor old friend has toiled on; and if to-morrow is as calm as to-day, it will be a pleasant walk to go and see how she has borne it.

No! she has done her work; and, as regards her, our own is done too. Whatever there has been of want of kindness and consideration—I would fain hope it is little—can never now be paid. We shall see her no more;—old Samuel's grave is open, and Hetty is to be buried to-night. On Thursday evening, when she came in from the garden, she felt that her work was done. She went to her bed, and sent to her nearest relation to come and see her before she died. She seemed to have full possession of her reason during the few following hours—answered in the affirmative to every neighbour who asked if she knew her, but did not speak a word more, and scarcely moved. "I never saw a child go to sleep quieter," said her attendant. Saturday, at four in the morning, she said twice—"The Lord have mercy," and so, without a struggle or sigh, breathed her last. "So he giveth his beloved sleep."

Only on Monday she lamented to me, that if she lay ill long she should have no one to take care of her; and my answer was, "Perhaps God, in his mercy, will not let you lie ill long, and 'sufficient unto the day is the evil thereof.'" Yet I pondered going home on the desolate condition to which the feeble, childless widow would probably be reduced; but, oh! how foolish to doubt. Here is another commentary on old Samuel's dying words, and I will try to take it for my motto to my life's end—"The Lord *will* provide!"

And so, my childhood's friend, farewell!  
 The simple tale that thus I tell  
 Is record kind, and brief, and true,  
 To lowly friendship's meed most due.  
 Farewell! whose dim eyes used to shine  
 With tears of joy, to gaze on mine;  
 Whose voice was used my name to give  
 Its homeliest, fond appellative,  
 "My child!" "my dear!" that used to call,  
 And still apologize for all.  
 Farewell, old friend! more polished tone,  
 More graceful phrase I well may own—  
 But never can expect to find  
 A heart more true—a voice more kind.  
 The choicest, from the widow's store,  
 Was our's; what could she give us more?  
 Her double daisy's finest root,  
 Her "lady's ruffles" fairest shoot,

And the sweet William's blossom, bound  
 With sprays of thyme and boy's-love round.  
 Farewell! I cannot mourn, indeed,  
 From toil, the way-worn pilgrim freed.  
 Thanks to our God, who, for the way,  
 Gave strength, just lasting out the day.  
 Now, wondrous and stupendous change,  
 How thy glad spirit takes its range  
 Far from this prison-house of clay,  
 Far from earth's bounds—away, away!  
 Now, whilst th' undazzled eyes behold  
 In very deed the streets of gold—  
 Whilst, waited and expected long,  
 Burst on thy ear th' Archangel's song—  
 Whilst thou thy Saviour hast confest  
 Among ten thousand—loveliest, best—  
 Hast thou, as earthly love believed,  
 Thine own, old Samuel's form perceived?  
 Or, dost thou turn thine eye below,  
 My welfare and my state to know;  
 And pause, a blessing kind to shed—  
 My guardian angel's—on my head?  
 I question not—to travel on  
 The lowly path that thou hast gone;  
 To see Hope's pure and heavenly ray  
 Shining on all the toilsome way,  
 To follow, with unwearied feet,  
 Until I walk the golden street,  
 It is enough! Rejoicing heart,  
 Take thou, with thanks, th' appointed part—  
 "I will not leave, I ne'er forsake."  
 Oh! freely made, the promise take;  
 Her mighty Saviour is thy guide,  
 His word stands sure—"I will provide!"

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MEDITATIONS POETIQUES PAR A. DE LAMARTINE.

(Continued from page 542.)

I have read the poem '*Bonaparte*' with great interest, and am only prevented offering a translation by the nature of the subject. Two verses, however, I shall presently quote. Lamartine has in a few rapid stanzas dashed out in burning colours the career of that scourge of the world. We behold him in the three stages of his life,—in the humbleness and industry of his youth,—in the glory, the magnificence, and the impiety of his manhood,—and in the dark and closing scene in his rocky solitude, with vultures more dreadful than those of Caucasus gnawing in his bosom. The '*Bonaparte*' of Lamartine is in fact a religious poem, and the poet has employed his name not so much to "adorn a tale," as to "point a moral,"—and a moral of the deepest wisdom and full of the most terrific truth. The verses to which I alluded



are the following, and they are imbued with a stern and melancholy grandeur and indignation befitting the subject:—

On dit qu'aux derniers jours de sa longue agonie,  
Devaut l'éternité seul avec son génie,  
Son regard vers le ciel parut se soulever !  
Le signe rédempteur toucha son front farouche !  
Et meme on entendit commencer sur sa bouche  
Un nom—qu'il n'osait achever !

Acheve—c'est le dieu qui regne et qui couronne !  
C'est le dieu qui punit ! c'est le dieu qui pardonne !  
Pour les heros et nous il a des poids divers !  
Parle-lui sans effroi, lui seul peut le comprendre !  
L'esclave et le tyran ont tous un compte à rendre,  
*L'un de sceptre, l'autre des fers !*

What a spirit of fearful and majestic truth speaks in the last line !

His verses, *L'Homme*, addressed to Lord Byron, are also deserving of more attention than I am able to bestow. His tribute of admiration to the genius of the bard is accompanied by an expression of sorrowful anger for his scorn of virtue and religion. The thoughts and arguments are linked together by the golden bonds of a Christian philosophy. The poet lingers for a while upon the mysteries of the world and its inhabitants, the frequent triumph of the wicked, and the prostitution and misery of the good ; but he does not travel round the circle of humanity to return an infidel or a blasphemer. I shall only extract two lines, the last of which cannot be too constantly had in remembrance—

L'homme est un dieu tombé qui se souvient des dieux,  
La gloire ne peut être où la vertu n'est pas.

The lines which follow form part of a poem of great beauty—  
*Les Etoiles*:—

## I.

There is an hour of thought—a hallowed hour,  
When piety and peace alone have power ;  
Fainter and fainter the red sunset fades,  
A shadowy twilight floats upon the glades ;  
On the horizon's boundary we behold  
The parting evening's fading train of gold :  
Then from the gloom those isles of beauty rise,  
Spreading their silver bosoms to our eyes :  
Some on their glittering pinions seem to sail  
Over the brightening shadows of the vale,  
Like a rich bird of Paradise, that flings  
A shower of brilliants from its glancing wings.

\* \* \* \* \*

And some along the blue enchanted deep  
Seem fondly watching o'er the world asleep ;  
While others, in their radiance, lily-white,  
Sparkle upon the wondering gazer's sight.

## II.

Thine eye alone, Almighty Lord, can tell  
 How many stars within thy kingdoms dwell ;  
 For some, now full of years, both pale and old,  
 And some in the remotest sky are roll'd,  
 And some, like flowers beneath thy fostering grace,  
 Lift up their youthful foreheads in thy face !

## III.

Suns ! ye wandering worlds that with us roam,  
 Say, if ye know, where lies our distant home ;  
 Into what heavenly harbour of delight  
 Are our tired spirits carried in their flight :  
 Say, do we hasten to a distant shore,  
 Where the black waters of the ocean roar,  
 Or, guided by his hand, our light of old,  
 Shall we float softly down a stream of gold,  
 And anchored there, for ever gently sleep,  
 Unstirr'd by winds upon the charmed deep ?

## IV.

Ye glittering worlds that glide along the skies,  
 The Book of Life lies open to your eyes ;  
 This azure sea, this balmy heaven so clear,  
 Utter a livelier wisdom in your ear !

## V.

Celestial Tents ! bright Edens of the sky !  
 Where the sweet bloom of peace doth ever lie !  
 How often in the solemn time of night  
 Upon the heart ye pour a meek delight ;  
 All that we seek—pure love and holy truth,  
 Those fruits of heaven earth tasted in its youth,  
 In your rich climes with every treasure rife,  
 Nourish with heavenly food the sons of life ;  
 And man, perchance, his earthly journey o'er,  
 In that blest home will find these fruits once more !  
 Alas ! how often on this dust, alone,  
 When all the paltry cares of life were flown,  
 Have I, dear flowers of heaven, with lowly sound  
 Pray'd in your golden garland to be bound !  
 Oh, that escaping from this world of pain  
 Unto that land, so long desired in vain,  
 I might, amid the fields by angels trod,  
 Burst into bloom beneath the feet of God !

## VI.

In the clear azure of that crystal sea  
 My childhood home would yet return to me,  
 And every night on each beloved hill  
 To memory dear, my light should linger still ;  
 Through the dark woven branches I would gleam,  
 And sleep upon the grass, and float upon the stream !  
 My love should be with man : oh, wheresoe'er  
 The spirit speaks its sorrow in a tear,  
 By the sick mourner who with sleepless eye  
 Counteth the midnight watches as they fly,



When grief and care have struck the genius down,  
 And his brain burns beneath the laurel crown—  
 Upon that aching brow, like some dear friend,  
 Soothing and soft, my radiance should descend—  
 A brother's light ! While through the wounded breast  
 It poured the balm of comfort and of rest,  
 In his sad eyes the words of truth divine  
 Should teach the soul of joy again to shine.  
 Thus would I dry his tears ; and when the day  
 Dimm'd with its blaze the glory of my ray,  
 Ere from his weak and drooping lids it fled,  
 The freshening dews of slumber it should shed,  
 And mirthful peace and hope around his bed.

## VII.

And you, bright sisters ! stars, who hand in hand  
 Tread the blue meadows of the heavenly land,  
 With many sounding voice of lyre and song,  
 Leading the silver footed choirs along,  
 Bound in the links of that ethereal chain,  
 My gleeful steps shall follow in your train,  
 Led by the holy music of the strain—  
 And ye shall guide me through each palace fair,  
 Hanging its silver domes upon the air ;  
 Your blessed rays will teach me how to praise  
 Him whom *we* seek—on whom perchance *ye* gaze,  
 Until your sacred lustre doth impart  
 Your faith, and joy, and rapture to my heart !

The reader of this poem will probably discover in it a resemblance to the works of some of our older sacred poets. It possesses, indeed, much of that picturesque richness and painted fancy which throw so variegated and beautiful a light over their compositions. But the imagination of Lamartine is almost constantly the handmaid of his piety, and scatters her flowers only before the feet of the noble and the good. The tree of his fancy lifts up its head on high and stretches out its branches, but its roots are in holy ground, and among the deepest truths of the gospel.

In the poem on *Faith*, Lamartine has traced the various miseries and perplexities through which the doubter endeavours to force his devious path, and illustrates the stoical indifference and repose obtained by some in a noble simile—

Vain repos ! faux sommeil ! tel qu'au pied des collines  
 Où Rome sort du sein de ses propres ruines,  
 L'œil voit dans ce cahos, confusement épars,  
 D'antiques monumens, de modernes remparts,  
 Des theatres croulans, dont les frontons superbes  
 Dorment dans la poussière ou rampent sous les herbes,  
 Les palais des heros par les ronces couverts  
 Des Dieux couchés au seuil de leurs temples deserts,  
 L'obelisque éternel ombrageant la chaumière,  
 La colonne portant une image étrangère,

L'herbe dans les forum, les fleurs dans les tombeaux  
 Et ces vieux pantheons peuplés de dieux nouveaux ;  
 Tandis que, s'élevant de distance en distance,  
 Un faible bruit de vie interrompt ce silence—  
 Telle est notre ame apres ces longs ébranlemens :  
 Sécouant la raison jusqu'en ses fondemens :  
 Le malheur n'en fait plus qu'une immense ruine,  
 Où, comme un grand debris, le désespoir domine !  
 De sentiments éteints silencieux cahos,  
 Elémens opposés, sans vie et sans repos,  
 Restes des passions par le temps effacées,  
 Combat desordonné de vœux et de pensées,  
 Souvenirs expirans, regrets, degouts, remord,  
 Si du moins ces debris nous attestaient sa mort !  
 Mais sous ce vaste deuil l'ame encore est vivante ;  
 Ce feu sans aliment soi-même s'alimente ;  
 Il renaît de sa cendre, —————

The following is a delightful picture of awakening confidence and reliance upon the mercies of Heaven. We see the dawn of that Faith which will "venture all the world upon the strength of its persuasion."

But while such doubtings through my bosom crept,  
 Gazing in sorrow on my tomb, I wept—  
 Faith, like some cherish'd vision of the past,  
 A ray of hope upon my future cast,  
 And, through the cloud of death, did softly roll  
 Over my age, the childhood of the soul ;  
 Unto the Fount of Glory I am borne,  
 From my life's evening to its laughing morn :  
 My unbound eyes the scheme of life enfold,  
 And all the chains of mystery are unroll'd ;  
 The present in the future taught I find,  
 And hope shuts out the chaos from my mind.

## II.

This Faith that walketh with me to the tomb,  
 Dwelt with me also in the time of bloom,  
 From our dear mother's lips, when life began,  
 Milk of the soul, thy blessed sweetness ran !

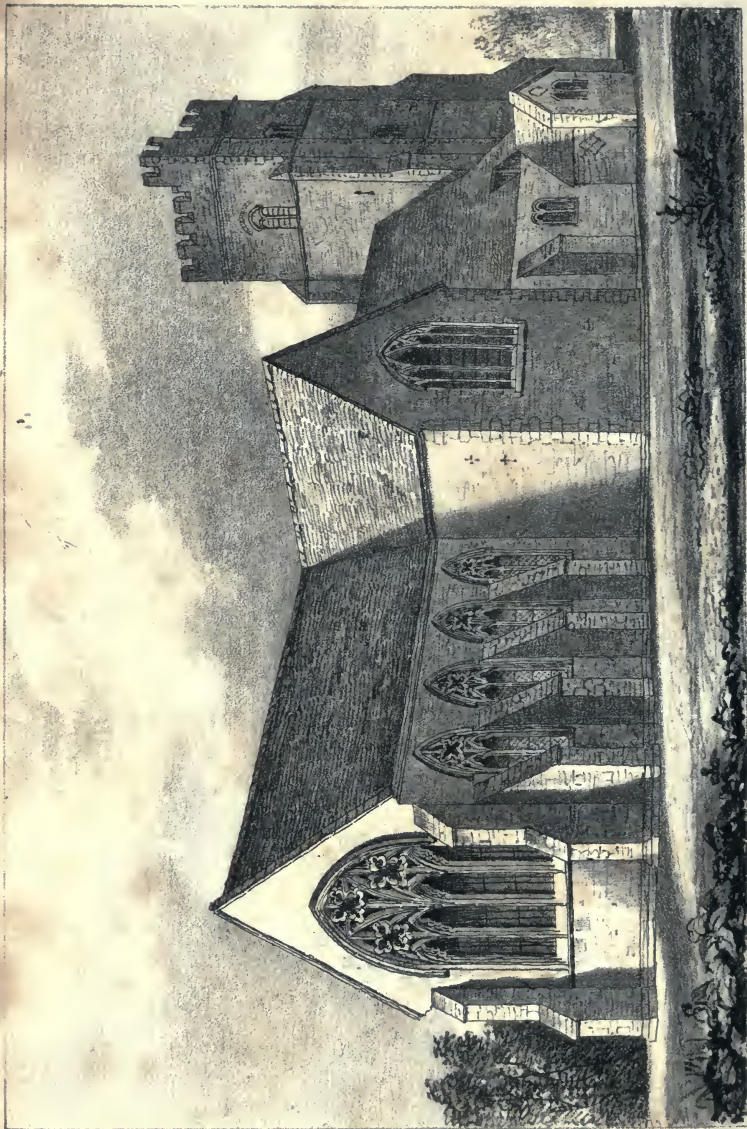
## III.

O Mystic Sun! star of another sphere,  
 Unto my darkening eyes appear, appear !  
 Come, Holy Comforter—immortal guest  
 Of saints and seraphim—rise in my breast !  
 Alas ! I have no other friend but thee,  
 For loud tongued Reason in affright doth flee ;  
 No more her hand the boasted torch doth wave,—  
 It dieth at the portals of the grave !  
 Come then, Celestial Brightness, in her place,  
 Pour on my eyes the richness of thy grace ;  
 Now that the journey of my life is run,  
 Be thou my morning-star, my light, my sun !

( To be continued. )







Engraved by J. Thompson

J. S. Rose del.

# CHARTWELL CHURCH



## ANTIQUITIES, ETC.

## PARISH CHURCHES.

## NO. XII.—CHARTHAM, KENT.

THE village of Chartham is situated in the valley of the river Stour, about three miles to the south-west of Canterbury. There are several small hamlets within the parish; and the whole population, according to the census of 1831, amounted to 900.

On the river are two ancient mills, the one a corn, the other a paper mill; both held under the Dean and Chapter of Canterbury. And in a distant part of the parish, called the Hatch, is a seed mill, where is a wooden wheel of the extraordinary diameter of 52 feet, turned by a very small stream of water, brought from a reservoir by a leaden pipe. It is, however, out of repair, and no longer in use. On the Downs, to the south of the river, were several *Tumuli*, which were opened some few years back; but the ground has since been levelled for cultivation. The church, which is situated about the centre of the parish, and near the river, is dedicated to St. Mary. It is built of flint, and consists of a nave and chancel, with a transept. At the west end is a square embattled tower, with buttresses at the angles, and staircase turret at the north-east angle. It contains a clock and six bells.

The church within is narrow, but of considerable length, measuring from east to west 115 feet, exclusive of the tower; and sufficiently lofty, the whole being of the same pitch. There is a good wooden roof, concealed in the nave and transepts by plaster, and in the chancel by a ceiling of wooden pannels. On either side of the nave are two small two-light windows, and at the ends of the transepts two large windows of five lights each. In the south transept is a finely-executed monument, by M. Rysbrac, in 1751, to the memory of Sir William Young and his wife, who was of the family of *Fugg*, which has long been settled at *Mystole*, in this parish. The figures are the size of life.

The most interesting portion of the church, however, is the chancel, which contains nine windows of early decorated character. The tracery of these is singular and beautiful, and in exceedingly good preservation. There are also some remains of old painted glass in the upper portions of them. The only notice I have seen of these windows is in the Appendix to Rickman's book, to which I would refer the reader; and the only plate I have seen of the east window is in Sir James Hall's fanciful work on Gothic Architecture,—which led Mr. Rickman to visit the church.

In the wall on the north side of the chancel is a monumental arch, seemingly of the same date as the building; but there is no record concerning it. On the pavement, not far from it, is a very fine brass figure, nearly six feet in length, in excellent preservation; though of the lion, on which the feet rested, little is now left; and the legend

round the stone is entirely gone. This figure represents a knight, cross-legged, and in full armour. The arms are those of *Septvans*, consisting of three winnowing fans, or skreens, which appear on the shield, tunic, and alitts. There is reason to suppose that it is intended to represent Sir William Septvans, who lived at Milton, (not more than a mile from hence,) and was Sheriff for the county 4th Rich. II. (1380), being son and heir of Robert Septvans, who was Sheriff part of the 13th and in the 14th year of Edward II. (1320 and 1321.)

The only plate I know of this figure is in a "Tour in East Kent," published in 4to, in 1793, from which Gough takes his account in his "Sepulchral Monuments," having clearly never seen the thing itself. The figure of Sir Roger de Trumpington, in Trumpington church, near Cambridge, bears some resemblance to it; but it is more coarsely executed, and is moreover on a raised tomb.\* Ours must be of later date; and, indeed, Lethieullier, who gave much attention to such things, says (as I learn from an extract from the *Archæol.* vol. II.) he had seen or heard of few such plates laid flat on the pavement earlier than the fourteenth century, or, indeed, than 1350; but that about 1380 they became common, and remained so even to James I.'s time.

Whether the armour of this figure marks an earlier date, I am not qualified to say; but the probability seems in favour of the notion that it is meant to represent Sir William Septvans above named. Indeed, the fabric of the chancel is, I presume, not of much earlier date than 1320, being (according to Rickman's classification) of early decorated character. Besides this remarkable figure, there are three brasses on the pavement in the chancel; all with legible inscriptions and dates, in Latin, much abbreviated. They are respectively the effigies of Robert Arthur, obiit 28th March, 1454; Robert London, ob. 1 Oct., 1416; Robert Sheffelde, ob. 18 Mar., 1508,—all rectors of this parish.

In the north transept is a small female figure, in brass, of Jane Lucas, wife of Lewis Clifford, who died 11th June, 1530. The inscription under this is in English. Against the east wall of the chancel is a small stone monument to Mr. John Bungey, formerly rector, who (the inscription tells us) "buildd *Mystole*," (the seat which the Fagg family have now possessed for many years.) He died there in 1596. And on the north wall of the chancel, between two of the windows, is a large marble tablet to the memory of John Maximilian *Delangle*, Prebendary of Canterbury, and Rector of this parish, who died in 1724. From a long and interesting Latin inscription, it appears that his father, who was a minister of the reformed church at Rouen, wished him to take Holy Orders in the Church of England; and that his brother Samuel, having been pastor of the reformed church at Charenton, came over to this country during the persecution in 1682, and had conferred upon him a prebendal stall in the church at Westminster. Thus both brothers ("ut Riveti, Molinæi, et

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\* See also a plate of the monument of Robert III. Earl of Dreux and Brain, in the Abbey of Brain, in *Montfaucon*, vol. i. p. 58.



Bocharti, cognatos decuit") were honourably provided for in our church.

This inscription always reminds me of a passage in Nichols's "Defence of the Church of England," where he says, "If it were not for the Cathedral preferments, we should have nothing in the church to confer upon foreigners,—for they scarce ever attain to such a mastery in our language as to be fit for preaching and other duties of parochial cures. But several of them have found an honourable refuge in our Cathedrals, when they have left their own country for the love of our church, or been forced from it by the severity of their Prince. In these spheres have shone those renowned ornaments of learning, the *Saravias*, the *Casaubons*, the *Du Moulins*; and, to name one for all, the glory of his own and our nation too, *D. Peter Allix*."

Now-a-days, indeed, there is little need or occasion for such disposal of these pieces of preferment. Let it not, however, be forgotten, that among our countrymen down to the present day, it is hard to name one really eminent in theological attainments, who has not enjoyed some cathedral dignity. And if these things are not on all occasions so well bestowed as they might be, it should be remembered that no system can be perfect; and that, even in cases where no peculiar claims are to be found on the part of the individuals thus preferred, benefit may yet accrue to the church from the rank thus afforded to her ministers; for it is an important feature in our establishment, that, by the inequality of its preferment, it not only serves to encourage learning and active exertion on the part of its ministers, but sets them on a level with every class of society, even up to the highest, and thus qualifies them to exercise a salutary influence, both in public and private, on the whole community.

In the list of Rectors of this parish, nine were Prebendaries of Canterbury; and of these, one (Dr. Bargrave) became Dean, and two were raised to the episcopal bench—namely, Martyn Fotherbye to the See of Salisbury, and Samuel Parker to that of Oxford. Besides these, we had Henry Wharton, the chaplain to Archbishop Sancroft, and the laborious coadjutor of Cave in his "*Historia Literaria*." He held this living, with Minster, in the Isle of Thanet, but for a short time. He died 5th March, 1694, in the 31st year of his age, and was buried in Westminster Abbey.\*

The Registers commence in 1558; but do not contain any thing worthy of notice.

The Font is plain, and placed at the west end of the nave. In the gallery above is an organ, the gift of the late Rector, the Rev. Sir John Fagg, Bart., in 1813.

In the parish is *Horton Chapel*, now desecrated, and used as a hop-oast; but formerly (according to Hasted) enjoying all the privileges of the mother church except burial. I find notice of a baptism there in the Register in 1577; and I think there have also been inter-

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\* Let me here refer the reader to the very interesting Diary and Life of Henry Wharton, in the Appendix to Dr. D'Oyly's Life of Archbishop Sancroft.

ments there. The farm to which it belongs is subject to an ancient modus of 6*l.* 13*s.* 4*d.* in lieu of tithes.

Before I conclude, I will just mention a house about half a mile from the church, called the *Deanery*, formerly a residence of the priors, and afterwards of the Deans of Canterbury, now held under the Chapter. Its chapel, it is said, was pulled down in 1572; and there are now few traces of antiquity left in the building.

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#### NOTICES OF PAST TIMES FROM LAW BOOKS.

*To the Editor of the British Magazine.*

SIR,—I trust no apology is necessary for troubling you with the following communication; although its general character may be chiefly light and amusing, it may, however, be remembered, that it also contains some information of times and manners now gone by, and that such information is taken from sources, if not inaccessible, at least most uninviting to general readers, namely, some of our old law reports, which are perhaps among the very last books to which a general reader would resort for amusement.

The introduction of the use of *glass* in the windows of houses in this country took place, at least partially, at an early period: this the climate would lead us to presume, even if we had not, as we have, better evidence. It is singular, however, to how late a period glass was considered in the light of furniture, and to be moveable—in other words, as a luxury, not necessary either to the occupation or preservation of the house. In Brooke's Abridgement, title *Chatteltes*, it appears that in the 21 Hen. VII., A.D. 1505, it was held, that though the windows belonged to the heir, the *glass* was the property of the executors, and might therefore of course be removed by them, '*quar le meason est perfite sauns le glasse,*' a doctrine and a reason which would much astonish a modern heir. As may be supposed, the advances of society in civilization did not leave such a doctrine unshaken, but nearly a century elapsed ere it was overturned. Lord Coke mentions, in the fourth part of his Reports, page 63 b, that in the 41 and 42 Elizabeth, A.D. 1599, it was in the Common Pleas "resolved *per totam curiam*, that glass annexed to windows by nails, or in any other manner, could not be removed, for without glass it is no perfect house," and that the heir should have it, and not the executors. This is one of many instances in which the manners and habits of society have caused a silent alteration in the laws of the country; by the term *silent*, I mean without the assistance of a legislative enactment. The cost, however, of glass for the windows was then (temp. Eliz.) no light one, for it is well known, that at the period of which we are now speaking, most houses were built with a great number of very large windows, many of them filled with stained glass: I need hardly quote from Lord Bacon (who, in his Essay on Building, recommends "fine coloured windows of several works,") the complaint that "you shall have sometimes fair houses so full of glass, that one cannot tell where



to become to be out of the sun or cold." Accordingly, in the case before quoted from Lord Coke, he observes, "peradventure great part of the costs of the house consists of glass, which, if they be open to tempests and rain, waste and putrefaction of the timber of the house would follow." In justification, however, of the doctrine held in 1505, it is to be remarked, that very frequently the glass of windows was not then fixed as now, but consisted chiefly of a series of moveable casements, easily taken out: this is no where more apparent than in the hall of the Archbishop's palace at Mayfield, in Sussex. From the Northumberland household book, we know that in the reign of Elizabeth, when the Earls of Northumberland left Alnwick Castle the glass was taken out of the windows and laid by—a process by which as much would have been broken as saved, had the glass been fixed in the present mode. The increasing practice of annexing it to the windows by nails, might be an additional reason for the heir to prosecute his claim.

Although not immediately connected with this subject, I will give, from Lord Coke, an extract relating to *wainscot*. "It was likewise then (41 and 42 Eliz.) resolved, that wainscot is parcel of the house, and there is no difference in law, if it be fastened by great nails or little nails, or by screws, or irons put through the posts or walls, as have been invented of late time."

What now follows, consists of some extracts from an amusing argument of Mr. Justice Hyde, in the case of *Manby v. Scott*, decided in the Exchequer Chamber, in 1663, and reported in the first volume of *Modern Reports*. The question was as to the liability of a husband to pay for goods furnished, contrary to his express prohibition, to his wife, who, against his consent, had separated from him. The amount of the demand in dispute was 40*l*. It may be well to mention that the Court of Exchequer Chamber is a court of appeal from the King's Bench, and consists of the Judges of the Common Pleas and the Barons of the Exchequer.

"This case," says the Judge, "is the meanest that ever received resolution in this place; but as the same is now handled, it is of as great consequence to all the king's people of this realm, as any case can be. I will deliver my opinion plainly and freely, according as I conceive the law to be, without favouring the one or courting the other sex. If the contract or bargain of the wife, made without the allowance or consent of the husband, shall bind him upon pretence of necessary apparel, it will be in the power of the wife (who, by the law of God and of the land, is put under the power of the husband, and is bound to live in subjection unto him,) to rule over her husband, and undo him, maugre his head, and it shall not be in the power of the husband to prevent it. The wife shall be her own carver and judge of the fitness of her apparel, of the time when it is necessary for her to have new clothes, and as often as she pleaseth, without asking the advice or allowance of her husband: and is such power suitable to the judgment of Almighty God, inflicted upon woman for being first in the transgression? 'Thy desire shall be to thy husband, and he shall rule over thee.' Will wives depend on the kindness and

favours of their husbands, or be observant towards them as they ought to be, if such a power be put into their hands? Admit that in truth the wife wants necessary apparel, woollen and linen, and thereupon she goes into Paternoster-row, to a mercer, and takes up stuff, and makes a contract for necessary clothes; thence goes into Cheapside, and takes up linen there in like manner; and also goes into a third street, and fits herself with ribbons, and other necessaries suitable to her occasions and her husband's degree. This done, she goes away, disposes of the commodities to furnish herself with money to go abroad to Hyde Park, to score at *gleeke*,\* or the like. Next morning this good woman goes abroad into some other part of London, makes her necessity and want of apparel known, and takes more wares upon trust, as she had done the day before; after the same manner she goes to a third and fourth place, and makes new contracts for fresh wares, none of these tradesmen knowing or imagining she was formerly furnished by the other, and each of them seeing and believing her to have great need of the commodities sold her;—shall not the husband be chargeable and liable to pay every one of these, if the contracts of the wife doth bind him? Certainly, every one of these hath as just cause to sue the husband as the other, and he is as liable to the action of the last as the first or second, if the wife's contract shall bind him; and where this will end, no man can divine or foresee. The wife, in our case, departed from her husband against his will; she ought to be a penitentiary before he is bound to receive her or give her any maintenance, and no such thing appears or is found in the verdict in our case. It is said by my brother Twisden,† 'Although the wife depart from her husband, yet she continues his wife, and she ought not to starve.' If a woman be of so haughty a stomach, that she will choose to starve rather than submit and be reconciled to her husband, let her take her own choice: the law is in no default, which doth not provide for such a wife. If a man be taken in execution, and lie in prison for debt, neither the plaintiff at whose suit he is arrested, nor the sheriff who took him, is bound to find him meat, drink, or clothes; but he must live on his own, or on the charity of others: and if no man will relieve him, let him die, in the name of God, says the law, and so say I. If a woman, who can have no goods of her own to live on, will depart from her husband against his will, and will not submit herself to him, let her live on charity, or starve, in the name of God; for in such case the law says, her evil demeanour has brought it upon herself, and her death ought to be imputed to her own wilfulness. It is objected, that the jury is to judge what is fit for the wife's degree, and that they are trusted with the reasonableness of the price, and are to examine the value, and also the necessity of the things or apparel. Alas, poor man! What a judicature is set up here to decide the private difference between husband and wife? The wife will have a velvet gown and a satin petticoat, and the husband

\* A game at cards.

† There was a difference of opinion among the judges, but the majority agreed with Mr. Justice Hyde, and the case was decided accordingly.



thinks mohair\* or farendon for a gown, and watered tabby for a petticoat, is as fashionable, and fitter for his quality. The husband says that a plain lawn gorget† of ten shillings pleaseth him, and suits best with his condition: the wife will have a Flander lace, or point handkerchief of forty pounds, and takes it up at the Exchange. A jury of mercers, silkmen, sempsters, and exchange-men, are very excellent and very indifferent judges to decide this controversy: it is not for their avail and support to be against the wife, that they may put off their braided wares to the wife upon trust, at their own price, and then sue the husband for the money. Are not a jury of drapers and milliners bound to favour the mercers or exchange-men to-day, that they may do the like for them to-morrow? I wish, with all my heart, that the women of this age would learn to obey their husbands; so will they want for nothing that is fit, and these kind of flesh-flies shall not suck up or devour their husband's estates by illegal tricks."

If the learned judge was married, it is, I think, evident who was the "better horse" at home; for he speaks feelingly on the subject, and apparently from experience. He was, I believe, a cousin of Lord Clarendon, and there is, if I mistake not, a monument to him in the south transept of Salisbury Cathedral.

Your obedient Servant,

X.

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EXTRACTS FROM CHURCHWARDEN'S ACCOUNTS.

(Continued from p. 418.)

1587. "P<sup>d</sup> to the Ringers for Joye the traytors weare taken 00 00 06."—i.e. in Babington's conspiracy.

"P<sup>d</sup> to the ringers when the Queene of scotts was proclaymed traytor 00 00 08."

"P<sup>d</sup> to y<sup>e</sup> ringers the 9 of february for Joye of y<sup>e</sup> execution of y<sup>e</sup> Queene of scotts 00 01 00."

1588. "Paide for durance for a curtayne 00 02 00."

"Item p<sup>d</sup> for new articles because the myse had eaten up the other in the cubberd in the vestrye 00 00 04."

1590. "Item paide to a Carpenter for the making of a penthouse in the Churchyarde to keepe the Coffines drye 00 11 10."

1592. "Itm paide for a booke of orders concning the plague 00 00 04." In this parish, one of the smallest in London, there died of the Plague, from 29 Sept., 1592, to 29 Sept., 1593, no fewer than 87 persons.

"Itm paide for Thre new bearing Coffyns one bigger than y<sup>e</sup> other 00 12 00."

1597. "Itm paid for the stocks before the Church 000 16 10"

"Paide to Docto<sup>r</sup> Stanhopes man for our appearances before him aboute our Parchement Booke for Christenings weddings & burialles & to testefie that our Communcants doe receive the Communion

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\* A kind of stuff; what farendon is, I know not.

† Dress for the neck.

kneeling 00 03 02." Sir Edward Stanhope, brother to Baron Stanhope of Harrington, was Chancellor to the Bishop of London, and the Abp. of Canterbury's Vicar-General. He died in 1608.

1600. "Paide to John Hurlbutt for A Presentment made & exhibited vnto M<sup>r</sup> Docto<sup>r</sup> Stanhope touching the Boyes playing at Dice in the Church 00 01 08."

1602. "Given to a preacher the firste daye of the fast [on account of the plague] 000 06 00." From 29 Sept., 1602, to 29 Sept., 1603, the burials were 127.

1604. "Paid for the Cannones booke for the pish 000 01 00."

1606—1607. "P<sup>d</sup> for makeinge of three Red Crosses vppon the doores of the houses that were infected with the plague 00 01 00."

"P<sup>d</sup> to twoe Warders whoe warded at the Dores of Mr Clarke, Mr Marstone and Mr Bromley at the tyme when theyr houses were infected 00 17 00."

"P<sup>d</sup> for Two Yards and three quarters of Velvett to make vp the Hearse Cloth at xx<sup>s</sup> the Yarde 02 15 00."

"Itm p<sup>d</sup> for ymbroyderinge of the ymadges and makeinge of yt vpp 00 10 00."

1612. "Itm paid for a greate new bible for the Church 02 08 00."

1613. "Itm geuen to a poor Armenian who had lycences to begge for his father and mother whome were taken by the Turks 00 01 00."

"Itm paid for Bishopp Jewells booke, and to the Parato<sup>r</sup>. for fetching thereof 01 00 04."

1616—1617. "Itm paid for a Chayne & a staple to fasten Do<sup>r</sup> Jewells booke where it is placed 00 01 08."

"Itm paid to the Joyner for makeinge newe the middle Rowe of womens pewes Conteyninge xiiij newe pewes, the wainscotinge of ij pillors, removinge the womens pewes from the midle Rowe, and placinge of them downe to the ffont, and makeinge a flowre of boords to sett them vpon, for makeinge a Case about the ffont with pillors and a seate to the same, ffor makeinge of iij newe pewes for men on the north side of the quire sutable to the other newe pewes, and for alteringe & makeinge with the olde stuffe the Twoe womens pewes at the North doore of the Church fitt for mens pewes 35 00 00."

"Itm paid to a Tombmaker for a Marble stone with an Epitath of gilded tres in brasse at the request of M<sup>r</sup> — Executors 0i 06 08."

1618—1619. "Itm geuen to Twoe poore men which had theire tongues cutt out by Pyratts hauinge Lycence vnder Justices hands 00 03 00."

"Itm paid to the Lord Maio<sup>r</sup> for Virginia boyes more then could be gathered 00 18 00." This, in a subsequent entry, is said to be "towards the settinge forthe of Children to Virginia."

1619—1620. "Rec. of m<sup>r</sup>. Stalpart for the poore of our pische in respecte of his lycence to eate flesh in Lent 00 06 08."

"Itm geuen to a poore scholler that was in greate want and myserie, hauinge a wife and his children sick, lyinge in St Katheryns like to famish for want of succor 00 03 06."

"Itm paid for a pewter Danske pott for wyne for the Comunyons 00 08 03."



"Itm paid for french Bell ropes for all the Bells 00 15 06."

1621—1622. "more paid for an Accidence for him [a pauper child maintained by the parish] 00 00 04."

1622—1623. "Rec<sup>d</sup> of Richard Witham beinge enioyned by the ordenarie to paie to the poore of our parish for openinge his shopp vpon All Sts Daie 1622; 00 01 00."

"Item paid to John James a carver for cuttinge a Taggerell with a deathes head vpon it which is sett vpp at the entraunce - - - beinge the comon and vsuall waie and passage to our parish Church 00 15 00."

"Itm paid to the the Ringers for Ringinge for prince Charles saufe arryvall in Spain 00 0i 08." Next year they ring for his "re-tourne."

1623—1624. "Itm geuen to a poore woman that had a wolfe [furunculus] in her arme 00 00 04."

"Itm geuen to a poore french gentleman taken by English pirats 00 00 06."

1624—1625. "Itm geuen to 5 poore mynisters by order 00 i2 06."

"Itm geuen the Ringers at the Coronation of the King [Charles I.] 00 02 06."

ARCHÆOPHILUS.\*

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## SACRED POETRY.

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### MALVERN, AT A DISTANCE.

Sort ridge of cloud or mountain! which thou art  
 I know not well: so delicately fine  
 Swells to mine eye that undulating line,  
 Where gazing to and fro, as loth to part,  
 Unwearied Fancy plies her busy art  
 To trace what lurks in those deep folds of thine,  
 Streak'd by the varying heaven with hues divine.  
 With me 'tis Fancy all: but many a heart,  
 Perchance even now, perusing thee afar,  
 The meaning reads of every spot and wave  
 That seems to stain thee, or thine outline mar:  
*Here* is their home, and *here* their father's grave.  
 Such is our holy mount: all *dream* it fair;  
 Those only *know*, whom Faith has nurtured there.

X. Y.

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\* Would Archæophilus object at some future time to give the name of the Parish whence these very curious and valuable accounts come? Hereafter an antiquary may wish to appeal to them; and, of course, a knowledge of the source whence they are taken would add to their value.—ED.

*E Breviario Romano Hymnus, a Dominica secunda post Epiphaniam usque ad Dominicam primam Quadragesimæ, diebus ipsis Dominicis ad Vesperas dicendus.*

IMITATED.

Lucis Creator optime, Lucem dierum proferens ; Primordiis lucis novæ, Mundi parans originem ; Qui mane junctum vesperi Diem vocari præcipis, Illabitur tetrum chaos, Audi preces cum fletibus. Ne mens gravata crimine Vitæ sit exul munere, Dum nil perenne cogitat, Sesèque culpis illigat. Cœleste pulset ostium, Vitale tollat præmium, Vitemus omne noxium, Purgemus omne pessimum. Præsta, Pater piissime, Patrique compar unice, Cum Spiritu Paraclæto Regnans per omne sæculum. Amen.	AUTHOR of light, whose powerful voice, Ere shone the solar ray, Bade the emerging world rejoice In that primeval day, When morn and evening, at Thy word, First into one combined, Behold our tears ! our prayers, O LORD, Accept with purpose kind ! The coming chaos, which we dread, Once more command to go : Thy gentle influence o'er us shed, And bid our bosoms glow With hopes of pardon, thoughts of bliss, That seek the gate of Heaven : Pure be our lives ! or aught amiss In mercy be forgiven ! Hear, FATHER, hear our earnest cry, And Thou, the only Son ; And Holy Spirit, ever nigh, Eternal Three in One !
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### Lyra Apostolica.

Γνοῖεν δ', ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι.

No. I.

#### (1.) THE COURSE OF TRUTH.

" Him God raised up the third day, and shewed Him openly, not to all the people, but unto witnesses chosen before of God."

WHEN royal Truth, released from his earth-throes,  
Burst his brief slumber, and triumphant rose,  
Ill had the Holiest sued  
A patron multitude,  
Or courted Tetrarch's eye, or claimed to rule  
By the world's winning grace, or proofs from learned school.

But, robing him in viewless air, he told  
His secret to a few of meanest mould ;  
They in their turn imparted  
The gift to men pure-hearted,  
While the brute many heard his mysteries high,  
As some strange fearful tongue, and crouched they knew not why.

Still is the might of Truth, as it has been :  
Lodged in the few,—obeyed, and yet unseen.  
Reared on lone heights, and rare,  
His saints their watch-flame bear,  
And the mad world sees the wide-circling blaze,  
Vain-searching whence it streams, and how to quench its rays.



## (2.) THE GREEK FATHERS.

LET others hymn thy heathen praise,  
 Fallen Greece! the thought of holier days  
     In my sad heart abides;  
 For sons of thine in Truth's first hour  
 Were tongues and weapons of his power,  
 Born of the Spirit's fiery shower,  
     Our fathers and our guides.

All thine is Clement's varied page;  
 And Dionysius, ruler sage,  
     In days of doubt and pain;  
 And Origen with eagle eye;  
 And saintly Basil's purpose high  
 To smite imperial heresy,  
     And cleanse the altar's stain.

From thee the glorious preacher came,  
 With soul of zeal and lips of flame,  
     A court's stern martyr-guest;  
 And thine, O inexhaustive race!  
 Meek Nazianzen's heaven-taught grace;  
 And royal-hearted Athanase,  
     With Paul's own mantle blest.

## (3.) DAVID NUMBERING THE PEOPLE.

If e'er I fall beneath thy rod,  
 As through life's snares I go,  
 Save me from David's doom, O God!  
     And choose thyself the woe.

How should I face thy plagues? which scare,  
 And haunt, and stun, until  
 The heart or sinks in mute despair,  
 Or names a random ill.

If else . . . then guide in David's path,  
 Who chose the holier pain;  
 Satan and man are tools of wrath,  
 An angel's scourge is gain.

## (4.) THE SAINT AND THE HERO.

O AGED Saint! far off I heard  
 The praises of thy name;  
 Thy deed of power, thy skilful word,  
     Thy zeal's triumphant flame.

I came and saw; and, having seen,  
 Weak heart, I drew offence  
 From thy prompt smile, thy simple mien,  
 Thy lowly diligence.

The saint's is not the hero's praise;—  
 This have I found, and learn  
 Nor to profane Heaven's humblest ways,  
 Nor its least boons to spurn.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

## VINDICATION OF THE EARLY PARISIAN GREEK PRESS.

(Continued from p. 554.)

## ERRATA IN LAST LETTER.

P. 551, par. 2, the quotation from Morin ought to have been in brackets, for it is not given by Michaelis; and for *ex plurium*, read *exemplarium*. P. 551, line 6 ab im, for "in the three first parts of the sacred texts, to state of those of the thirteen," &c., read "in the three first parts of the sacred text, to state those of the thirteen." P. 549, line 14, for 1217, read 147. P. 550, line 14, for Bareriani, read Barberiniani. P. 550, line 15, for vocat, read vacat. P. 553, line 14, for hæc, read hęc.

AND this deference of Crito to the "plures et meliores e Regiis" is not more than what Bishop Marsh had paid to it, whatever may have been the case, since, Letters to Travis, App. I. p. 170, Note 25, the Archdeacon is rebuked for a mistake which he is told runs through his whole book: "You constantly take it for granted, that R. Stephens adopted no reading in his edition of 1550, which was not supported by good authority; that the readings of his MSS. were his guides in the formation of his own text; and that it is allowable, therefore, to argue from his readings of the latter to those of the former." What! had Mr. Travis ever the sense to find out the truth? No, no. If he had, woe to the dealers in *historical facts*. (Pref. to Letters, p. xv. Lecture xxvii. p. 23.) We have seen Mr. T.'s Note (p. 188), in which he said, it was Stephanus's "plan to accept, by whatever hand it might be offered, that which appeared to him to be the genuine reading;" and that "he did not, in any culpable sense, desert his MSS." Instead of taking his stand on the impregnable text of the O mirificam, formed, every letter, from the majority of the best *Royal MSS.*, and on that of the folio, for which there were those fifteen *Royal MSS.*, and a still greater number of private MSS., chiefly collected by Henry in Italy, he could (p. 186) accept the enumeration of Dr. Benson, who said, that in settling the text of the New Testament, R. Stephens made use of sixteen ancient MSS. [vetustissima *sedecim* scripta exemplaria.] Instead of those that Stephanus made use of for settling the text, he accepts those that were taken, in the two selections, to oppose it; and thus, in fact, for all the three first parts of the sacred text, he accepts seven of the *Royal MSS.* and six of the private. Let it be observed, that Mr. Travis's learned correspondent does not proscribe here the rest of Stephanus's editions in general, but that of the folio alone. In conformity with this, the note proceeds to state Stephanus's boast, that the text of the O mirificam had been religiously formed from the majority of the best of the MSS. *from the Royal Library*; and it adds, p. 171, "This declaration he repeats in the preface to his second edition, printed in 1549 [no great wonder, as this is the very preface to the



first edition of 1546]; but in the preface to the edition of 1550, which contains a very different text from the two first editions, the whole sentence is omitted." \* \* \* \* \*

Observe, "*a very different text.*"—Such was the language of all the critics from the time of Mill's collating them: thus Wetsten, 146, 5, Seml. 376—"tantopere a se ipso dissensit Stephanus." But so *very different a text* is not quite convenient for a writer who decides "that a pretty good defence may be made for those persons—though held by Mr. Huyshe, as we have seen, in great contempt—who have hitherto believed that the said Robert Stephens had but one single set of manuscripts, consisting of sixteen copies [printed and manuscript] for his various readings, as well as for the text of his three editions." (Crito Cantab. p. 402, as above.) A reader who thought that "tantopere a se ipso dissensit Stephanus," might believe him when he boasted that he had religiously followed the best of the Royal MSS. in his first edition; and also believe the declaration of his son, after he had made the collations for the third, that he had more than doubled them—"plusquam enim triginta vidi, partim in Regis Galliæ bibliotheca . . . partim in Italicis." So, either the fact of the diversity of the texts of Stephanus's editions, or the theory of the identity of the materials, must give way. No wonder, then, that Crito should have found the critics to have been all wrong in this; and that he should lay it down, as the basis of his theory, (389,) "The three editions, with a few variations, gave the same text throughout." If such be the fact, undoubtedly Crito's theory of the same MSS. for all of them, is in perfect accordance with it. But the pamphlet, which certainly does treat it with great contempt, takes for granted, as Bishop Marsh here states it, that "the edition of 1550 contains a very different text from the two first editions; and follows the collator's mode of accounting for it, viz. that it had nearly, if not quite, double the stock of MSS. for its formation that the first edition had. The bishop, we see—admitting the boast, that there was not a letter of the *O mirificam* which was not warranted by the best of the MSS. from the royal library—contends, that "Stephens does not even pretend to have formed the text of his third edition from his Greek MSS." But what, I ask, if he had not made any formal assertion respecting the folio, in particular, was it not sufficient for him to have made it once? If he was bound by it to form his text in his *O mirificam* from his Greek MSS., that he then had from the royal library, had not the readers of the folio a right to consider him bound, in like manner, to form the text of that edition from the increased stock, unless he distinctly warned them to the contrary? He expressed his sense of this duty most strongly at first, where he refers to his past conduct—"Quo quidem in opere excludendo, eandem quam in cæteris solemus diligentiam, majorem etiam, ut par erat diligentiam præstitimus"—and I think the more of these words, because they are never quoted by his accusers. And I cannot believe that, when he embraced a religion which refuses to take what any power on earth might think fit to propound as the will of God, this awful feeling of the sanctity of his written word would be diminished. What was to alter his

feelings with respect to "the greater part of the better MSS." from *the Royal Library*, but his finding the reading of the smaller part of them so strongly supported by his new materials, that it could no longer be allowed to stand against that of the old editions. Then again, for what purpose did he keep his son in Italy, if he did not intend to make due use of those that should be discovered "in Italicis?" And assuming, with Mr. Porson, that Stephanus's "editions do often vary from one another," though his *Vindicator* so flatly contradicts him, I contend, in direct opposition to the Professor, that he has "observed constantly the rule" which this sacred awe made him lay down; "because his editions often vary from one another." Yes; the extraordinary deviation of the folio from the first edition, which had been formed so scrupulously from the majority of the better MSS. that he had received *from the royal library*, affords the stronger presumption of his having followed the more than doubled stock which he had then acquired. And let it be observed that Stephanus held firmly to the text of his folio, in his fourth edition, where Mill (1234) notices only the variation of one word in Matthew and Mark, in which he returns to the reading of his first edition against his second and his third, and against Erasmus.

All this, I think, might serve to convince the most prejudiced; even if Stephanus had made no particular declaration respecting the folio. But when the note says, "Stephens does not even pretend to have formed the text of his third edition from his Greek MSS.," it must be taken to mean that he does not pretend to have formed it from the MSS. of the margin, i. e. those that were taken in the two selections, to *oppose* it. But if it be really meant, that Stephanus never made any declaration that it was formed from the set out of which these were selected, it is a complete mistake. It accords admirably with the hundred-fold confession extracted from the margin, "textum quem edidit, a codicibus suis omnibus plus centies dissonare." *This*, however, is just as much founded on fact, as *that* is on the words of Stephanus. What Mr. Gresswell says, p. 322, of the other mighty correspondent of Mr. Travis, is equally applicable to both. We have here a "reflection upon Robert Estienne, which a more exact inquiry into Robert's history would probably have induced our great modern critic to forbear." The fact is, that Stephanus's own testimony of his having "formed the text of his third edition from his Greek MSS." is stronger than even that which he gave of the *O mirificam*. (See Specimen, p. 19.) But take it from the *Historian*, p. 324—"Let the impartial reader consider what Robert has incidentally recorded in his *Responsio ad Censuras*, p. 35, *seq.* 'This work (his N. T. Gr. of 1550, folio) I carry to Castellanus (Du Chastel). He sharply reproves me for not having submitted it to the examination of the divines, and accuses me of contumacy. I defend myself by observing that the senior judges of this body knew little or nothing of the Greek language; and that the sacred book of life could not be suspected of heresy; mentioning also, as an additional motive for declining such a measure, that some of them had required from me an alteration of that passage, 1 Cor. xv. 51, 'We shall not all sleep,



but we shall all be changed.' Here Du Chastel again blames me, because I had not complied; pretending that the question was merely about a various reading; but I declare to him, that no consideration could ever induce me to change any thing contrary to the faith of all the MSS., and thus to be found a falsifier." Mr. Greswell has justly observed, that this was incidental; we are indebted for it entirely to the attempt made to seduce Stephanus. But, powerful as it is, he gave us something much beyond it. Mr. Greswell (p. 331) informs us that "the bishop [Du Chastel] now divested himself of all moderation towards Robert; and informed the faculty that his former protection of him had been the effect of misconception; he had been deceived in the man, and now abandoned him; that it was their province to consider what measures ought to be adopted in consequence of this impression of the New Testament." The measures that the Sorbonne did adopt, when he had thus lost his last patron, proved that there was ground for all his fears; and if he was so obstinate that no consideration could ever induce him to change anything contrary to the faith of all his MSS., there was a consideration that would induce him to change the air of Paris for that of Geneva. Nothing but the abandonment of his situation and his country could save him, after such *contumacy*. And when he did thus pretend to have formed the text of his third edition from his Greek MSS., as well as that of the O mirificam, and thus acted upon these pretensions, I cannot easily believe that it is he who will be *found* the *falsifier*.

The note proceeds (171)—"Nor could Stephens have repeated this declaration in the third edition, without transgressing the bounds of truth." No; most certainly. Not, however, for the reason here assigned,—“for his third edition is little more than a re-impression of the fifth of Erasmus.” A pretty notion, this,—that a man who had himself published a critical edition from the best MSS., of which he says, “*quorum copiam nobis bibliotheca regia facile suppeditavit*,” and who had kept his son from that time searching for farther MSS. “in Italicis,” would make the glory of his life “little more than a re-impression of the fifth of Erasmus.” His lordship here trusts on the staff of a broken reed—on Bengel, who contradicts himself afterwards, and on Wetsten, whose “*verba hyperbolica*” can be softened by no “*commodâ interpretatione*,” so as to bring them within sight of truth. Just look at the declaration in question. When Stephanus’s boast in his first edition was, that he “had not suffered a letter to be printed, but what the greater part of the better MSS.,” from the *royal library*, “unanimously approved;” there was, I think, no great want of Bengel and Wetsten’s assistance to discover why Stephanus could not “have repeated this declaration without transgressing the bounds of truth,” in an edition, for the text of which these fifteen royal MSS. made not half the stock of materials. Notwithstanding however it cannot be said that it does not contain a letter which the *majority* of the *royal MSS.* does not warrant, I shall still believe that Stephanus adopted no reading in the edition of 1550, any more than in that of 1546, “which was not supported by good authority;” that the readings of his thirty MSS. and more, that he had now obtained, “were

his guides in the formation of his own text," and that it is allowable therefore to argue from the readings of the latter to those of *some of* the former. And when Mr. Porson, at p. 59, bids us no more pester him with the stale common places of honour, honesty, veracity, &c., and asserts that Stephanus would have the "vicious complaisance" to "quit all his MSS. to follow his printed guides," I have not the *virtuous* complaisance to take the Professor's word for it, though I see this *servile obsequium* (as Griesbach justly styles it) admitted "ab admiratoribus ejus," and I am told by some that "this censure is praise," by others, that it ought not "to be made a ground of such severe reflections." I ask, whether accusers or admirers can pretend to have ever had the collation of more than half of Stephanus's MSS. for either of his editions. How much do they know of the sixteen MSS. for the O mirificam, beyond the eight royal MSS. of the margin of the folio? how much do they know of the thirty and more for the folio, beyond the fifteen of the margin? and have they had the "honour, honesty, veracity, &c.," to bring to account the little that they do know? There was a man, who had the means of judging, who had the whole of Stephanus's collations before him, which his own work made him examine in all its parts. This was Theodore Beza. Mr. Greswell gives his testimony, from his *Icones*, at p. 398; where, after speaking in the highest terms of Robert's exertions in classical literature, he adds, "Sed hæc sua præcipua laus est, quod non inanis gloriæ, non lucri cupidus, officinam suam sacris præsertim excudendis Bibliis consecrasti, quo in opere toties recudendo, emendando modisque omnibus illustrando teipsum quoque superasti." If ever there were old critical editions of any ancient work that carried with them proof of being executed with integrity, Stephanus's editions do so. He makes distinct appeal, in his O mirificam, to the MSS. from whence he took his text; they were from a great public library, where, of course, they were open to inspection, and he was fortunately driven himself to record the number of these royal copies. In pursuit of farther MS. stores, he sent his son to Italy, and kept him in that country during far greater part of the interval between that edition and the folio; and his son has incidentally recorded his success "in Italicis." He has expressed the highest feeling of the duty of an editor of the sacred text. He made the strongest professions of having performed that duty, both with regard to the O mirificam and the folio. These professions were tried to the utmost; and rather than make shipwreck of a good conscience, he abandoned his honourable and advantageous situation, together with his native country.

FRANCIS HUYSHE.

(To be continued.)

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#### THE CITIES OF THE PLAIN.

To the Editor of the *British Magazine*.

SIR,—The cause of the destruction of the Cities of the Plain is implied in their history by Moses, and expressed by Jude. But it is remarkable that the book of Leviticus contains a series of prohibi-



tions, surpassing, in the variety and enormity of the crimes contemplated by the Lawgiver, those which are imputed to the Cities. Those prohibitions were not precautionary, and framed in anticipation of possible evils; but because (as the Lord says). "in all these things are the nations defiled which I cast out before you." These words might lead us to expect that all the cities of Canaan would also be reduced to dust and ashes.

The Canaanites and Philistines were tribes of the lineage of Ham, and were united by no ties to the Israelites; and they probably spoke a radically different language. To Shem it had been said, in his father's prophecy, "and Jehovah shall dwell in the tents of Shem," which had its fulfilment in the call of the posterity of Eber, great-grandson of Shem. Though several generations intervened between Abraham and Eber, and though the latter was the ancestor of various tribes not included in the covenant, the name of the latter was, for some reason or other, selected from the many names in the patriarchal succession, to be immortalized and hallowed, and bestowed upon the chosen Hebrews. The most probable reason is, that Eber, like Abraham, was a called and appointed man of God, who had received the promise. At any rate, the separation of Eber's name from that of the various ancestors of Abraham, and successors of Shem, was an ancient distinction. "Unto Shem also, *the father of all the children of Eber*, the brother of Japhet the elder, even to him were children born." It is not likely that the names of Shem or of Eber should have been made use of in tribes not descended from Eber and from Shem. But if we find one man bearing both names, or rather, since plurality of names was then unknown, a name compounded of both, we can scarcely doubt that such person not only was descended from Eber and Shem, but also that his name was given in allusion to the peculiar honours allotted to Eber and his children above the other children of Shem. "They made war with Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, and *Shem-Eber*, king of Zeboim, and the king of Bela, which is Zoar." In addition to that name, and the inference arising from it, I observe that Samaria is called the *elder sister* of Jerusalem—sister, because Joseph and Judah were brothers, and elder, because Joseph was the eldest; while Sodom is called her *younger sister*, which implies that the Jews and the Pentapolites were descended from two brothers, and the Jews from the elder. That, I think, signifies to us that the cities were peopled by descendants of Joktan, *the younger son of Eber*. It seems, therefore, that the allies of Abraham and Lot were their kinsmen, spoke a similar tongue, and would have been united to the Israelites on their return from Egypt, not only by those ties, but by traditions of ancient alliance. The decree of God against the cities was intended to remove from the neighbourhood of the Jewish people a contagion which could hardly have failed to infect them; and at the same time to punish a people who, though they had not Moses and the Prophets, had some more knowledge of God and his counsels, through Abraham and Lot, (and as the compound name, *Shem-Eber*, to my mind evinces, anteriorly to them,) than the Canaanites had.

It is said, by Moses, that "the Lord rained upon Sodom and Gomorrah, brimstone and fire from the Lord out of heaven." St. Peter says, that God "turning them into ashes, condemned them with an overthrow." God "overthrew those cities and *all the plain*, and all the inhabitants of the cities, and all that grew upon the ground." The words clearly shew that there was an earthquake, as well as a shower of fire from heaven. A general opinion has obtained, that on this occasion the lake extended its dimensions, and that the site of the condemned cities lies somewhere at the bottom of the Asphaltic pool. That idea is perhaps owing to Strabo and Eratosthenes: the former of whom had heard that *thirteen* cities had perished, some by fire, and some by deglutition; while the latter ascribed the whole calamity to the bursting of a lake flood. But scripture has not a syllable to that effect; and I think implies the reverse in its words, "and all that grew upon the ground." Would it not be strange to say that grass does not grow in the Zuyderzee, or corn on the Goodwin Sands? But an earthquake and a combustion, so complete as to destroy all vegetation whatsoever, is a thing worthy of mention. I do not know the precise antiquity of the opinion, that the cities lie under the lake; but in Strabo's day, the inhabitants declared that so much of the ruins of Sodoma as was sixty stadia round-about was still remaining. Geogr. 6, 1087. There could be no dispute as to the mere fact; but it might be disputed, whether those ruins were really of Sodoma, or some other structure. The opinion in question did not then exist in the country, as to the chief city of the four. Josephus did not recognise any such notion as that of aquatic submersion, but says that the whole district was sterilized. Among the bishops of Arabia, in the first Nicene Council, the Bishop of Sodom\* is enumerated; and the author of the Travels of St. Antoninus (a writer† of the end of the sixth century) says, "exeuntes de Jericho venimus contra occidentem in sinistra parte et intravimus villas Sodomæ et Gomorræ." If these be real travels, they are conclusive evidence; and if they never took place, they shew the opinion of the writer and his contemporaries. Asa took the remnant of the Sodomites out of the land; but in the reign of Josiah, we find the Sodomites again, with their houses by the House of the Lord. This may be reconciled with the submersion of the city, because the citizens who were absent upon commercial or other business could have formed a remnant; but if their district, instead of being ravaged and sterilized, had ceased to exist, they could scarce have retained that name for so many ages. Its site was not under the lake, but in the *Μεγα Πεδιον*, or Plain of Jericho.

This point may be of some importance, as illustrating the prophecy of Ezekiel. That prophet declares to Jerusalem, in the name of the Lord, "When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth

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\* Reland *Palæstine* 2, 1120.

† Accounted spurious by Papebroch—Sed qu.



in the day of thy pride . . . Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters, but not by thy covenant." (Ezek. 16.) Samaria and the cities of Israel, Sodom, and her four dependent cities, shall be restored, and made dependent upon Jerusalem, but not under the old covenant or Levitical dispensation. Nothing is difficult to God; but it is certainly more natural to imagine that the site of the four cities remains desolate, as does that of Samaria, than that they are to be called up from the bottom of the deep. Meanwhile the Talmudists continue to heap every sort of strange and ludicrous insult upon the memory of these ruined cities, not reflecting that it may be more tolerable for them hereafter, than for the writers of those detestable volumes. They describe the laws of Sodom as a systematic misrule. By them, if you wounded a man, he was obliged to pay you for phlebotomy; you paid four crowns to cross the Jordan in a boat, and eight crowns to cross it on foot, &c., &c. (Talmud ap. Bartolucci, 3, 604.) Whether those writers intended to divert themselves, and be facetious, or whether impotent rage preying on their minds had produced a frenzy and madness seldom witnessed in our asylums,—in short, *what manner of thing Rabbinism is* I cannot solve or comprehend, and it is probably a secret which none will know till the great day of disclosures.

Lot pleaded for Bela, one of the four daughters of Sodom, as being a little city, and one that might serve as an asylum for him; and the Lord spared it at his intercession, and it was called Zoar, or *the Little*. It sent a bishop to the council of Chalcedon, was in existence during the crusades, and is, I believe, still in existence. The Targum of Jerusalem upon Deut. xxxiv. 3, (which is scarcely intelligible in the Septuagint,) says that Jericho and Zoar were the same place, "vallem scilicet Hierichuntis, urbis quæ profert palmas, ea est Zoar;" as if the great Plain was called that of Jericho, and the city either Jericho or Zoar. We can only suppose it to be so by understanding the *Plain* of Jericho, and not the city itself, in certain passages, especially Joshua xvi. 7. So, in Suidas, "Gomorrah, a place in Sodoma," i. e. in the Vale of Sodoma. There is the same ambiguity as to many of the Swiss cantons. The Greek text\* of Deuteronomy can be construed in no way but this,—“and the desert, and the neighbourhood of Jericho, as far as Zoar, the City of Palms.” But there is no doubt that Jericho is the City of Palms. (2 Chron. xxviii. 15.) The Jews of Egypt therefore agree in their geography with the author of the Targum of Jerusalem. In Antoninus Martyr, the villages of Sodoma and Gomorrah are placed *north-west* of Jericho, which indicates that *his* Jericho lay in the direction of Zoar, and not in the direction where Jericho is usually placed.

Taking this to be so, we shall find an explanation of some other matters, and “a vindication of the ways of God.” Canaan was

\* Sept., p. 223, ed. Valpy.

taken from its intruding occupants, not to be destroyed and left in ruins, but inhabited, both town and country, by God's people. Men were destroyed, but cities and other valuable possessions preserved, or only damaged by war, to be immediately repaired in peace. The people of Jericho had committed no offence, except so far as shutting their gates and offering resistance is to be so considered; that is to say, no offence, in which the entire Land of Promise did not participate. Yet the prophet Joshua made this denunciation, "Cursed be the man before the Lord, that raiseth up and buildeth this city Jericho. He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it. So the Lord was with Joshua." These things are a constant resource to the infidel, and they are also a resource to the advocates of arbitrary decrees. It is therefore good, when any such case can be explained. The City of Palms had been preserved by God, in the days of Abraham, from the attack of Chedorlaomer, and had been spared in the judgment of Sodom and Gomorrah, at Lot's intercession; yet, ungrateful and incorrigible, she was found in the ranks of idolatry, and among the enemies of the Lord. The conditions of pardon being violated, she was justly remitted to her original sentence. By virtue thereof, she was accursed to the Lord—she and all that she contained, and cursed was he who should rebuild her. "In the days of Ahab, Hiel the Beth-elite built Jericho. He laid the foundation thereof in Abiram, his first-born, and set up the gates thereof in his youngest son, Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun." (1 K. xvi.) This is a most obscure passage of history. What had Ahab to do with it? And what power had Hiel to build and fortify cities in the kingdom of Judah? Probably, this impious apostate was a rebel against Asa, king of Judah, instigated by Ahab and Jezebel. No fulfilment of *the curse* is mentioned, unless what is said of his two sons be itself the penalty of his crime. Josephus says that the rebuilders of Jericho was deprived of his eldest son when he laid the foundations, and lost his second as he completed the work.

The City of Palms appears to have been in after times the principal station of the Essenian Mystics. The produce of the palm-trees was a main article of their subsistence. Engada, or Engaddi, where they had their grand lodge, was close to Zoar. Josephus gives some account of the diabolical doctrines and practices which they and their advocate, the Pagan Jew Philo, disguised under a mask of Pythagorean sanctimony. But in St. J. Chrysostom's day that mask was dropped, and they were known by the title of the Sicarians, or *Assassins*. One of the interpretations devised for the word Iscariot, which is applied to the betrayer of Jesus, is *Isc-Caryota*, *vir Caryotæus*, the man of date-trees, (from the

\* \* \* latente palmâ  
Prægnantes Caryotides \* \* \*

as though he was a native or inhabitant of the City of Palms. (Bar-tolocci 3, p. 11.) The derivations of that word are none of them well ascertained.

Your obedient servant, H.



## THE RAINBOW.

To the Editor of the British Magazine.

SIR, — As your reverend correspondent, on the subject of the Rainbow, appears to me to have assumed some not universally-admitted data on which he builds his argument, and as the credibility of sacred history is not impugned by an assent to, or dissent from, the opinion he has come to on the subject of his letter, I may venture, I hope, with great diffidence, to offer one or two remarks on his observations.

Your correspondent has incidentally introduced the longevity, and abstinence from animal food, of man before the flood; and had he only asserted that no permission to the Antediluvians to eat flesh is recorded in the Bible, and that, therefore, we may presume that they were capable of living without it, his assertion would have passed unchallenged. But surely it is assuming a not indisputable, nor undisputed position, to say that they actually did not eat flesh, and that this has been revealed to us. If there be any distinct revelation to this effect in the Scriptures, it escaped the curious eye of Paley: "Whether," says he, "they actually refrained from the flesh of animals is another question. Abel, we read, was a keeper of sheep, and for what purpose he kept them, except for food, is difficult to say (unless it were for sacrifices)." \* "It is very probable," (only very probable!) says Bishop Gleig on Stackhouse, "that before the deluge, mankind did not eat, nor think it lawful to eat, animal food."

I am well aware that an assent to this probable, and perhaps first supposition, is very general among us; and that some tradition of it existed among the Pagan poets, is, I think, evident in their accounts of the golden age; but it is to be remembered, that *they all*, and many Christian supporters of this notion, supposed animals also to have been under the same restraint; whereas we are well assured that the formation of the teeth, and the chemical properties of the gastric juice of many animals, is adapted particularly (if not solely) to the digestion of flesh. And that the Almighty should have suspended the usual mode of feeding some animals during their temporary confinement in the ark, is in such strict keeping with the whole of his merciful provisions for their rescue and the preservation of their species, that it would excite much less (if any) surprise that the sacred historian should have made no particular mention of it, than that he should have omitted to notice so wonderful an event, as that of a large portion of the animal kingdom changing their natures, and becoming at once carnivorous, particularly when the permission to man to eat flesh had introduced the subject. Whatever opinions individuals may

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\* Moral Phil., Gen. Rights of Mankind. The force of Paley's second objection, "for it is not probable that God would publish a permission to authorize a practice which had never been disputed," I admit that I do not feel, because it is *very supposable* that this was as much an instruction as a permission, and without some such instruction, it might have never entered into the mind of man to eat flesh, and apply to his own sustenance the carcasses of the lower animals.

adopt on these points, the question must be admitted to be *adhuc sub judice*, and cannot be used in argument as a decided one.

Nor can I assent to the very decided assertion of your correspondent, "that the only passage which *bears in the least* upon the subject" of rain before the flood, is that of Gen. xi. 4, 6, quoted by him. Another scripture occurs to me, which appears to apply, *though indirectly*, to the subject; and, if duly considered, to make against the theory, which himself and others have adopted, of there having been no rain previous to the mighty overpowerings of Divine wrath at the deluge. It is that well-known passage in which St. Paul rebukes the idolatry of the Pagan world, pointing out to the Lycaonians the evidence of the true God, "Who in times past (*ἐν ταῖς παρρηγημέναις γενεαῖς*) suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain and fruitful seasons." (Acts xiv. 16, 17.) The force of which I take to be, that the Almighty Creator *never, at any period of the world*, left himself unwitnessed, but *at all times*, and *among all nations*, proved his providential care;—and by what testimony?—by giving men "rain and fruitful seasons." Nor does it seem probable that, with all the bounties of God evidenced in nature since the creation before him, St. Paul should have selected that only one, as a witness, which, for 1600 years after the creation, had not been given to man, either as a blessing or an evidence. It is not my wish to agitate the *multum diuque vexata quæstio* whether the rainbow which appeared to Noah were a miraculous change wrought in nature or not. As we are not distinctly informed on that head by the Scriptures, we may surely consider it a not very necessary point of inquiry, as one concerning which ignorance is no reproach,\* and on which it might be somewhat presumptuous to decide positively.

For myself, I confess my mind to be amply satisfied with what none dispute—that the Almighty, after the deluge, appointed the rainbow to be a token of his covenant, and a constant memorial to after ages of his promise to Noah. With no deeper inquisition into its nature and origin,—with no decision in my mind of that which scripture has left undecided,—I can hail the rainbow with the admiring and grateful sentiment of one of the ablest, most pious, and most amiable of living Christians:—

" Sweet rainbow, pride of summer days,  
High set at Heav'n's command,  
Though into dark and dusky haze  
Thou melt on either hand,  
Dear token of a pardoning God,  
*We hail thee, one and all,*  
As when our fathers walk'd abroad,  
Freed from their twelvemonths' thrall."

*Christian Year, Quinq. Sunday.*

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\* "Nescire velle, quæ magister optumus  
Docere non vult, erudita inscitia est."—*Jos. Scaliger.*



Beyond this, under our present dearth of information, it has appeared to many very pious and learned divines that any inquiry is rather curious than needful. Nor should I have presumed to offer even these humble remarks, did I not see the danger of "pretending to certainty, and calling that undeniable truth which is every day denied by ten thousand, nor" (and) "those opinions unreasonable which we know to be held by such as we allow to be reasonable men."\*

I am, Sir, your very obedient servant,

S. E. V. I.

#### ON THE RIGHT OBSERVANCE OF THE LORD'S DAY.

Can there be any day but this,  
Though many suns to shine endeavour?  
We count three hundred, but we miss;  
There is but one; and that one, ever.

*George Herbert on Easter.*

Thou art a day of mirth.—*The same, on Sunday.*

O! day of days, shall hearts set free  
No "minstrel rapture" find for thee?

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Sundays by thee more glorious break,  
An Easter day in every week.  
And week days, following in their train,  
The fullness of thy blessing gain;  
Till all, both resting and employ,  
Be one Lord's day of holy joy.

*Christian Year.—Easter Day.*

SIR,

THESE Christian poets have sung true hymns respecting the Christian holy day, and have imbibed the spirit of those whose names they revered, pointing out aright the motive and method of its observance. For the early fathers never held for a melancholy celebration of the Lord's day, as if the children of God should put on their saddest countenance on the days of their special attendance in their Father's courts; but, "*lætitiæ indulgemus*," "*lætitiæ curamus*," (Tertullian,) it was with them a day of gladness and rejoicing.

It were well, perhaps, if a portion of this spirit could enter into the numerous classes who are laudably exerting themselves for a better observance of our weekly festival. Nothing can be more painful to a Christian mind than to witness the disregard so generally shewn to a day set apart, by the authority of God and man, for the highest and holiest purposes; to think how small must be men's love to God when they can wilfully dishonour him by dishonouring the day dedicated and hallowed to his especial service; and how little their love to man when they can encourage or compel them to a neglect of that duty, with the due observance of which their immortal interests are so inti-

\* Sir W. Temple.

mately connected, can encourage or compel them to a neglect of the means of grace, of pardon, and salvation. Doubtless, then, it must be a cause of congratulation that so lively an interest on the subject has been excited in many quarters, and that increased and combined exertions are being made to check and remedy this distressing evil. But, as there are many ways of seeking to advance the same cause, and all methods have not the like success, so, it is to be feared, that, unless the zeal which has been newly awakened be soundly influenced and rightly directed, it will fail of the use to which otherwise, under God's blessing, it might be subservient.

If they, who take an active part in these measures, be not careful of the line they adopt, of the language they use, and of the notions they propagate, they may produce very great and important changes both in opinion and practice, and yet as far removed as ever from the object at which they should aim. If, mistaking the nature of this Christian ordinance, they shall seek to observe it, not in newness of spirit, but in oldness of the letter, they may indeed re-establish the sabbatical yoke of Judaism, or the superstitious *opus operatum* of Popery, or may revive the self-exalting and uncharitable austerity of Puritanism; but they will not have advanced one step towards honouring the *Christian* festival, neither to the right observance of the day itself, still less to the diffusion of the cheerful, meek, faithful, and charitable spirit of true religion, which is "the end of the commandment," the object aimed at by this and every other ordinance.

This latter object we can never attain unless, in the fulness of the spirit of Christian love, of that twofold love to God and to our neighbour, on which "hang all the law and the prophets," we urge the hallowing the Lord's day as one of the especial means sanctioned by God himself, whereby he is honoured and the salvation of men promoted. If we act in that spirit, we may reasonably hope that our "labour" will "not" be "in vain in the Lord."

Especial care should be taken that there be nothing in our method of recommending and enforcing the duty which shall encourage the erroneous perversion to which our corrupt minds would naturally lead us, that false opinion which was broached by the Pharisees, and has, in all ages, been adopted by their genuine successors, whether among Papists or Protestants—namely, that the mere right observance of this day, as such, rendered them nearer to God and better than their neighbours. If the observance of this day be a fruit of true faith and love, of a man's desire to take this, as every other, opportunity of drawing near to God, and declaring to the world that he is on the Lord's side, doubtless it is pleasing in his sight. If it spring from the wish to grow in grace, and to use this, as every other, means of procuring a continuance and increase of the Holy Spirit's aid, doubtless it will not fail of its object through God's mercy in Jesus Christ; or if it be regarded as a pledge and earnest of the devotion of the whole life, as an acknowledgement that so, if it were not impossible through human wants, ought every day ("seven whole days, not one in seven") to be spent, in spiritual service upon earth, as we trust that our whole time will be hereafter in heaven, it is well. But if it be



undertaken as a stated task, as so much exacted service, who will be pleased with it? If it be not a true sample of the man's life, of what profit will it be? And if it be offered as a sort of compromise, the man by a scrupulous exactness in this matter trying to compound for wilful neglect in others, will it not be loathsome and an abomination in the sight of the Lord? "When ye come to appear before me, who hath required this at your hand, to tread my courts? The Sabbaths, the calling of assemblies, I cannot away with,—it is iniquity, even the solemn meeting."\* And yet what deceit do men more commonly practise upon themselves than this?

When the secrets of all hearts shall be opened, will there not be many a tale told of those who drove hard bargains on Wednesday, turned away from the poor on Thursday, passed off a lame horse or a damaged piece of goods for more than its worth on Friday, and on Sunday put on their best clothes and went twice to their place of worship, and thought themselves very good people because they did so, and were particular in keeping from work during the whole of the day? Nay, may we not expect to see an exemplification of this error on a large scale, if the men who laugh to scorn the obligation of an oath,† and sanction the invasion of property, and the violation of the rights of the church, shall wind up a course of injustice, robbery, and sacrilege, with a sanctimonious ordinance for a more strict observance of the Sabbath? It is a point which, in charity to those who are inclined to deceive themselves, should be put prominently forward by the promoters of the religious observance of the Lord's day,—that of itself, it is of no value: if it be not observed as a sample of the life, as a proof of love, or as a means of grace, it is worthless. Let not my words be perverted as though I were seeking to lessen men's obligation to observe this day: few can rate that higher than myself. But the question before us is, *how* this obligation is to be discharged; and what I wish to press upon my readers is, that this duty may be so performed as to be offensive and displeasing to God. All acknowledge the possibility of this in the case of the Lord's Supper, and that unless *that* ordinance be attended in a right mind, a man deceives himself who attends it at all. What mist has blinded men's eyes that they cannot see that the same *must* hold true with regard to this, and that it is not the outward act of the body, but the inward motive of the heart, which renders our conduct in this, or in any matter, acceptable to God through Jesus Christ?

Our moral obligation to keep the Lord's-day holy, arises from the spirit of our duty to God and man; since neither the honour of the first nor the good of the last can be promoted without it. We need not even scripture to shew us the necessity of having stated times for the public service of the Being whom we worship. The heathens

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\* Isaiah i. 12, 13.

† When Sir Robert Inglis suggested that the King's Coronation Oath, to maintain and defend the rights and privileges of the church, was at variance with a Bill which proposed to annihilate ten bishoprics at one blow, his remark was met with loud laughter.

were well aware that without this public service religion would disappear, and that unless the object of adoration was honoured at stated times, he would soon be dishonoured and forgotten. As to the quantity of time to be specially devoted to this purpose, and the frequency of its recurrence, that seventh portion is to be our measure which was pleasing to the Most High from the beginning, was insisted upon under the old dispensation, and sanctioned by the Holy Spirit under the new. While in fixing upon the particular day of the seven, we are sufficiently guided by the example of the holy men who were full of the Spirit of God, and by the authority of the church of Christ. So that while he must be more ignorant of true religion than the heathen, who should set his face against all holy days and public services as unnecessary, he must set himself up above the church and the apostles, and as wiser than the Spirit of God, if he objects to or would alter the day. With equal force does our duty to our neighbour compel us to encourage and promote, by example and all other means, the compliance with this duty. We need not arguments to prove it; they will suggest themselves abundantly to every reflecting mind. Unhappily, we have too many witnesses, who, having made trial of another course, have, with their dying lips, borne testimony that the neglect of the Lord's-day was the beginning of those sins which brought them to an untimely and disgraceful end.

As from our duty to God, and our duty to our neighbour, we derive the obligation to keep this day, so, from the same, we may learn the true measure and rule of its observance; and that must be held to be the truest and most acceptable mode of keeping it holy, which shall most tend to the honour of God and the welfare of man,—the welfare of his spiritual and higher part having the first and especial consideration,\* unless charity or necessity put forth occasionally a prior claim on account of his body. If this be the principle and motive which guides men, we are not warranted in putting any limit to the strictness with which they observe the day, so long as cheerfulness and charity be not impeded. If, for instance, any one thinks that by having cold dinners on the Sunday, he can better promote the two objects he should have in view, he is to be allowed and not blamed, provided the cheerfulness, and gladness, and thankfulness of heart, of himself or others be not lessened. But if the effect of such scrupulousness be to make him uncharitable in his opinion of others who do not take his exact measure, or righteous in his own sight, or to make the return of the

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\* Our Lord's words, that "the Sabbath was made for man," comprise everything. Man consists of body and soul. The Sabbath is for both; for rest from labour for the body, for rest from worldly thoughts for the soul. This consideration seems at once to lay down law enough for the Christian. If he did not see the reasons, it would be enough for him that God has *commanded*, and he would obey with a ready mind and in a spirit of love. But here he sees the reasons. And his sin is so much the greater, if he does not profit by the commandment for the purposes for which it was given. He is bound to employ the Sabbath in that way which he, in his conscience, is persuaded is most for the *good of his soul*, with due care (as this excellent and very beautiful letter observes) that he do not injure or even *offend* his brother.—ED.



day gloomy and burdensome to others or to himself, he would be unquestionably wrong in taking such a course; he would defeat the very purpose of the appointment of the day, and do far more injury than good to the cause of religion. For continual heaviness of heart will break the springs of religion; "the spirit would fail before me, and the souls that I have made." Praise, bounty, and rest should be the distinguishing features of the day; and he who would have mournful faces and sad hearts on Sunday, the Christian festival, would act as incongruously as he who should bid his neighbour to a feast on Friday, the Christian fast.\*

The Lord's day is a festival, and if any find, as many do, that their minds are checked in their thankfulness unless the body rejoices too, they are to be allowed and commended if they keep it as a festival of the body as well as of the spirit. In illustration of this, it is for their Sunday's dinner that the poor reserve their piece of meat; and thus to their minds, more easily influenced by bodily considerations than those whose wants are more abundantly supplied, the return of the day is associated with thoughts of satisfaction and thankfulness.

The Lord's-day is, indeed, "a day of mirth," as George Herbert styles it; a "day of holy joy," as his worthy follower speaks; but they who have grace to understand the spiritual import of these terms, must "take heed lest this liberty of 'their's' become a stumbling-block to them that are weak." "For the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." Hence, although if one rightly impressed with these things should feel disposed, in the exuberance of his Christian joy, to dance upon this day, no one could blame him as far as God and himself only were concerned; yet, because to carnal, weak, and ill-informed minds, such an example might be the occasion of offence, he would be bound in charity to restrain himself, for conscience' sake; conscience, I say, not his own, but of the others. "Let us, therefore, follow after peace, and things whereby one may edify another." Let it be, indeed, a day of joy and rejoicing, but let

\* So little do people sometimes regard the fitness of things, that I recollect reading about two years ago, in a paper, a notice for a solemn (voluntary) fast to be held on Sunday! With the same want of consideration (for it seems to me most discordant), some clergymen celebrate the joyful feast of the Holy Communion in the midst of the solemn fasting and mourning of Good Friday. I suppose it must be from some few instances of this sort, that Mr. Riland, in one of his fearfully presumptuous and uncharitable publications, censures the church for the appointment of festivals and fasts never observed. Beyond his own practice, and the immediate circle of his intimate friends, what can he know of the attention which others pay to these things? Because we do not disfigure our faces, that we may appear unto men to fast, does he think that there are not thousands who mark with a mournful spirit, and some instance of self-denial, each weekly return of our day of humiliation; or, that the bosoms of such men do not celebrate with holy joy the weekly Easter, and the other glad seasons when the names of the blessed are had in remembrance, and some special mercies of our Heavenly Father presented to our minds? Alas! the possession of the prophet's robe does not necessarily imply the presence of the prophet's spirit; and a man may be conversant with holy things all his days, and yet at the end of them have to learn the secret of a holy life.

us clearly teach that it is not the light joy of carnal mirth, but the calm, deep, holy joy which they feel, whose minds are at peace with God; that gladness and thankfulness of heart which he experiences who has hope in Christ that his "unrighteousness is forgiven, and his sin is covered;" and who perceives in the right employment of this day some foretaste of that holy occupation which will be the portion of the blessed throughout eternal ages.

In conclusion, let it be observed, that if our moral obligation to observe the Lord's day arises from our two-fold duty of love to God and man, the obligation necessarily extends beyond the day itself; and if the paying my men's wages on Saturday night makes it difficult for them or their families to observe the day as their consciences would lead them to do, or encourages them in the neglect of it, I am as much bound by my duty to God and man to choose some other time for payment, as I am to abstain from doing either of them any other injury.

A. P. P.

#### IRISH CHURCH BILL.

*To the Editor of the British Magazine.*

"The voice is Jacob's voice, but the hands are the hands of Esau."

SIR,—The spoliation of the Irish church, and the avowed and systematic attack on all property, claims the attention, and alarms the fears, of every reasonable mind. Few would expect that this attack should originate in high places; that they who are the makers of the law should be first to break those laws, and to corrupt the very source of justice. Justice and integrity should be found in the throne, and the servants of the throne, as their last resource.

If king and ministers violate justice and break faith, what can they expect from the poor and ignorant? and how can they enforce the penal laws against offenders, when they themselves have set the example, and taught them to violate the first principles of justice? "Thou shalt not steal," is not to be confined to robbers and pickpockets, but is equally applicable to ministers and princes. They may be digging a pit only to swallow up themselves. Rulers may easily pervert the minds of the vulgar; they may easily prepare the cup of trembling; but let them beware lest they themselves should drink the very dregs of the same cup, when crowns and sceptres, coronets and titles, shall be trampled with contempt in the mire, under the insolent feet of the triumphant mob. What saith the scripture—"Cursed is he," whether high or low, whether prince or peasant, "who removeth his neighbour's land-mark." Property is of divine appointment; therefore, he who violates property, who spoils his neighbour, who plunders him of the fruit of industry, violates the order of the divine appointment; can secure no blessing to himself and children, but may justly expect that the hand of violence, and the tongue of calumny, may visit his offences with a present rod, and his sins with scourges, even in this world: so that men may say, when they see the righteous retribution



of Providence, even in this lower and disorderly world, "Verily there is a God who judgeth the earth; doubtless there is a reward for the righteous, and a punishment for the wicked," even in this world.

A. B.

#### CHURCHWARDENS.

*To the Editor of the British Magazine.*

REV. SIR,—The negligent and imperfect manner in which churchwardens usually discharge the duties of their office has been for many years a grievous injury to the church, and therefore a subject of just complaint on many occasions. We find Paley, in one of his Charges, sharply reproving the churchwardens of his day for their culpability in this respect. "I know nothing," says he, "in which the obligation of an oath is so egregiously trifled with, or rather in which that obligation is so entirely overlooked, as in the office of the churchwarden." It is not long since this matter was again taken up in a powerful discourse preached in Canterbury at the Archbishop's Visitation. Could these addresses, or others of a similar character, be periodically sounded in the ears of some parish officers, whom I despair of inducing to read them, there would, perhaps, be little need of the measure I desire to suggest.

I must first remind your readers how seldom it happens that persons, who can be guilty of the fault I condemn, are so docile and submissive to their minister as to bear, with a desirable feeling, any reproof coming immediately from him on the subject of their negligence. But no man called to the office of a churchwarden would receive with positive displeasure that specific admonition which he knew to have originally come from a higher authority in the church, and to be an address which the minister of every parish is bound to deliver according to its directions. What then I would respectfully suggest to my superiors in office, as a measure likely to produce much good, is, that a paper be issued every year by the Ordinary, or by the Archdeacon at his Visitation, setting forth the various and important duties incumbent upon churchwardens, and impressively reminding them of their sacred obligation to perform the same in a diligent and conscientious manner; that a copy of this paper be delivered to every parish minister, with strict injunctions for him to read it aloud in his church during the time of divine service on some Sunday morning (or afternoon, if there be no morning duty), within a month from the date of the churchwardens' appointment, both of whom are to be present at this reading. I do not stand alone in the opinion that such a proceeding would be productive of so much good as that of relieving me and many others from certain embarrassments, into which we are often thrown by the negligence and numerous omissions of our churchwardens. Should any of your able correspondents be pleased to consider this suggestion,

and so far to improve upon it as to bring it into notice in the proper quarter, I shall have an additional reason for signing myself, Rev. Sir,  
Your grateful servant, T. B.\*

\* Two excellent papers of Directions to Churchwardens and Sextons, circulated by Archdeacon Thorpe, are here subjoined:—

*Archdeaconry of Durham.—Michaelmas Visitation. A.D. 1828.*

“The Ch—wardens of . . . . . are desired to take care that the following regulations, for the greater comfort of the congregation, and the more economical preservation of the building under their charge, be duly observed.

The soil to be removed from the foundation, and, if there be no insuperable impediment, a dry drain of a lower level than the floor of the interior to be carried all round the building, with a cover of flag or brick, which is always to be kept free from soil, rubbish, and weeds.

No graves to be opened within the building, or near the exterior walls.

Ventilation to be secured by casements, trap-doors in the ceiling, and otherwise, and all casements and ventilators to be kept in perfect repair, and fit for use.

Thin iron gates, with locks and bolts, to be affixed to the outer doors, and all the doors, ventilators, and casements, to be set open for some hours of every fine day, both winter and summer.

The doors to be opened one hour before service and one hour after, except in very severe weather, and except where warm air is introduced during the time of its being used.

A fire to be kept up in the vestry for some hours in every week.

Access to roofs, towers, &c. to be prevented, except for the purposes of cleaning and repair.

Twice in every year, the beginning of May, and the middle of September, the roofs, gutters, spouts, conduits, and the whole fabric, exterior and interior, to be examined, cleansed, and repaired: and the gutters after falls of snow to be cleared forthwith.

Every part of the interior of the building to be swept perfectly clean, at least once in every week.

The stone-work not to be defaced for the purpose of erecting monuments or pews; and, in repairs, the original architecture and character of the fabric to be preserved, except in any special case leave be given by the ordinary to depart from it.

The outer doors and the windows to be painted every third or fourth year: other painting, with proper care, and colouring, under favourable circumstances, if well done at first, may last ten or even twelve years.

All locks, bolts, hinges, &c. to be kept properly cleaned, and oiled when required.

The Ch—yard to be kept free from nuisance and weeds, and the herbage to be eaten down (if convenient, by sheep) or cut frequently and at stated times,—and a path of stone or gravel to be made to the Church-door, and preserved dry, free, and open.

Projected changes in the interior arrangements, as well as in the fabric and windows, to be notified to, and approved by the ordinary, before they are carried into effect.

It is the especial duty of the Ch—wardens to see that no injury be done to any of the congregation, by raising or altering pews or otherwise, and that no free seats be alienated, or galleries erected, without the knowledge and sanction of the Bishop or his Archdeacon.

The introduction of warm air by means of stoves or flues is recommended in every case where it can be effected, precaution being used against fire.”

*Instructions to the Sexton of ———*

**YOU WILL TAKE CARE**

To keep open all casements and ventilators, and also all exterior doors, if iron gates be affixed to them, for several hours of the morning of every fine day, closing them before night-fall; and also for one hour before morning service, and one hour after, except in severe weather, and except where warm air is introduced during the time it is used.

To



## WEEKLY LECTURES.

*To the Editor of the British Magazine.*

SIR,—I will endeavour to be as brief as possible in attempting to give *my* view of the subject proposed by W.G., the *pith* of which, I conceive, amounts to this:—*whether it be lawful, or otherwise, to hold a weekly lecture in a school-room or private house*; that is, in a place unconsecrated or unlicensed by the Diocesan. I say, *the pith*—for with the discussion of the advantages proposed by, the benefits or ill-effects arising from, or the best mode of conducting, it, we have, *at the present moment*, nothing to do. It is, therefore, simply a question of *law*; and the case is *usually* understood thus: if any one hold a meeting for religious improvement, and there be present *more* than twenty persons besides the immediate family, such comes under the observation of the law of the land; and the person may be indicted for not having taken out the usual and regular license. But then, again, if we have so complied with this regulation by procuring a license, which must be filled up for a particular room or house, we at once convert it into a conventicle; officiating in which, without being duly and expressly licensed thereto by the bishop, constitutes us, by our own act, schismatics. This is the popular view of the case.

Now, if this view of the law be true, the question is at once decided, as to the irregularity of these weekly lectures; and it follows that they must be indictable, *because* unlicensed. But let me request W. G. to accompany me in a few extracts from the act itself, (52 Geo. III., c. 155, July 29th, 1812.)

“Whereas it is expedient that certain acts of parliament, made in the reign of his late Majesty King Charles the Second, *relating to non-conformists and conventicles*, and refusing to take oaths, should be repealed; and that the laws relating to *certain congregations and assemblies for religious worship*, and persons *teaching, preaching, or officiating* therein, and resorting thereto, should be amended; be it enacted” —(and so on, repealing various acts)—“*and an act of parliament, intituled, ‘An act to prevent and suppress seditious conventicles,’ shall be, and the same are hereby, repealed.*”

To have a fire frequently in the vestry.

To sweep every part of the interior of the building perfectly clean, once at least in the week.

To keep the gutters, spouts, and conduits free and open, particularly during storms of snow.

To sweep the path-way to the porch and other doors every Saturday, and clear the Ch—yard of nuisance and weeds.

To remove weeds and rubbish from the foundation of the fabric, and not open graves near the walls.

To prevent access to the roofs, &c. except for the purpose of cleaning and repair, and protect the building with all its appendages, as far as in you lies, from harm.

*Durham, Michaelmas Visitation, 1828.*

TO BE PUT UP IN THE VESTRY.

Now this first clause very evidently is regarding none but dissenters; and with *this* in remembrance, pass we on to the second clause:—

“And be it further enacted, that from and after the passing of this act, no congregation or assembly for *religious worship of protestants*,” (that is, of course, protestant dissenters)—“(at which there shall be present more than twenty persons, besides the immediate family and servants of the person in whose house, or upon whose premises, such meeting (&c.) shall be held), shall be permitted or allowed, unless and until the place of such meeting (&c.) be duly registered and certified.” &c.

The third clause enacts, that every person who shall teach in such place, without *consent of the occupier thereof* (this could never have a clergyman in view), shall forfeit not more than 30*l.* nor less than 40*s.* for each such offence. And the fourth exonerates all persons who attend these from pain and penalty, “formerly made and prescribed in an act, intituled, ‘An act for exempting their Majesties’ *protestant subjects dissenting from the church of England* ;’ &c.” And so it runs on, through nineteen weary clauses.

But the above extracts will sufficiently answer my present purpose, to shew, that the *regularly* ordained clergy are not considered by this act; but merely those self-ordained ministers, who, not being *responsible* to any recognised ecclesiastical authority, must be taken cognizance of by the law of the land. But the clergy are fully authorized, not only by the church, but by the *law*, to exercise the shepherd’s office over their particular flocks; and, for the purpose of benefitting them, *may act* in whatever manner shall appear most fit, in the exercise of *their* judgment and discretion: always provided, that it be in accordance and subservience to Scripture, to their oath of canonical obedience, and to the law. For if they are not competent to be entrusted with this discretionary power in the *details* of their work, neither are they competent for the more important services of the sanctuary.

If *my* view of the act be correct—viz., that the law never contemplated the regular clergy—then it follows, that we may lawfully hold such meeting, and in such manner, as the church forbids not, and our own judgment approves: for, “where *no* law is, there is *no* transgression.”

I think it necessary, however, to allude to canon 71: “Ministers not to *preach*, or administer the communion, in private houses:” upon the strength of which, the bishop may *canonically* command or prohibit any of his clergy from there delivering a *sermon*, (such as W. G. describes as being frequently preached during some of those, professedly called, weekly *lectures*); but if there be *one* sick or impotent person in the cottage, the pastor may (by the above canon) select a *text*, and preach a regular sermon, if he so please; nor can any authority legally interfere to prevent him.

But once more: *until* the bishop *forbid*, there is no violation of the oath of *canonical* obedience; for we do not say that we will obey the *canons*, which are not law, nor recognised as law; but that we



will pay canonical obedience to the bishop in all things *lawful* and honest.—Mark the restriction:—As soon, therefore, (and not *before*) as our diocesan issues his *canonical* command, we are bound, in conformity with our oath, to pay thereto *canonical* obedience.

I am, Sir, your faithful servant, S. T. P. C.

P.S. These lectures, I think, ought not to assume the form of a *service*, but merely consist in reading and explaining some portion of Holy writ, adapting yourself to the limited capacities of the lower orders by a familiarity, which, in *general* assemblies, might be injurious,—being plain, patient, and tautological, even to weariness. For those who have had any experience of the class in question must be aware how difficult it is to make them comprehend the simplest and most obvious truths; and that it is only by the most patient repetition that you can infuse an idea of your meaning into their minds. Now, the services of the sanctuary must avoid this familiarity of style and deportment, which the poor can only understand: and (may I breathe the idea?) it appears to me, that not one in twenty among that humble class carry away with them any *distinct* recollections of that which they hear drop from the pulpit. And it is with this conviction that I advocate *cottage* lectures; not held in a school-room, for there they assume the *formality* of a service; but, for example, at the largest cottage in your parish, or at *two*, if the parish be large, during the week-days; for *there* the poor can feel at ease, and may propound a question to their minister without fear or observation of intruders.

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#### WEEKLY LECTURES.

*To the Editor of the British Magazine.*

SIR,—It was, I believe, an observation of Walker's of Truro—"Whatever good you do, must be done in the church." His experience is worth something on these subjects, and may, perhaps, guide us to a right conclusion on the question of "Weekly Lectures in unconsecrated places," both as to the general rule, and also the exceptions to it, if departure from the strict law, as stated by A. P. P., can ever be admitted. It is one part of the duty of a minister of our apostolical church—and for the due performance of it he has a vow registered in heaven—to seek after the stray sheep of his flock, and to follow them into every part of the desert, whither they may have wandered;—but for what purpose? Not to feed them, and to leave them when he feeds them, but to bring them back to the *fold* for food. This is the object for which he himself leaves the fold—to bring them back; nor will he feel satisfied that he has performed the duty, entrusted to him by the Great Shepherd of the sheep, till all his stray sheep are returned to their fold, and go in and out from it, not to wander again, but to find pasture with the rest of his flock, under his eye, and at his guidance. Thus, in the care of extensive or long-neglected parishes, it may be necessary at intervals to perform some of the public duties

of the pastoral office within other walls than those of the church:—in the case of a widely-extended parish, the necessity may be permanent; in that of a neglected parish, it will last only so long as will suffice to make the pastor know his sheep, and be known of them, till at last they follow him with the rest of his flock, and he gathers them together to one fold, under one shepherd. Here, then, what good he does out of the church, is *only* that he may do good nowhere but in the church. In this spirit, and with these views, did Gilpin act in the out-of-joint times in which he lived, when, in his almost missionary preachings among the shepherd-deserted flocks of the north, he is said to have been careful to gather his hearers together in *the church* rather than elsewhere; and in the same path have many followed since, even to the present day, who have departed from the letter of the rule only to act more in the spirit of it. But it is not easy to see how, upon any ground of this kind, the conduct of that clergyman is to be defended, who, with a church easily accessible to all his parishioners, and in other respects well adapted for his purpose, yet opens a place for public worship, at stated intervals in the week, in a private building. What distinguishes him at the time from the dissenting minister? Look at him in the room in which he is officiating;—at the *place*, or the *mode* of worship! An unconsecrated place of worship! No canonicals!—no Liturgy! Perhaps a sermon only, or a sermon and his own prayers, written or extempore! and an audience chiefly dissenters! Where is the clergyman of the church of England here? Where, in any of its distinguishing features, the church? And what is the reason, in most cases, if not in all, for their preference of an improper place for public worship, to the proper? Because the lower portion of the hearers *would not come to church*; either not caring to undergo the service before the sermon, or, upon principle, objecting to it! And wherever this is the case, wherever there are Weekly Lectures in the school-room, or in any unconsecrated place in the parish, because there is an indisposition on the part of the people to attend them in church, is this not a virtual renunciation, on the part of the minister of the church in that parish, of all the differences between us and orthodox dissenters? Will he plead that his own business is to win souls, and that this is to be done in season, and out of season; meaning thereby in subjection to the principles of the church which sent him into the ministry, or in violation of them? I would respectfully and earnestly beg of him a careful, quiet reconsideration, not only of his obligations, voluntarily undertaken, to that church, but of what this church is.

I am, Sir, yours &c., C. I. H.

P.S. The following passage from the Ordination Service for priests should not be omitted in the consideration of this subject:—

“*The Bishop.*—Will you then give your faithful diligence always so to minister *the doctrine, and sacraments, and the discipline of Christ*, as the Lord has commanded, AND AS THIS CHURCH AND REALM HATH RECEIVED THE SAME, according to the commandments of God, so that you may teach the people committed to your care and charge with all diligence *to keep and observe the same?*”

“*The Priest.*—I will do so, by the help of the Lord.”



## WEEKLY LECTURES.

*To the Editor of the British Magazine.*

SIR,—In addition to the excellent observations of your correspondent A. P. P., on the subject of Weekly Lectures, permit me to direct the attention of W. G. and W. A. S. to the 71st canon, which expressly forbids any ministration in private houses, “except it be in times of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick, are desirous of being partakers of the holy Sacrament,” and even requires that in chapels, which are attached to houses, service be performed “very seldom upon Sundays and Holy days,” because it will prevent the attendance of “the lords and masters of the said houses, and their families” at their own parish church. In the opinion of those who prepared this canon, any thing which would tend to the absence of the people from the *public* duties of religion in the church (even though the service itself was not neglected) was to be avoided. Now, it appears that these weekly lectures, if they are conducted in the manner described by W. G., and actually practised by W. A. S., must not only produce this effect, but, by extemporaneous prayers, tend to lower our excellent Liturgy in the estimation of the people, and actually prejudice them in favour of the service of the conventicle. Thus sectarianism will not only be countenanced, but spread, by those who are bound, by the most solemn obligations, “to drive away all erroneous doctrine,”\* and uniformity be set at naught by those who are solemnly pledged to promote it.

This “zeal, which is not according unto knowledge,” has ever been attended with the most dangerous consequences to our church. When discipline is once set aside, and customs prevail in a parish, which are opposed alike to the order and the spirit of our beautiful service, it is scarcely possible to say how far error may proceed, or what evil may ensue. If, however, we will turn to that historic page, which is now, alas! so much despised, we shall find that practices, similar to those which are now advocated, have been productive of the most prejudicial effects; and perhaps I do not go too far in saying, that to them may be ascribed some of those evils, which terminated in the subversion of episcopacy, and the establishment of presbyterianism in these kingdoms. The prophesying which prevailed in Elizabeth’s reign, she was obliged to suppress, not only from the contentions which they produced amongst the clergy, but because “they gave encouragement to novelty, made people ramble in their fancy, and neglect their affairs;”† and Bishop Burnett, in the “Summary of affairs before the Restoration,” which he gives at the commencement of “the History of his own Time,” shews the evil which proceeded from ministers “getting their people to meet privately with them,” when “they gave great vent to extemporaneous prayer, which was looked on as a sort of inspiration, and by these means they grew very popular.”‡ The

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\* Service for the ordering of Priests.

† Collier’s Eccles. Hist., vol. ii. 560.

‡ Vol. i., 18.

human heart is still as much "given to change" as ever; novelty and variety will always influence men, and lead them from things which have become estimable from their antiquity; and as the same means will ever conduce to the same end, any thing which tends to estrange the people from the excellent formularies of our church, must be esteemed dangerous, and particularly so at a period when sectarianism is rife, and every effort is made to sap the foundation of our establishment.

I am, &c., T. H. T.

#### ON PAROCHIAL PSALMODY.

*To the Editor of the British Magazine.*

SIR,—I fully agree with your correspondent T. O. on the importance of parochial psalmody as an essential part of Divine worship, and the benefit which flows from it when judiciously and properly used. It is, indeed, a means most effectual in raising the heart to that source from whence proceeds every good, and in affording refreshment to those whose spirits are wearied with the fervency of devotion. To render psalmody effectual to these purposes, the melody should be simple, and such as can easily be caught by the most unmusical ear; it should harmonize with, and strengthen the feelings which the words convey, and it should be solemn and impressive. It is the neglect of these points which renders this part of our service so little calculated to advance the honour of God, and which has given the dissenter, in this respect, so great an advantage over our church. A little judicious attention, however, on the part of the clergy, (with whom the responsibility of this, as of every other part of the service, rests,) will soon effect the reform which is necessary. The form of sound words to be used in this solemn part of Christian worship is not so easily to be arranged; and more particularly when we see the predisposition which exists among many to introduce unauthorized hymns into the service of our church. Nothing can appear to me more uncanonical or more unseemly than this now, alas! too generally prevailing custom. If uniformity be essential in one respect, it must be so in all; it must relate no less to psalmody, than to the other parts of our service. Indeed, it is essential to ensure, as far as may be, similarity of doctrine, because if every clergyman be at liberty to introduce hymns into the church service, subject only to the control of his own ideas and his own fancy, opinions may be inculcated far removed from those which are enforced in our excellent Liturgy.

The only authorized sources from whence we can derive the means of fulfilling this essential part of Divine worship, are those versions of the Psalms which have been allowed and permitted by the head of the church established in these kingdoms; and these appear to possess everything which the most ardent worshipper can require. They possess a spirit which has been sufficient to soothe the woes, to express the joys, and to animate the hopes of Christians under every varied circumstance. And I cannot but deplore the too general rejection of



these Divine compositions for others ; it may be of a more enthusiastic, but not more beneficial or religious character. I cannot even reconcile to myself the use of the Morning and Evening Hymns (they not having been recognised by any authority) in our churches, when the Psalms supply us with words quite as appropriate. What can be more apposite than the two first verses of the fifth or sixty-third Psalms as a substitute for the former ; and the third and eighth verses of the fourth, or third and fourth verses of the sixty-third, for the latter ? and in these that uniformity, which is so essential, is not violated. The danger in every innovation, however trivial it may appear to us, is, that from one we proceed to another. The principle of uniformity once laid aside, we know not how far we may be carried, till everything is sacrificed to our own ideas, and that beautiful harmony, which characterizes our establishment, is lost. It does not, therefore, appear that the suggestions of T. U., jun., as to a "standard manual of psalms and hymns" being published by the Society for Promoting Christian Knowledge, can obviate the difficulty, since it does not possess any power in this matter ; and however excellently and beneficially it may have discharged the duties to which it has long been devoted, I cannot but think such a work would be departing from its legitimate object, and usurping an office which belongs to higher authority.

I am, &c., Ø.

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#### ON PAROCHIAL PSALMODY.

*To the Editor of the British Magazine.*

SIR,—I fully agree with some correspondents who have lately addressed you as to the importance of church psalmody. It is an inconsistency, to say the least, that no provision has been made by ecclesiastical authority for this essential and very valuable part of public worship. To supply this omission, in some degree, many clergymen have introduced into their churches selections of psalms and hymns at their own discretion, and by their own authority. I do not blame them for so doing ; but there are few who do not admit that it would be most desirable that uniformity should prevail in public worship in this point as in others ; and without waiting for authority to interpose in effecting this uniformity, may we not make some approach to it in an unobjectionable manner ? If we can, surely some advantage will be gained. The suggestion of T. U., jun., in your Dec. number, is a valuable one, viz., that the Society for Promoting Christian Knowledge should give their sanction to a manual of psalms and hymns. But I do not think with him, that it is at all necessary that the prefacing such a manual should be referred to the committee of general literature, nor to any other committee. A much readier mode would be, for some one of the numerous selections already extant to be adopted by the society, by its being admitted upon their catalogue ; and I think this end might probably be accomplished, if several of the district committees, in connection with the society, would agree in the recommendation of some par-

ticular selection that appears to them a good one. I should propose that the selection made by the Rev. Hartwell Horne should be made choice of, for this reason, that there would probably be a greater facility to its admission than most others, both from its being the production of a gentleman of high reputation in the church, by his many valuable labours, and also from it having already the sanction of the Archbishop of Canterbury, to whom it is dedicated. It is also in itself a very good selection, though I could wish it to be made more copious.

I am, Sir, yours respectfully, C. S.

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#### LABOUR RATE.

*To the Editor of the British Magazine.*

*Burton Latimer, near Kettering, Northamptonshire.*

SIR,—The following statement of the result of the first introduction of a labour rate into this parish may, perhaps, be not unworthy of your notice, especially as the Act of Parliament, under which the rate is levied, is only temporary; being intended probably for an experiment:—

In the last nine weeks, two rates, each of a shilling in the pound, have been levied upon the landholders, to be worked out on the following scale of wages:—Boys under 14, 2s. 6d. per week; from 14 to 18, 4s.; from 18 to 21, 7s. Men from 7s. to 10s., a rate for each one being fixed. Of course this scale does not fix the wages of each labourer, but only the terms on which the rate may be worked out; and, in several instances, the wages of the labourer rises above this standard.

The poor's levy is by this reduced nearly one-third. Before, there were every morning from twenty to thirty men and boys "going the rounds" seeking employment. Now all the men are employed; indeed, in some instances, labourers have not been met with to work out the rate; and (which, to my mind, is no slight proof of the good effects) the idle ones of the parish, though receiving increased wages, complain that they preferred the low pay and light work (i.e. idleness) to the increased pay and steady labour.

The farmers are so much pleased with these results, that they have determined to carry on the system, with these alterations only,—that the rate of 1s. in the pound shall be worked out in six weeks,—that the scale of wages shall be, from 14 to 16 years of age, 3s.; from 16 to 18, 3s. 6d.; from 18 to 21, 5s.; the rest as before.

I am, Sir, your obedient servant,

CHARLES WARREN, *Curate.*\*

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#### \* RULES OF LABOUR RATE AT INWORTH.

1st. That a Labour Rate shall be levied at 3s. in the pound, for the better employment of the able-bodied men who belong to this parish, for six weeks, to commence on the 21st of January, 1833; and that every person be allowed to work out the amount of his rate, by payment to labourers, 1s. 6d. per day for an able-bodied man, and for other men and boys the sum which is actually paid to them, at the customary rate of labour, or pay the balance to the overseer.

2nd.



## ON ENDOWMENTS.

To the Editor of the British Magazine.

MR. EDITOR,—I send you the following note on Endowments, extracted from Gilly's Memoir of Felix Neff, thinking it worthy of a place in the British Magazine, which every month I peruse with delight:—

“The tendency of endowments has often been discussed. Some are inclined to think that they are not beneficial to the cause of religion; and it has been argued, that a minister of the word may be safely left to the generosity of his flock; that a congregation will never suffer an active and pious clergyman to be insufficiently provided for. The name of Oberlin is now proverbial, and synonymous for that of an eminent and meritorious pastor. At the Revolution, Oberlin, like the rest of the established clergy of France, was deprived of his scanty income. This was in 1789. *At first*, his parishioners came forward with *generous alacrity*, and declared that their *excellent* minister should be none the worse—that they would raise 1400 francs, or about 56*l.* a-year, for him, at the least. The first year they subscribed a purse

2nd. That every person included in this rate shall, at the end of the period agreed on, make a true return to the overseer of the name of every man and boy employed by them, belonging to this parish, and wages paid to each of them, but in no case higher wages than 1*s.* 6*d.* per day for an able-bodied man, and for other men and boys the sum which is actually paid to them.

3rd. That all parishioners' sons, actually employed as labourers by their parents, be considered as similar situated as other labourers.

4th. That the monies collected from this rate, in lieu of labour, shall be applied to the parish funds, and disbursed as the vestry may direct.

Rate granted to Samuel Unwin, overseer, January 22nd, 1833.

## RULES FOR THE LABOUR RATE AT KELVEDON.

1st. That a labour rate be made upon the occupiers of land, and other inhabitants of this parish, at 2*s.* 4*d.* in the pound, for the period of six weeks, to commence on Monday, the 22nd day of April, 1833.

2nd. That all occupiers and other inhabitants shall deliver a return of labour done on their respective occupations, with the name of every man and boy whom they shall have employed during the preceding six weeks, their respective ages, and the wages paid to each; but in no case will higher wages be allowed than 20*d.* *per diem*, including beer.

3rd. That every occupier or inhabitant who shall shew that he has employed, *bonâ fide*, the requisite *quantum* of labourers to cover his amount of rate, be excused from paying the same.

4th. That no labourer or servant belonging to any other parish be included in the foregoing resolutions, unless the person employing him shall produce to the meeting, at which the rate is to be settled, a certificate from such parish, shewing that for every such labourer, one belonging to this parish is employed therein.

5th. That all householders rated at 10*l.* and under, be excluded from the operation of this rate; and that all who are rated at 11*l.* and 12*l.* be charged at only one-fourth part of the same.

6th. That all sums collected under the above-mentioned rate in lieu of labour, shall be applied to the parish funds.

N.B. Under these regulations every occupier or inhabitant will be required to employ labourers belonging to the parish (except as excepted by the 4th and 5th resolution) to the amount of 40*s.* per week, for every 100*l.* rental; and so in proportion for a greater or less amount, or to make up the deficiency in money when the rate is settled.

of 1133 francs ; the second year their liberality *fell down to 400 francs (16l.)* The pastor saw how things were going on, and requested that there might be no more annual collections for him ; he was unwilling to appear to be drawing from the poor or the reluctant ; he would leave it entirely to their free will and unsolicited offerings ; they knew the way to his house, he said, and might bring to him what and when they pleased. In 1794, few as were Oberlin's wants, his own resources and his parishioners' bounty had so far failed him, that he was obliged to undertake the charge of ten or twelve pupils for his subsistence."—*Memoir of Neff*, p. 315-16.

These were Frenchmen ; now, would Englishmen have acted better ? I rather think that this is a faithful picture of human nature *in general*. We all may express our abhorrence of the conduct here described ; we may even doubt the Christianity of such a flock ; but let us reflect within ourselves whether we have never been conscious of similar inconstancy in a good cause. When men can assure themselves of that constant zeal, which will actuate them to afford an equable and adequate maintenance to a *meritorious* pastor (and, by the way, be it observed, that they cannot meet with an Oberlin every day), then, and not till then, can the endowments of our venerable establishment be sacrificed to popular cry, without hazard to our national faith.

I remain, Sir, AMICUS.

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#### COLLECT BEFORE SERMON.

*To the Editor of the British Magazine.*

SIR,—In your number for February, "H." suggests the propriety of varying the collect before the sermon, and of selecting one on the same subject with it. Would not in general a prayer for grace to do any particular duty come more advantageously *after* than before the duty has been explained and enforced ? The congregation would more easily follow the meaning of the prayer when they could anticipate the subject, and if the sermon had produced anything like the intended and desired effect, they would pray with more earnestness and fervency. With respect to the prayer before the sermon, a collect which asks for a blessing on the labours of the clergy, like that for the third Sunday in Advent, and on their preaching particularly, seems to me most appropriate. Perhaps a correspondent would point out a few such from our own or other formularies. The collects which I have most frequently heard, though very beautiful and well adapted to our wants, do not appear to precede sermons with much propriety. If more variety is desirable in our service, as many think, among whom possibly your correspondent H. may be numbered, might not *something* be gained by a more general use of the option which the church gives as to the hymns which are read after the lessons, (though the Benedicite seems better adapted to chanting than reading,) and by introducing at the proper time the



prayer in Ember Week, the use of which is advisable on so many higher grounds? I am, Sir, your very obedient servant, A. L.\*

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COMMUNION ON GOOD FRIDAY.

*To the Editor of the British Magazine.*

SIR,—The object of my present communication is to ascertain from yourself, or from some of your correspondents, the probable intention of the church of England in regard to the celebration of the Holy Communion on Good Friday. I cannot but think, from a consideration of the rubric, that it was not intended that it should be administered on that day, and the omission of a proper preface (there being one for Ascension Day) would surely tend to give weight to this opinion. I know that many excellent persons, and Bishop Porteus among the number, have considered it a profitable thing to administer it on that day, and the custom has prevailed in many places, but that does not prove it to be correct to do so.

Dean Comber, by the following observation, would lead one to suppose that it was never done in the primitive church:—"This sacrament is a feast of joy and thanksgiving; the apostles ate it with gladness of heart; and the primitive Christians did not think fit to receive it upon any day of humiliation because they were to rejoice in this feast."

The Romish church does not receive the holy communion on the three days during which the Bridegroom was taken away from them, and for that reason the priests, who are required to receive it every day, receive it twice on three other days, of which I believe Christmas-day to be one. Do they derive this custom of not receiving on these three days from the primitive Christians? and what authority has Dean Comber for his assertion?

By giving a full answer to this by citing authorities from the writers of the church, you would much oblige

Your faithful servant, A PARISH PRIEST.

I do not perceive that Palmer has alluded to the subject in his *Origines Liturgicæ*.

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NOTICES IN CHURCH.

*To the Editor of the British Magazine.*

SIR,—Notwithstanding the plain directions in the rubric, at the end of the Nicene creed, "And nothing shall be proclaimed or published in the church during the time of Divine service, but by the

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\* The question is, first of all, what the church intends, which, we may be sure, is the best. When a sermon was preached without the service, the canon prescribes a form of prayer, such as is used in the Universities, on these occasions. But when a sermon was preached in service, was it intended that *any* collect or prayer should be used? It would be doing service if some one, who has leisure, would see what light can be thrown on the point.—ED.

*minister*; nor by him anything but what is prescribed in the rules of this book, or by the King, or the ordinary of the place," the solemnity of public worship in many places is repeatedly violated by the parish clerk giving notice of some rate about to be levied, or of some other business totally unconnected with that of the church! In the parish with which I am connected, the poor and other rates are, unhappily, on the increase; and to this evil the attention of the congregation is constantly directed by some notice or other "by order of the vestry, &c.," which, even if *it must be read*, might often be so worded as to be less offensive to the feelings. Now my object, Mr. Editor, is to ascertain whether a clergyman has it in his power or not to forbid the publication of such notices. And if *not*, whether in that case he cannot exercise a discretionary power in the wording of the said notices? Perhaps some of your correspondents will favour me with an opinion on the subject—and if, unfortunately, it is compulsory on the church to become the voice of such notices, suggest how it might, by some future enactment, be relieved from so painful a duty. I say painful, for I am convinced that the publication of such notices as I have alluded to is injurious both to the establishment and to religion. To the establishment, because every call upon the purse, proclaimed by the church, is considered, by the unthinking, in some way or other to emanate from it. To religion, because it distracts the thoughts of the congregation, and leads many to think of things temporal instead of things eternal. As a proof of this, without trespassing further on your pages, I need only add the following candid remark lately made to me by a parishioner, whose means, like those of many other persons in these days, are barely adequate to the expenses of their houses—"That notice read last Sunday, of — in the pound, to be collected forthwith, gave me such a turn, that I could scarcely think of anything else during the whole of the sermon."

I am, Sir, your obedient servant,

N. N.

April 2nd, 1833.

#### DIVISION OF THE COMMANDMENTS.

*To the Editor of the British Magazine.*

SIR,—In consequence of what lately passed in the House of Lords, relative to the Roman Catholic translation of the second Commandment, I was induced to examine that passage of scripture in the original; and I observed that the Hebrew text makes a different division of the decalogue from our English Prayer-book. The *second Commandment* is cut off from the third by the character **D**; and the same or **D** is placed at the end of each succeeding one, whilst there is no such division at the end of what *we* call the first Commandment, but the first clause of the tenth is cut off to complete the right number.

Now, I have often heard the Roman Catholics accused of having *altered* the arrangement of the decalogue, in order to favour their image-worship; whereas it appears that *their* arrangement is that of



the Hebrew text, and that the *onus innovandi* (if I may be allowed the expression) rests with the compilers of our own excellent Liturgy. No doubt, they had good grounds for what they did, and I should be much obliged to any of your correspondents who would take the trouble to give me some information on the subject, or refer me to any book where I might obtain it.

I remain, Sir,

Your humble servant,

W. C.\*

## NOTICES AND REVIEWS.

*Conversion, in a Series of all the Cases recorded in the New Testament, &c. &c.*

By the Rev. J. K. Craig, Incumbent of Oulton-cum-Wood. London: Hamilton, Adams, and Co. 1833. 2 vols. 12mo.

MR. CRAIG'S work will not please either of the two great parties in the church, differing, as it does, in doctrine from the one, and speaking with great severity of much in the other, and yet no serious man of either party could read it without advantage; for, while he differed from *very much*, he would find a great deal of straight-forward, *practical, home* admonition and instruction which he might turn to much advantage. They who do not agree with Mr.

\* The controversy to which W. C. alludes is of very ancient date. If he will consult Augustin. Quæstiones in Exod. (Qu. 71) he will find that the first table was even then divided differently,—by some into three precepts, by others into four. St. Augustin prefers the first division (partly because the number three alludes to the Trinity), and this division has usually prevailed in the Romish church; and in the Roman catechism (Catechismus ad Parochos) it is insisted on chiefly because "it has become common in the church." The Lutherans retained it; but the reformed churches of Germany adopted the same as the English church, as W. C. may find in Walchius Bibliotheca Theologica, vol. ii. p. 464.

With regard to the division of the Hebrew text, if W. C. will consult the Dissertation of J. Buxtorf, "De Decalogo," (it occurs in the first edition of his Dissertationes Philologico-Theologicæ, Bas. 1645, but is omitted in that of 1662, because he intended to enlarge it), he will find that no conclusion can be drawn from the letters  $\text{ס}$  and  $\text{פ}$ . As some readers may not know the use of these letters in the Pentateuch, it may be mentioned that they merely refer to the space to be left between two smaller sections of the law, in writing a MS., and to the part of the line at which such section is to begin. The  $\text{פ}$  signifies an *open* section (פרוּחָה), and the  $\text{ס}$  a *close* one (סְתוּמָה). See Buxtorf, de Abbreviationibus, in voc. פֶּס. Maimonides enumerates all these sections in his Yad Hachazakah (vol. i. p. 96), but he makes no division in the tenth commandment, nor do all the Hebrew Bibles; in fact many do not, e. g. that of Buxtorf, and that of Venice, &c., and Kennicott has a list of nearly half a column long of MSS. in which no space is found there.

Aben Ezra makes the Preface to the Commandments one of the *ten words*, but numbers only *nine commandments*; and assigns as a reason, that there are *nine* celestial orbs! W. C. will find a great deal on the subject in the Critici Sacri on Exod. xx. It is curious that the Catechismus ad Parochos recites all the commandments at full length, before their explanation, *except the first*, where it stops at *sculptile*, and puts an &c. (Ed. Lyons, 1676); but it recites the remainder of the commandment in the article "De Cultu et Invocatione Sanctorum," annexed to the explanation of this precept. The Roman Catholic writers refer the promises and threats at the end of our second commandment to all the commandments, as the margin of the Douay Bible remarks.

C.'s views as to Conversion may, in particular, read his sermons on the *defective* conversions in the New Testament (substituting *belief* for *conversion*) and derive very valuable instruction from them. But what could induce Mr. Craig, who *can* write good plain English, to write his introduction in so thoroughly absurd a dialect? When he talks of pastoral vigilance being *susurrously thwarted*, and uses fifty other phrases as preposterous, does he wish to deter people from going beyond his Introduction? Again, what can induce Mr. Craig, in order to shew that man is prone to be led by the pride of life, and the lust of the flesh and of the eye, to refer to Cain's departing into the land of Nod, and calling a city after his son's name, and to Jubal and Tubal's inventions, as the first examples of these sins. Cain had departed from the Lord, by murdering his brother, long before; by God's sentence, he was obliged to leave his presence; and they who will look into their own hearts need not arraign Jubal and Tubal for inventions, for which the Bible does not arraign them, which in their essence are not sinful, but *may* conduce to the good of man and the glory of God. Nothing can more effectually tend to prejudice men against Scripture than this forcing it beyond what it will bear, which is a very common practice in the present day.\*

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*Travels of an Irish Gentleman in search of a Religion.* By the Editor of "Captain Rock's Memoirs." London: Longman and Co. 1833. 2 vols. 12mo.

A MORE amusing affair than this has not appeared for an age—Mr. Thomas Little actually metamorphosed into a controversial divine! He recently appeared in the amiable guise of the writer of a ludicrous poem on a truly comic occasion—the distress, starvation, and murder of the Irish clergy,—and now steps forth to all appearance a most redoubtable champion of the Roman church. But, alas! there is a certain fable in Æsop which will rise to the minds of all Mr. Little's readers. They will not, indeed, accuse the Daw of having got a Peacock's feathers, but of having drest himself in some worthless finery not his own.

The volume of which Mr. Little professes, by order of his priests, to be the author, is a mixture of passages from the fathers, misquoted, mistranslated, and, in most cases, given *very wisely without reference*, which, of course, clearly establish the absurdity of Protestantism, and the usual elegant and refined Romish jokes about Luther's being a drunkard, and all protestant parsons being fat, &c. &c. The *elegantia* and *facetia* of this volume, the biting wit of pointing out that all protestant rectors are fat, &c. &c., are, very probably, *drest up* by Mr. Thomas Little himself, (though marvellously ill,) but he may safely be acquitted of the learning, such as it is. If the *real* author will come from behind the masque of Mr. Little, the book and the subject shall be fully discussed, *probably to his heart's content*. But it would really be too absurd to see a controversy on the meaning of passages in Epiphanius and Augustine, and the great questions between the Romanists and Protestants, held with the author of the "Two-penny post-bag" and "Mr. Thomas Little's Poems." In the meantime, it may be said, that there is not a single passage here quoted (i. e. among those which are fairly quoted and fairly translated) which has not been noticed by Protestant writers an hundred times, nor a single low joke of Mr. Little's which has not been used till it is threadbare by Papists of the same good feelings and taste as himself. The only mischief is, that, in this sort of warfare, the Romanists were so decidedly beaten that they entirely desisted from it for a long period, and now rather ingeniously take it up again under the idea (not

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\* Mr. Craig may, no doubt, defend himself by reference to many and learned divines; and no doubt one would not look among Cain's race for instances of *obedience* to God; but where Scripture is silent we had better be silent too.



wholly a mistaken one) that ordinary Protestants are not prepared with answers to arguments so long given up, as not to be thought or spoken of. But the sword is only a little rusty, and will soon come forth in all its ancient strength, to cut down the army of false quotations, false translations, and citations of spurious passages which are mixt up in the Irish Gentleman's Travels.

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*Discourses delivered in the Parish Church of All Saints, Poplar.* By Samuel Hoole, A.M., Rector. London: Rivingtons. 1833. 8vo, pp. 318.

MR. HOOLE writes with clearness, strength, point, and earnestness. The sermons on the Penitent Thief and the Ten Virgins (on deferring repentance) could not but be profitable to the hearers. Mr. Keble has said most truly, and with singular happiness of expression, that the question of the validity of a death-bed repentance is best left in the *merciful obscurity* in which Scripture sets it. But the warning against relying on that future repentance cannot be given too strongly to those who have yet time. The chief objection to Mr. Hoole's sermons is a certain asperity with which he speaks of all who differ from what he approves in opinion or in conduct.

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*Sermons chiefly delivered, or prepared for delivery, at the Chapel Royal, St. James's.* By the Rev. W. Strong, A.M., one of his Majesty's Chaplains in Ordinary. Cambridge: Deightons; and London: Rivingtons. 1833. 8vo, pp. 363.

THESE Sermons are of somewhat a more learned cast than is common in these days. Their sound views and principles will be a sufficient recommendation of them.

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*Seven Sermons on the Lord's Supper, with appropriate Devotions for Family Use.* By the Rev. C. Girdlestone, &c. London: Rivingtons. 1833.

*Affection between the Church and the Dissenters; a Sermon, preached before the University of Oxford.* By the Rev. C. Girdlestone. Oxford: Parker. 1833.

MR. GIRDLESTONE'S Sermons are always so earnest and full of valuable practical instruction that they cannot be read without advantage. The present volume forms no exception to this remark, although, to the writer, it does not appear that the sermons which it contains, though valuable, are quite as impressive as some in Mr. G.'s former publications. The preface is somewhat curious. Mr. G. says that he should have had more readers if he had printed his Sermons as essays, but he has not done so because that would be somewhat of a fraud (!) and would shew that he preferred being the author of a book to preaching and printing sermons. *Printing sermons* is so very much like being *author of a book* that this reason does not appear to have much weight. One may say too, without derogating from sermons either preached or printed, that there *are* books of which one would as soon be the author, as far as doing good is concerned, (the "Christian Year" for example,) as be the preacher and printer of sermons.

Mr. G. afterwards goes on to make very large demands on readers of sermons.—They are to read with the same teachable disposition and the same respect for the minister, &c., as should be brought to the hearing of God's word. Truly, a critic's condition is a very lamentable one, if it is indeed a duty to read every volume of sermons with the same respect with which it is unquestionably even a critic's duty to *hear*. It is to be hoped that Mr. G. will consider this case in his next volume; and as he is somewhat expeditious, the race of critics will not suffer long in suspense. If Mr. G. makes out his

case against them, there appears to be but one refuge for them—viz., the wholly declining to read any sermons to be hereafter published, and contenting themselves with those which they already know that they can read with as much respect as they would hear. Farther than this Mr. G. cannot go. He can never shew that it is our duty to read fresh sermons any more than it is our duty to attend other ministers besides our parish priest.

Mr. G.'s other sermon has had some curious criticisms past on it. *The Evangelical Magazine* says it is such a sermon as never was preached before an University before! There is some difficulty in understanding this. One may, perhaps, say, without disparagement, that it is not *quite* the *best* sermon ever preached before an University. What can the *Evangelical Magazine* mean then?

An eminent and accomplished critic is understood to have described this sermon as one which was preached on Sunday and printed on Monday. And this really appears to be so just a description of it, that it is more kind to criticise it no further. Two remarks only shall be made—one, that Mr. G. does not shew the most entire charity in supposing, as he seems to do all through, that every one who opposes dissent, hates all dissenters; and the other, that if he has indeed known many persons who, to use his own words, "would take pains to hinder the success of dissenters preaching, and yet take no pains for the church to succeed instead," or many "who never so much as pray for the conversion of their brethren, and yet would forbid those who to their prayers for that end would add costly sacrifice," &c., &c., &c., (p. 9), he has been very unfortunate in his friends and acquaintances.

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*A Translation of Mede's Clavis Apocalyptica.* By R. Bransby Cooper, Esq. London: Rivingtons. 1833. pp. 455.

*A Commentary on the Revelation of St. John.* By the same Author. London: Rivingtons. 1833. pp. 224.

THE first of these publications will be a very acceptable present to the English student of the Bible, as in having Mede's views set before him, he will certainly have those of the soundest writer on prophecy unfulfilled.

The second work is also valuable, as the Commentary is nearly founded upon Mede's views, and Mr. Cooper points out where he has gone beyond them. What caution is required in handling such a subject, when, as Mr. Cooper observes, even Mede interprets the same type at one time of our Lord and at another of Vespasian!

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*An Appeal to the Nobility and Gentry of the County of Leicester, on behalf of the Church of England.* Dedicated by permission to the Duke of Rutland. By the Rev. F. Merewether, M.A.

THIS publication, though addressed to the "Nobility and Gentry of the County of Leicester," is, in fact, an appeal, substantially and virtually, to the whole of that class in England in behalf of the established church. Never was there a time when such an appeal could come with more fitness and expediency than the present; nor ever was there a time when it could more behove our "Nobility and Gentry" to give a serious and conscientious attention to such a matter. Mr. Merewether plainly exhibits to the "Nobility and Gentry" of this Christian land, how deeply they are personally and individually involved in the great question of promoting what we may call the *popularity* of the church of England. Her intrinsic and evangelical purity and truth may ever, by God's blessing, preserve her from entire discomfiture, however fiercely and bitterly she may be assailed. But the great mass of a population, and even a Christian population, will always be less moved by reflection than by outward influence and example. Let our higher



and more commanding ranks, therefore, who profess their attachment to our national church, consider what may with perfect justice be expected from them. They are not only to be ready to uphold her temporal respectability and consideration;—they must do more, if they would assist, as they ought, in recommending, by their own personal conduct, the church to the affections of the people around them; they must shew, by a conscientious and habitual obedience to the divine precepts and doctrines which she preaches, that they love, revere, and thoroughly believe her, as a pure and apostolical branch of Christ's church. They must not "lean too much on their own understanding," affecting to "teach" and "be wise," where they ought to submit to admonition and instruction. Nor should they exhibit that distant and ceremonious reserve towards their parish pastor, which seems to indicate that they rather bear with him as a public functionary, than esteem him worthy, by his profession, of their confidence and kindness, and by his education, of their respect and consideration. But Mr. Merewether has argued these matters with much good sense; and we could wish to see his publication in the hands of the influential classes in this country.

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*Essays on the Church, with some reference to Mr. James's Work, entitled "Dis-sent and the Church of England," reprinted, with additions from the "Christian Guardian."* London: Seeley and Burnside. pp. 179.

THE first ten chapters of this work are *most excellent*, and deserve to be generally circulated. They contain one of the best and most readable views extant of the question as to the benefits of an establishment, with a quotation from Dr. Dwight, which should be reprinted in every form. It is much to be regretted that the author, who can argue so closely, and collect his facts so carefully, should have written, in his eleventh chapter, so crudely and inconsiderately about Church Reform, and given circulation to so many notorious falsehoods about the church. He says that Mr. A. Baring stated in Parliament that the See of London is worth 100,000*l.* per annum, and he goes on reasoning on the impropriety of a bishop having such an income, though he says that he does not know whether the statement was true. As a conscientious man, he *ought* to have known before he circulated this gross mis-statement, and he *might* have known. Where did he learn what Mr. B. said but from the debates? The same source would have taught him from authority that the See of London is *under* 14,000*l.* per annum. How does he excuse himself as a friend to the church for thus circulating a gross falsehood? Again, he says that nothing more has been done in the great parishes of London by "the timid and listless guardians of the church" (a very indecent, improper, and undeserved phrase), than the having three or four chapels of ease built, and that there is no parochial superintendence by clergy. Now every one will agree with him in wishing that more strength could be given to the church in this respect. But is it candid or Christian to make such charges without inquiry? Let him ask and blush at the answer which he will receive in St. James's, for example, and Marylebone. Let him be told that these great parishes (and the writer believes the same to be true of Pancras and St. George's) are divided regularly into districts by the whole clergy belonging to them, and carefully and faithfully visited and inspected, nay, that so full is the inspection achieved by these means, and that of well-organized committees and other aids and appliances, that, when the Committee of Health in one of the Marylebone parishes met last year, the clergy would have been able to give a good account of *all the poor families* inquired about but for the accidental absence of one of their body, and were able to do so of all except those in his district. Again, when he speaks of Bishops amassing large fortunes, and the consequent necessity of reducing bishoprics, there is an inconsiderateness truly surprising. The income of a bishopric may or may not be too large, but what has this to do with the

conduct of an individual respecting it? Will any mode of appointment insure us against ever getting a bad Bishop? And if not, although his savings will not be as large on two thousand per annum as on four, yet still a bad man will save *improperly* instead of spending his money rightly. When people speak on such points, they ought to shew their patent for seeing the heart of every person appointed to office. Nothing short of this, they may rest assured, will save an establishment from the reproach of occasional bad officers. Again, when he speaks of Government *instantly effecting a commutation* on their own 1300 livings, and then apportioning the revenues so that none shall be under 200*l.* and none above 800*l.*, it is really distressing to find a person displaying such exceeding ignorance. Of all this number, all but 150 at most belong to the Chancellor. And the overwhelming majority of these are notoriously very small. How many livings above 800*l.* a year does this writer suppose the Chancellor to have? And of the others, although some are better, and a *very few* are large livings, does he for one moment suppose that the deficiencies of those under 200*l.* (an *enormous* number) could be supplied by the excess of the others above 800*l.*? Why then talk so wildly. Again, he says let an instant *commutation* be effected in these livings. How? Does he mean anything more than a corn rent, i.e. in fact, composition? Let him fairly reason out the matter, when he has read the debates on Lord Althorp's Commutation Bill, and afterwards talk of *instantly*, if he can. The remarks on pluralities are just as *unpractical* as these. But it is useless to go on. The whole chapter is a mass of crudities which cannot stand practical consideration for a moment. It is a sad pity that such clear-headed and excellent men as this writer evidently is, should chuse to remain in such very dense ignorance of the real state of facts, and then dogmatize about them with as much confidence as if there was no difficulty in the case, and all could be done by saying Open! Sesame!

If the reviewer has spoken too sharply, it is in pure vexation that a tract so very excellent, and calculated to do so much good, cannot be used by those who like and would gladly use it, because it contains also positive falsehoods, mis-statements, exaggerations, and undeserved charges. Cannot the writer in his next edition suppress this wretched chapter? Even supposing him to retain his full belief in the wisdom and feasibility of his own schemes, let him consider that the opinion of an *individual* on Reform can have nothing to do with a general argument on the good of the establishment, and that his persevering in offering it can only serve to limit the circulation of his book, as no one who disapproves of his views can conscientiously use it.

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*Thoughts on the Building and Opening of a District Church at Summer Town, near Oxford.* Addressed to the inhabitants, by a Neighbour. Oxford. 1832.

Most heartily is it to be wished that the inhabitants of every village had a lay neighbour like the author of this tract, which is full of good sense, good feeling, and of real unaffected piety, and is written in a style perfectly intelligible by those to whom it is addressed, while it may be read with pleasure by a reader of any class. This layman does not, like too many, despise the ministry; but, while he does his own duty as a Christian by endeavouring to promote the spiritual good of those about him, leaves that proper province for the ministers, and calls on the people to reverence his office. Nor does he, like too many, indulge, not only in contempt for the shepherd, but in perfect indifference about the flock. Such persons are in truth a blessing to the community to which they belong.\*

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\* The reviewer has lately seen two tracts, published at Colchester, for the use of Schools, written by another layman of this invaluable class, which are entitled to very warm commendation, and are dictated by the same spirit as that under review.



The Church of Summer Town was erected, it may be remembered, by the liberality of members of the University and other well disposed persons of Oxford and the neighbourhood,—was commenced in July, 1831, and completed in May, 1832.

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*The Life of the Rev. T. T. Thomason, M.A., late Chaplain to the Hon. East India Company.* By the Rev. J. Sargent, M.A., Rector of Lavington. Seeley and Burnside. 1833.

THIS volume will be read with great interest by those who agree in the opinions of the subject and author of the memoir, and indeed by those who, while they differ in some points from them, feel sincere respect for the zeal and character of both. There are many of Mr. Thomason's Letters from India well worth reading, and manifestly shewing much moderation of strong opinions, and much practical good sense. His distinct avowals of the necessity of learning as well as piety, of the slow progress to be expected, of the necessity of adapting instruction to the knowledge of those to be taught, are very valuable. And too much praise cannot be bestowed on his devotedness to his cause, his disinterestedness, and his humility. It were much to be wished that both this correspondence and the volume were not written in so very peculiar a phraseology, which can answer no single good purpose. Some remarks on the great want of charity evinced towards two or three of Mr. Thomason's opponents, and of the "cold respect" testified to such a man as Bishop Middleton—a man as zealous, as disinterested, and as Christian as any missionary who ever went forth to his heavenly work, would have been made, but all criticism is disarmed by the intelligence which this moment has reached the writer, of Mr. Sargent's death. His friends have to mourn in him the loss of a very sincere and zealous Christian.

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*Life and Travels of the Apostle Paul.* London: Smith, Elder, & Co. 1833. pp. 286.

THERE is a familiarity in this title which one does not like. But there is nothing else to dislike in the volume. On the contrary, it is full of useful information as to the *places* in which the Apostle lived, and the customs of the times, with many remarks on difficult passages (connected with St. Paul's history) which shew both reading and reflection. Here and there a passage requires correction. For example, in speaking of the worship of Diana at Ephesus, the writer says that scarcely a spark of common sense remained in the breast of the people. (p. 161.)

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*On the Improvement of Society by the Diffusion of Knowledge, &c.* By J. Dick, LL.D. Edinburgh: Waugh and Innes. 1833. pp. 542.

THIS is a book full of original and sublime ideas as to the advantages of studying mathematics and natural philosophy, and the horrid evils arising from an ignorance of them. Dr. Dick has actually discovered that by the aid of geography, chronology, and history, we should know more about the Bible than if we read it without. He informs us that the principles of arithmetic, algebra, geometry, conic sections, &c., are things which we ought to study as *immortal* beings, as they contain truths applicable to the circumstances of all worlds. His pictures of the ignorance remaining in the world are truly appalling. The ladies of Barbary have even yet (it is melancholy to hear) very poor notions of eclipses; a journeyman printer has been brought before the Lord Mayor for illtreating a very pretty wife, only eighteen years old, when it

appeared that he only punished her for going to fortune-tellers; there are still (*horrescens refero*, in the 33rd year of the nineteenth century, as Dr. D. observes,) believers in witchcraft; and the English clergy are such bigots that they will not share their churches with dissenters. Nay! to such a height of bigotry are they grown that the Dean of Carlisle is Vicar of Burgh-on-the-sands; and there are other clergy with more than one benefice, &c., &c. (See the *Times* (Dr. Dick's authority) *passim*.)

Among all the studies which Dr. D. recommends, he seems to pass over logic. Yet it might be of use even to so great a philosopher. Witness what follows:—"There cannot be the slightest doubt that an increase of knowledge would be productive of an increase of moral order and an improvement in moral conduct. For truth in thought and sentiment leads to truth in action. The man, who is in the habit of investigating truth, and who rejoices in it when ascertained, *cannot be* indifferent to its application to conduct." This proof is repeated in half a dozen forms. It must be *because* it must be.

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*The Testimony of Nature and Revelation to the Being, Perfections, and Government of God.* By the Rev. H. Fergus. Edinburgh: Oliver and Boyd. pp. 386.

THIS volume treats both of natural and revealed religion,—is very pleasantly written, and, generally speaking,\* contains clear and correct views of the evidences in both departments. Many persons have felt the want of a book which shall combine *both*, and this volume goes far to supply the deficiency. It is no reproach to a writer that when thus compelled to *compress* his matter, and yet write easily, he cannot say everything. But Mr. Fergus appears to *select* his topics very judiciously and happily, and thus to do all that can be done. Some of his reflections on the very subject which Mr. Whewell has handled so powerfully—viz. the proof of a contriver from the adaptations of different parts of the system to one another, are very excellent.

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*A View of the Rise and Fall of the Kingdoms of Judah and Israel,* (after the manner of Goldsmith.) By William Stevens. London: Whittaker & Co. 1833. pp. 629.

THIS is a large and not ill-digested view of the Old Testament History, and may be advantageous to the ordinary student, who will not be at the trouble of making one out for himself. It is written tolerably too. The only thing to be wondered at and complained of is, that the Editor should have mixt up with such a subject the trumpery quarrels of the London Society for Converting the Jews. And he has not stated even these correctly. He says that the episcopalians are so bigoted that they will not admit a dissenter into the society. Now if the reviewer remembers right, the society, while in the hands of dissenters, had got into debt, and the dissenters quitted it on condition that Mr. Way should take the debt off their shoulders. This is rather a different version of the story.

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\* Mr. Fergus would do well, perhaps, to avoid some subjects which require full explanation, as that is impossible in so brief a work, and yet the want of it leads to obscurity. For example, in p. 87, what he says as to the connexion of the respiratory organs of the mother with the fœtus is so obscure as to make one doubt whether his view is correct. There is no connexion between *those* organs and the fœtus. The change in the fetal blood, indeed the whole matter of fœtal circulation, requires *full* explanation, if touched on at all.



## MISCELLANEA.

## THE PRIMITIVE CHURCH.

*Of the Times of their Religious Assemblies and the several parts of Divine Service performed therein.*—(See Bingham, book xiii. c. ix.)

During the two first centuries (§. 1) we know little more than that the primitive Christians met for public worship every Lord's-day. But soon after the time of Justin Martyr, we find that the custom prevailed of meeting together on Wednesdays and Fridays (§. 2). These were called stationary days, on account of their continuing their devotions to a great length. They were also styled semi-jejunia or half-fasts. Tertullian informs us, that on these days they always, in his time, celebrated the communion. Some there were, he says, who objected to receive the communion on these days, because they were scrupulously afraid lest they should break their fast by eating and drinking the bread and wine in the eucharist; and therefore they chose to absent themselves from the oblation prayers, rather than break their fast by receiving the eucharist. These persons he undeceives, by telling them that to receive the eucharist would be no infringement of their fast, but bind them closer to God.\* We also find in ancient writers (§. 3) frequent mention is made of religious assemblies on the Saturday, or seventh day of the week. It is not easy to tell either the origin of this practice or the reasons of it, because the writers of the first ages are altogether silent about it.† In the Latin churches (excepting Milan) it was kept as a fast, but in all Greek churches as a festival, in which all the same offices were performed as on the Lord's-day. The only difference that was made between the Sabbath and the Lord's-day was, that Christians were not obliged to rest from bodily labour on the Sabbath (i. e. Saturday), but might work on that day, so far as divine service would permit; giving preference in this respect to the Lord's-day, on which they were to rest as Christians. To the Sabbath, the Lord's-day, and

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\* Tertullian de Oratione, cap. xiv. See also S. Basil, ep. 289. The notion still prevails among some excellent Divines of the present day, who, consequently, refuse to have a communion on Good Friday and other fasts. It would seem, however, that the very fact of there being an Epistle and Gospel for Good Friday, implies that there ought to be a communion if the people will attend. It is true that, in the English church, we use the Epistle and Gospel when there is no oblation. But liturgical writers agree that this is only a concession to the hardness of men's hearts. They ought to communicate weekly; but since they will not do so, a certain portion of the Communion service is omitted. The injunction that such part of the service as is retained shall be performed at the altar, is intended as a reproach upon the people for not enabling us to complete what is there begun. Dr. Luke Booker, in his suggestions for the alteration of the English liturgy, would meet the difficulty by using water instead of wine on Good Friday. He is, perhaps, the first of our Church Reformers (except the Papists) who has gone so far as to propose to reform our Lord's own sacrament. But we may learn from this the danger, in these days especially, of meddling with them that are given to change. It would be amusing as well as instructive to collect all the various proposals of the different Church Reformers, that we might see at one view the absurdities, if not impieties, into which they would hurry us.

† Dr. Burton, with his usual sound judgment, observes on this point—"The Christians were accustomed for a long time to observe the Jewish Sabbath as well as the Sunday. It was perhaps natural for them to do so, while so many of them had been Jews; and those who have watched the effect of times and seasons, will not be surprised that even the Gentile Christians should have assisted towards continuing the custom."—*Lect. on Eccles. Hist.*, vol. i. p. 237. The subject will be considered more fully hereafter.

the greater festivals, vigils were appointed. At these (§. 4) the more zealous and religious would pass the night in prayer. The festivals of Martyrs (§. 5) can be traced up to the time of Polycarp, who suffered about the year 168. For the church of Smyrna, of which he was the Bishop, in their Epistle to the church of Philomelium, state their intention, if God would permit, of meeting at their Bishop's tomb; there to celebrate his birth-day, i. e., the day of his martyrdom, with joy and gladness, as well for the memory of the sufferer as for example to posterity. In addition to the usual solemnities, it was customary in some churches to read on these occasions the history of the Martyr's passion, as taken by the notaries. During the forty days of Lent (§. 6) they attended church daily, not only for prayers, but for preaching also. It is true, indeed, that they did not always consecrate the eucharist in Lent, but only on the Sabbath and Lord's-day, as we learn from the Council of Laodicea, which expressly forbids the oblation of the bread in Lent on any other day but the Lord's-day or the Sabbath. The reason of which was, that these two days were observed as festivals even in Lent itself; and *at the time of this Council*, they did not ordinarily consecrate the eucharist upon the fasts. But instead of the consecration, they had, probably, what in the following ages was called *προηγιασμένων λειτουργία*, *Missa Præsanctificatorum*, "the office of the presanctified elements," which was a shorter service for communicating, on fast days, in the elements which were consecrated on the preceding Lord's-day. The fifty days between Easter and Whitsuntide were a sort of perpetual festival, during which they neither fasted nor prayed kneeling. Public prayer (§. 7) was offered in the church (its daily sacrifice) every morning and evening. During the three first centuries (§. 8—13), these hours of prayer, since called the canonical hours, were not observed. St. Chrysostom speaks of there being public service only three times in the day. The canonical hours were, in fact, a monastical institution. The author of the Constitution, in some places, speaks only of morning and evening service; but in another, he prescribes this rule to be observed by the bishops in the church,—“ye shall make prayers in the morning, giving thanks to the Lord for that he hath enlightened you, removing the night and bringing in the day; at the third hour, because at that time our Lord received sentence of condemnation from Pilate; at the sixth, because at that time our Lord was crucified; at evening, giving thanks to God who hath given the night to be a rest from our labours; at cock-crowing, because that hour brings the welcome news of the day, to work the works of light.” This author, living at the beginning of the fourth century, when these canonical hours began to be in request, and when they may have been admitted into some churches, drew up, probably, his scheme of directions in conformity with their practice.

*The Order of Daily Service.* (See Bingham, book xiii. c. x.)

The most noted and usual times of meeting, besides those of the Lord's-day, were the morning and evening of every day, which, in times of peace, were constantly and regularly observed. The following is the order (§. 1) of the services laid down in the constitutions, compared with the accounts left us by other ancient writers:—

The morning service commenced with the 63rd Psalm, called, on that account *ὁρθρινὸς ψαλμὸς*, “the Morning Psalm.” After this (§. 3), without any mention of any other psalmody, or reading of lessons, follow the prayers for the several orders of Catechumens, Energumens, Candidates for Baptism, and Penitents. These, being the same as the prayers used in the general service for the Lord's-day, will come into consideration on a future occasion. Then followed (§. 4) the prayers which on the Lord's-day began the communion service, and were usually styled *εὐχαὶ πιστῶν*, “the prayers of the faithful or communicants.” These were the prayers for the peace of the world and all orders of men in the church, which always went before the consecration of the eucharist. And although there



were no consecration of the eucharist on these ordinary days, yet these general prayers were always used in the daily morning service. They will be given when we treat of the Communion Service. After the prayer for the whole state of the church was ended, and the Deacon had said, "*Keep us, O God, and preserve us by thy grace,*" which concludes the former prayer; he exhorted (§. 6) the people to pray for peace and prosperity for the day ensuing and all their lives, in the following manner:—

*Let us beg of God his mercies and compassions, that this morning, and this day, and all the time of our pilgrimage may be passed by us in peace and without sin. Let us beg of God that he would send us the angel of peace, and give us a Christian end, and be gracious and merciful unto us. Let us commend ourselves and one another to the living God in his only begotten Son.*

What is here said concerning the Angel of Peace, is a petition that came often in the devotions of the ancient church, when they prayed either for themselves or others. Immediately after this common prayer of the Deacon (§. 7) and people together, the Deacon having bid the people to commend themselves to God, the Bishop (if present) made this commendatory prayer, which is called *εὐχαριστία ὀρθρινή*, "the Morning Thanksgiving," and was as follows:—

*O God, the God of spirits and of all flesh, with whom no one can compare, whom no one can approach, who givest the sun to rule the day, and the moon and the stars to rule the night, look down now upon us with thy favour, and receive our morning thanksgivings, and have mercy upon us. For we have not spread forth our hands to any strange God; nor is there any new God amongst us. Thou art our eternal and immortal God, who hast given us our being through Christ, and our well-being also through the same. Vouchsafe, by him, to bring us to everlasting life; with whom, unto Thee, be glory, honour, and adoration, in the Holy Ghost, world without end. Amen.*

After this (§. 8) the Deacon bids them bow down their heads and receive the imposition of hands, or the Bishop's benediction, which follows, under the title of *χειροθεσία ὀρθρινή*:—*O God, faithful and true, who shewest mercy to thousands and ten thousands of them that love thee, who art the friend of the humble, and defender of the poor, of whom all things stand in need, because all things are subject unto thee,—look down upon this thy people who bow their heads unto thee, and bless them with spiritual blessing; keep them as the apple of an eye; preserve them in piety and righteousness, and vouchsafe to bring them to eternal life in Christ Jesus, thy beloved Son, with whom, unto thee be glory, honour, and adoration in the Holy Ghost, now and for ever, world without end. Amen.* This said, the Deacon dismisses the congregation in the usual form—*προέλθετε ἐν εἰρήνῃ*, "Depart in peace;" which St. Chrysostom notices as the solemn form of dismissing every church assembly. Many passages may be adduced from other writers shewing that the form thus given in the constitutions, was that which, with some alterations, was generally adopted. The chief variations consisted in the adoption of certain additional psalms as well as proper lessons (§. 10). These are not alluded to by the author of the constitutions, since, having been used in the antelucan or night assemblies, they were, probably, not repeated in his time during the morning prayer, which would thus be considered as merely a continuation of the antelucan service. The antelucan or night assemblies had their origin in the times of persecution (§. 11). The Christians being then afraid to meet publicly on the Lord's-day for divine worship, were forced to hold their assemblies in the night, or rather in the morning before day-light. But though it was necessary which first gave rise to these antelucan assemblies (§. 12), yet the church in after ages thought fit to continue them (transferring them from the Lord's-day to every other day), partly to keep up the spirit of devotion in the ascetics, or such as had betaken themselves to a stricter life; partly to give leisure and opportunity to men of a secular life to observe a seasonable time of devotion, which they might do early in the morning without distraction, and partly to guard her children against the temptations and seductions of the Arian sect, who with great zeal

endeavoured to further the interests of their party, by the excellence of their psalmody at these early meetings. The order of divine service at these antelucan meetings was, according to St. Basil (§. 13), as follows:—1. Confession of sins. 2. Psalms sung alternately (*ἀντιψάλλουσιν ἀλλήλοις*). 3. Psalms sung by one alone. 4. Prayers between the psalms. 5. The common psalm of confession, or the penitential psalm (i. e., xli). “And thus far,” says Bingham (§. 15), “of the nocturnal psalmody, which was the old morning service of the church. I only add, that though this service was very early in the morning, yet it was frequented not only by the clergy or by monks, but by the people also.” “It is remarked by Cassian that this part of the church’s devotions was with great exactness observed by many secular men, who, rising early before day, would not engage themselves in any of their most necessary and ordinary worldly business before they had consecrated the first fruits of all their actions and labours to God, by going to church and presenting themselves in the divine presence. A worthy example, fit to be recorded in letters of gold, to excite the emulation of the present age, wherein the daily worship of God at religious assemblies is so little frequented, and by many so much despised; though the same service with that of the ancients, for substance, is still retained, with some improvements, and with none of the corruptions which the superstitions of darker ages brought into the devotions of the church; as any one may be satisfied who will compare what has been delivered in this chapter with the daily service of our church.”

*The Order of Daily Evening Service* (chap. xi) was, for the most part, the same as that of the morning. It was called “*Hora Lucernaris*,” because it began at the time of lighting the candles. There was, of course, such variation in the psalms, hymns, and prayers as the occasion required. Service commenced with the 141st Psalm. The commendatory collect, or *ἐπιλόχιος εὐχαριστία*, “*Evening Thanksgiving*,” was uttered by the Bishop, if present:—*O God, who art without beginning and without end, the Maker and Governor of all things, through Christ, the God and Father of Him before all things, the Lord of the Spirit and the King of all things, both intellectual and sensible; who hast made the day for works of light, and the night to give rest to our weakness: for the day is thine, and the night is thine; thou hast prepared the light and the sun: do thou now, most kind and gracious Lord, receive this our evening thanksgiving; thou hast brought us to the beginning of the night, keep and preserve us by thy Christ; grant that we may pass this evening in peace, and this night without sin, and vouchsafe to bring us to eternal life through thy Christ; by whom be glory, honour, and adoration unto thee in the Holy Spirit, world without end. Amen.*

The Benediction in the evening was as follows:—*O God of our fathers, and Lord of mercy, who hast created man, by thy wisdom, a rational being, and of all thy creatures upon earth most dear to thee, who hast given him dominion over the earth, and hast made us by thy pleasure to be kings and priests, the one to secure our lives, and the other to preserve thy lawful worship; be pleased now, O Lord Almighty, to bow down and shew the light of thy countenance upon thy people, who bow the neck of their heart before thee; and bless them by Christ, by whom thou hast enlightened us with the light of knowledge, and revealed thyself unto us; with whom is due to thee and the Holy Ghost, the Comforter, all worthy adoration from every rational and holy nature, world without end. Amen.*

These offices of morning and evening prayer are carefully to be distinguished from, though by modern authors too often confounded with, the great service of the Lord’s-day. The offices and service of the Lord’s-day will form the subject of another communication.

W. F. H.

(*To be continued.*)



## REPLY TO THE CONGREGATIONAL MAGAZINE.

CONTROVERSY is so often tedious and unprofitable, that I am unwilling to notice the attacks which various dissenting periodicals have made on the articles I have written; but as the Congregational Magazine, for May, has accused me of certain unfair quotations, I feel bound to offer some observations in reply. The articles which have given rise to so much irritation, are to be found in the British Magazine for May, June, July, and the Supplement of 1832. They were written under no feeling but that of good will towards dissenters, as must, I think, be manifested to any one who peruses them. My object was, very much, to induce our separated brethren to *examine* their own principles and those of the church; as I was confident that the *unity* which they so greatly need and desire would thus (under the Divine blessing) be effectually promoted. I regret that these charitable intentions should have been met by a spirit so contrary to their own. In the Congregational Magazine, I am at one time described as "a miserable scribbler," whose "reasonings are beneath notice," a "sort of ecclesiastical Mrs. Trollope or Prince Puckler Muskau;"—at another, I cause "alarm,"—my "ingenuity," "craft," "dexterity," and "juggling tricks" are exposed—Mr. Binney is rescued from my "fangs"—I appear successively in the characters of a " Jesuit," a " Pirate," a "mangler," and a "murderer!" I am well aware, to use the words of a certain writer, that "pure attachment to dissenting principles requires to be kept up, in minds of a certain class, by a keen hatred, and, now and then, a little round abuse of the church." (Eclectic Review, 1832, p. 144.) Charity induces me to hope, that this necessity alone has given rise to such a mode of assault.

I have, indeed, just reason to complain of the manner in which the Congregational Magazine has treated what I have written. In order (apparently) to prejudice dissenters against it, intentions are unsparingly attributed to me, which are not proved, and which I did not entertain. I am accused of drawing general conclusions from a few isolated passages, which are triumphantly produced; while I really founded them on a *number* of similar proofs, as may be easily seen. It is also imputed to me as a high misdemeanour, that I did not load my pages with all the *qualifying* passages which various writers have used in describing the evils of dissent. The fact is, those exceptions and qualifications are evidently dictated by apprehension, lest the jealousy of dissent should be excited by an unvarnished statement of its own evils, or the attention of the church be called to facts, which her opponents would gladly keep out of view. I therefore consider these qualifications as little more than *expletives*, and such they will really appear on examining the context.\*

I shall now briefly notice the passages objected to in the Congregational Magazine, referring to its pages for the satisfaction of its readers. It seems (p. 272, 273,) that I have been guilty of referring to the *Eclectic Review* for passages which *are actually there*, though, through inadvertence, I did not add that they were quoted from *another* dissenting work. This is really no great crime. And though the more important passage is objected to by the Reviewers so far, as to maintain that it does not afford any reason for *abandoning* independency; yet they admit that they "have no wish to deny or

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\* It may surely be added that the utmost spirit of candour cannot require us to give all our opponents *views and reasonings*. He makes certain admissions in fact, and then by reasoning endeavours to shew that these admissions do not go so much against him as might appear. Surely it is perfectly fair for me to take his admissions and reject his views. It is quite right, in reply, to expose the fallacies of my argument, and establish his own; but he can have no ground for imputing unfairness to me.—ED.

conceal the *facts* to which he adverts," evidently informing us that there is much substantial truth in them, and this is sufficient for me.

(Page 273.) In observing that Mr. Ballantyne was cited as authority by the Eclectic, I said what was true; for that review actually *shelters itself* under his authority, though it is thought necessary to give but a qualified approbation; and this particular statement, that the number of dissenting congregations has been greatly increased by the spirit of division, is cited without any mark of disapprobation. In quoting another passage from the Eclectic, to shew that the existing system of dissent "is in imminent danger of rapid decline," I am blamed for not *concluding* a paragraph. But what is that conclusion? A sorry consolation indeed! Why—that "if the present race of Independents were *extinguished*," the principles of dissent "would find other advocates." In my opinion this latter quotation is full as *ominous* as that which I have made. Another passage from the Eclectic is, it appears, only from a tract quoted there. It is, however, *appropriated* by that Review without scruple or objection, as will be seen by referring to the place. I have before observed why I omit such *qualifications* as that I am charged with omitting in this case. (Page 274.) I have referred to some dissenting authorities, (British Magazine, 1832, p. 427,) in proof that dissenters view the prospects of their own communities with feelings of despondency, and do not consider any existing system likely to be permanent. The passages I have adduced do prove this; though their writers very *naturally* endeavour to *comfort* themselves by asserting that others are in equal danger, and that the success of existing systems has been "great"—"miraculously great," "*all circumstances considered!*" (Page 275—277.) It appears that I have cited certain passages to shew that dissent is becoming confined to the lowest classes—that their system has a tendency to produce schism—that their ministers are degraded—that there is a deterioration in their style of preaching—that the spirit of their churches is leading to unitarianism, &c.—and I am accused of drawing general conclusions from particular cases. But this is really not the fact, for the reader will find that I argue from a *number* of facts in every instance, and that I do not by any means draw the *universal* conclusions which the Congregational Magazine charges me with.

(Page 278—280.) Mr. Binney's Life of Morell is a very instructive work, and full of excellent feeling, but it does not seem that I have been guilty of any great injustice in quoting from him on the subject of *dissent*, since it is admitted (p. 279) that he "penned the observations from which these citations are made with a *more especial reference to his own community*"—and (p. 280) that Antinomianism, which, on his authority, I have stated to prevail more especially among dissenters, has in fact "*opportunities* of influence among them more numerous and extensive" than elsewhere. I leave the reader to draw the conclusion.

The Congregational Magazine may nibble at my quotations, but I believe they will prove nothing but *iron*. I have now only to wish that candid and charitable dissenters may afford my papers a re-perusal, and compare them with the reply which has been made to them. In those papers they will find that if, as they say, there are some defects and abuses in the church, and if on that account they separate from us; there are so *many more* in dissent itself, and flowing necessarily from its *principles*, that they are bound either to desert every existing form of Christianity, or else to choose the *least evil*, and return to the bosom of that church which has been so much maligned and slandered.



## SOME SPECIMENS OF TRUTH AND CANDOUR.

## (1.) THE HOME MISSIONARY SOCIETY'S MAGAZINE FOR MAY.

"SHE was at that time, as she acknowledged, very ignorant of the doctrines of the gospel, and was depending entirely on her own good works to recommend her to God. Indeed, this was the doctrine *which she had been taught in the parish church, which she had attended all her life!*" This excellent lady, who lives at Maston, in Warwickshire, after being converted by Mr. James, of Birmingham, first applied to a Baptist preacher, to officiate in her house, which was done; then the Wesleyans succeeded the Baptists for a little while, and afterwards, a Mr. Sibree, several itinerants, and a Mr. Godfrey.

This *variety* of teachers and opinions must be particularly wholesome. The writer has frequently found on inquiry being made about a particular person, "oh! he used to go to the Methodists last year, but this year he goes to the Baptists."

## (2.) BAPTIST MAGAZINE FOR MAY.

"It is a fact which has long been before the public that there are 120 villages in Sussex, *wholly destitute* of evangelical instruction. I may even proceed farther.—There are some towns which have been long neglected, and such is the advanced state of society in general, that I am persuaded only such of us as Providence has placed in these *dismal districts*" (poor dear Sussex!) "can form anything like a correct idea of the frightful fruits of uncontrolled depravity which they present."\*

Poor Sussex! Its bad character seems quite the general talk. For, in the Home Missionary Magazine for May, we find the same melancholy truth (p. 156). "In this county there were, in 1831, 120 villages in a state of religious destitution." But is this to go on for ever? Have the kind cares of all these friends of vital religion done nothing? Has not the *voluntary* system rescued even *one* of the 120 villages of this dismal district (more than one-third of the whole County) from its utter religious destitution? or, is there any particular virtue in the number of 120 that it is to be left for ever as a monument of clerical guilt?

## MR. CURTIS.

DR. PYE SMITH has formally declared, in a letter to the Congregational Magazine, that he has no recollection of having ever used the expression, "They have bastardized God's offspring," or *any other like it*, and that it is so alien from his habit of speech, that he thinks the imputation in the last degree improbable. Mr. Curtis imputed this expression to Dr. P. S. in reference to the alterations in the Bible. The many who highly respect Dr. P. S. for his character and his learning, will feel sincere satisfaction at his thus repelling this calumny. The Congregational Magazine has indulged itself with what it intends for a very severe note on Dr. P. S., who, he may depend on it, will never be forgiven for withdrawing from the Ecclesiastical Knowledge Society. His learning and character may save him from *violent* attacks, but his conduct will never be forgotten nor forgiven. It is melancholy to relate that in this pleasing and gentlemanlike Society, "there *has* appeared" (to use the words and

\* These gentlemen know their own affairs best, and they say there is not a Baptist Church in the west of Sussex; at least, there are Baptist Chapels, and very old ones, at Billingham and Horsham. The history of the wars of the Baptists in the south is a curious one. Many of these congregations have socinianized. Is this what the writer means?

grammar of the Baptist Magazine) "some symptoms of a compromising policy, a fear of giving prominence to certain strong truths which might be considered as uncourteous to the establishment?" Παπα! What can the Society have done? Has it allowed a solitary Christian sentiment to escape it, or written a solitary sentence with decent grammar? If so, the craft must, indeed, "be in danger," and there is no wonder that the Baptist Magazine should call out in such choice English on the mal-practices of the society.

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MODESTY.

EVANGELICAL MAGAZINE.

"LET such champions for truth as Mr. Girdlestone speak out on these things and, with a voice of thunder, demand the restoration of the Church universal. Does he know that all evangelical ministers are now prepared for this state of things; that they are ready to exchange pulpits with all the godly ministers of the establishment, and to admit to the communion table every member of the church of England, whom Mr. G. himself would regard as a true Christian?"

After due thanks offered to *all* the evangelical ministers for their intended kindness, may one venture to remark that the notion of *toleration* involved in this declaration is, to say the least, novel? So the poor church of England is to be the only one in the world which is not to be allowed to have teachers who preach its own doctrines. But if it demurs to admitting "strange preachers" into its pulpits, Mr. Girdlestone is to be sent for to demand their admission "in a voice of thunder." This is toleration indeed!

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THE CATHOLIC MAGAZINE.

(From a Correspondent.)

A few literary "beauties" are here furnished from a periodical—the Catholic Magazine. The writer, in an article upon the "Emancipation of the"—Turks? no, their turn is not come yet, but the "Jews," talks about "religious persecution!!!" (May number,) but can nevertheless pen the following passages—(p. 178, March)—"Its own" (he is speaking of the *Established Church*) "communicants, as well as Catholics and Dissenters, are quite wearied out with the system of spoliation, by which, through the various contrivances of church rates, tithes, offerings, fees and expenses of a thousand kinds, they are plundered, and their families impoverished to aggrandize the haughty, insolent, and voluptuous members of an ecclesiastical aristocracy." Once more, "the property, belonging to *what is called* the Church, can easily provide for the support of its actual ministers and their places of worship, including the cathedrals. This property \*\*\*\* should be vested in trustees under the protection of the law; and when it should be found that *the people* would no longer require a particular church, *it should be sold* by the trustees, and the proceeds applied to the *diminution of the burdens of the people*. Tithes should be abolished with a stroke of the pen, and church rates, and all those exactions, by which the existing system is distinguished." The same writer finding the parliamentary *oath* to stand in the way of his revolutionary Popish maraudings, is grievously offended that a man should "promise to be tender of a *human* institution, that is actually on the eve of dissolution from its own internal corruption!" Thus is the mask rapidly falling off.

Ubi tempus est promissa jam perfici,  
Tum coacti necessario se aperiant.—*Ter. Aud. iv.*



## EXTRACT FROM THE LIFE OF GROTIUS BY BURIGNY.

GROTIUS looked upon almost all the reformed as factious men.\* He had no esteem for Calvin. Speaking of Cassander, he says, he was a very excellent, and at the same time a very able man, and therefore most worthy of Calvin's hatred. He advised James Laurentius to read, instead of Calvin's Institutions, Vincent de Lerins: "I hear,"† says he to him, "that you are less seditious than most of your order, (that is the Protestant clergy,) and that you only suffer yourself to be drawn away by others; wherefore I will give you one good counsel,—read the scriptures in the original, the confession of faith of the ancient Christians, instead of the Belgic confessions, the catechism of Cyril in the room of Ursinus's catechism, and the acts of the General Councils, and not those of the Synod of Dort; you will then easily perceive that Grotius is not become a Papist, but Laurentius turned a Calvinist." Laurentius wrote against him, but Grotius took his revenge‡ in silence.

He entertained favourable sentiments of the Episcopal authority, even before his embassy, and thought it necessary to preserve the unity of the church.§ It is a question only in name|| (says he to his brother some years afterwards) to ask whether Episcopacy be of divine right. It is sufficient that Jesus Christ has set the example in the college of apostles; that the apostles have followed it, and that this establishment has been approved by the universal consent of the church, excepting some innovators of the present age. He handles this point in the eleventh chapter of the treatise. Of the power of sovereigns in matters of religion,¶ he says it is fanaticism to advance that a bishop has nothing above a simple priest. "Episcopacy," says he,\*\* "that is to say, the pre-eminence of a pastor, is not contrary to the divine right. It is incumbent on him who thinks otherwise, that is, who accuses the whole ancient church of folly and impiety, to prove his opinion. That Episcopacy†† was received by the whole church appears from the general councils, which have always had great authority with all devout men; witness the national and provincial councils, where we find certain marks of the Episcopal precedence; witness all the fathers, without exception. Episcopacy began with the apostles;‡‡ to be convinced of this, we need only have recourse to the catalogue of bishops in Irenæus, Eusebius, Socrates, Theodoret, and others, who all make them to begin with the apostles. It would be very great obstinacy or disrespect to reject authors of great weight, who unanimously agree in an historical fact. The history of all ages informs us of the advantages which the church has derived from Episcopacy."§§ However, he did not yet venture to say||| that Episcopacy was of divine establishment: he contented himself with maintaining that it was of apostolical institution.

## ADDRESSES TO COUNTRY PARISHIONERS.

MR. BICKERSTETH, of Watton, is in the habit of sending round at the close of each year, a short printed address to his parishioners, referring to the state of the parish in the course of the year. He has had the kindness to send three of these to the Editor, from which the following extracts are made, as of general application and very valuable from their plain and affectionate style.

"There are SINS, however, as well as mercies, which I am called in Chris-

\* Ep. 534, p. 914—537—916 and 1520—p. 689.

† Ep. 1583, p. 709.

‡ Ep. 1098, p. 711.

§ Ep. 318, p. 115.

|| Ep. 534, p. 914.—See Ep. 739, p. 975.

¶ No. 2.

\*\* No. 3.

†† No. 4.

‡‡ No. 5.

§§ No. 9.

||| No. 10.

tian faithfulness and love distinctly to mention. It has been a great grief of heart to me, as a Minister, to find that the Sabbath, without the plea of ill-health, should be neglected by some who wholly absent themselves from public worship, while others attend but occasionally. This is so directly contrary to the divine command, *forsake not the assembling of yourselves together*, that I cannot but, as the appointed Minister of this Parish, earnestly and affectionately beseech such to consider the sin and danger of living in the habitual neglect of the plain command of that great God, on whom we depend for life and breath, and all things. If there are any hindrances in their way, or any objections in their minds that I could remove, it would be a real satisfaction to me to endeavour to do so. I fear, also, that the Sabbath is broken by some in buying and selling; by others who mis-spend their time on this holy day in the public house; and by a few of the youth of the parish, who, casting off parental restraint, keep away from the House of God. The plain directions and promises of the Word of God (Isa. lviii. 13, 14) will shew all such that they are depriving themselves of that divine blessing, under which alone they can enjoy true prosperity. I beg of the parents to strengthen my hands, by using their just authority and influence over their children, to induce them to attend public worship.

“Another sin, that of excessive drinking, some of my parishioners indulge in, to the ruin both of body and soul; it is my plain duty to warn them that the Almighty God has said, *drunkards shall not inherit the kingdom of God*.

“I fear that, comparatively, but few attend to *family* worship. I long for the time when every cottager shall gather his children around him after his evening meal, sing a few verses of a psalm or hymn, read or hear read a portion of God’s word, and commend his family in prayer to that Heavenly Parent, who is our reconciled God and Father in Jesus Christ. I am sure that this is the true way to secure the highest family happiness, and to make our families on earth the best nursery for that heavenly home where we hope to dwell for ever.

“The neglect of the Lord’s Supper by so large a proportion of the grown up population, is a painful symptom of the low state of religion. When I consider that you are all under baptismal vows and obligations, and that our Divine Redeemer, when about to suffer for us, gave it as his last charge, *this do, in remembrance of me*, I put it to your consciences not to disobey this charge, and earnestly invite you to come in penitence and faith, and enjoy the full privileges of the Gospel of Christ.— — —

“May the many deaths that have occurred lead all to that true wisdom which prepares for our latter end, and preserves men from that awful lethargy and indifference in which some, who neglect religion all their days, pass at last into the eternal world. Let me again affectionately warn such as are living without God in the world. There are still many in my parish who never obey the plain directions of God’s word, *to come into his courts and worship before him*. Remember that God has said, they that are far from him shall perish. There are others who are living in sins that are ruinous to their immortal souls. God has most plainly declared that they who commit such sins as *adultery, fornication, uncleanness, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, drunkenness, revellings, and such like, shall not inherit his kingdom*. I do most earnestly forewarn those living in such sins of their danger. God’s word is true and no lie. Now there is, however, space of repentance. Now is the day of salvation. But this accepted time will soon be gone for ever. *Repent and be converted, that your sins may be blotted out*, and you may be accepted in the great day of account.— — —

“By **FAMILY RELIGION**, I mean the daily acknowledgment of God in your houses. Those who are out so early to their labour and absent all day that they cannot get their families together in the morning, may yet in the evening get one in their family to read a part of God’s word, sing a hymn, and have a short prayer. It would change infinitely for the better the whole



character of your cottages, and bring into them that *voice of salvation and rejoicing* which is ever *in the dwellings of the righteous*.

"I entreat you, my dear parishioners, both to attend public worship constantly yourselves, and to endeavour that all under your influence shall attend also. I hope that you, who feel the value of your own souls, the blessedness of free salvation by Christ; and your duty as Christians, will decidedly discountenance and bear witness against Sabbath-breaking, drunkenness, swearing, quarrelling, licentiousness, and every wickedness, by which God is dishonoured among us."

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#### HAMLET OF BITTON.

MR. ELLICOMBE is authorised to publish that the present Vicar of Bitton has *never* received *One Hundred* a-year in tithes, for his own use, after paying stipends to three curates, besides poor-rates, way-rates, taxes, and collecting expenses. This is declared to counteract the false statements that have been made on the subject.

The Curate of Bitton receives *One Hundred* a-year, and fees which amount to about 40*l.*; besides which he has a good house and garden.

In 1831, the hamlet of Bitton contained 2239 inhabitants, 447 houses, occupied by 469 families.

The village School Room cost 350*l.*: it was built for the benefit of the parish. The National Society\* gave 185*l.* towards it; and many persons residing in and out of the parish made up the rest of the sum. It is by the assistance of such friends connected with the parish, and others, that the School, the Clothing Club, and other institutions for the benefit of those who need, are carried on.

*The Vicarage, Bitton, Jan. 1833.*

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### REPORTS.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

THE Twenty-ninth Anniversary Meeting of this Institution took place on Wednesday, May 1, at Exeter Hall.

Lord Teignmouth being unable, in consequence of continued indisposition, to attend the meeting, Lord BEXLEY took the Chair.

The Report was then read by the Rev. A. BRANDRAM, Clerical Secretary to the Society. Though it announced a falling off in the amount of the Society's income, it gave, in every other respect, a most encouraging account of its progress in almost every country in the globe, in the circulation of the Word of God. Not less than 175,182 copies of the Scriptures had been circulated in France within the past year. A very large increase of demand for copies of the Scriptures had also taken place in Switzerland, particularly amongst the Catholic cantons. The most important fact connected with the distribu-

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\* The National Society, established in 1811, is a chartered institution for promoting the Education of the Poor, and building School Rooms throughout England and Wales. It is composed of Voluntary Subscribers, among which are some of the richest and most charitable people in England. They have given away about five thousand a-year for such purposes.

tion of the Bible to the heathen world, was the sensation produced in parts of China by the circulation of the sacred volume in the language of that country. The book was sought after, earnestly read, and greatly spoken of, and, what was still more satisfactory, without any hindrance or restriction on the part of the Emperor. The Correspondent from whom this communication had been received, added, that he was about to proceed to China, to take advantage of this opening; and he hoped that he should soon have a demand for 10,000 copies in the maritime parts of China and the island of Doo Choo. In the West Indies, there had been an increase of the number of Auxiliary Societies. After noticing, in terms of deep regret, the loss sustained by the Society during the year, in the deaths of the Rev. Rowland Hill, of Lord Gambier, one of its Vice-Presidents, of Mr. Bainbridge, and of Dr. Adam Clarke, it went on to say, that the total number of Bibles and Testaments distributed by the Society at home, and by its agents abroad, was 536,841; making a total, since the commencement, of 8,145,456. There had been added to the Society 112 Auxiliaries during the year. The Society's receipts, during the past year, amounted to 75,492*l.* 10*s.* 5*d.* Of this sum 25,604*l.* 18*s.* 7*d.* were the contributions of Auxiliaries, and 40,717*l.* for the sale of Bibles and Testaments. The receipts of the past year, as compared with the preceding, shewed a falling off of more than 6000*l.* The total expenditure of the Society within the year, was 86,761*l.*

The Bishop of Winchester, J. J. Gurney, Esq., of Norwich, Rev. A. Brandram, Dr. Cox, Mr. J. Sheppard, of Frome, Rev. J. Entwisle, Rev. Dr. Pinkerton, Hon. and Rev. Baptist Noel, Rev. Dr. Morison, J. Plumptre, Esq., M.P., Rev. Daniel Wilson, and the Bishop of Chester, severally addressed the Meeting.

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#### CHURCH MISSIONARY SOCIETY.

The Thirty-third Anniversary Meeting of this Society was held on Tuesday, April 30, at the Great Room of Exeter Hall, and was most numerously and respectfully attended.

Sir R. H. INGLIS having taken the Chair, the Secretary read an abstract of the Report. Thomas Bainbridge, Esq. had been for twenty-seven years a most active member of the Committee, and a most zealous friend of the Society, to which he gave a proof of his attachment by bequeathing to it 1,000*l.* in three per cent. Consols. The receipts of the Society within the year, ending the 31st of March 1832, had been 40,750*l.* In the year ending the 31st March last, they were 48,600*l.*, being an increase of 7,850*l.* on the receipts of the preceding year. This was for the general purposes of the Society; but if they included the sums received for special purposes, such as contributions to the fund for the relief of decayed missionaries, the whole receipts of the year would amount to 49,300*l.* The Report went on to state, that the Institution of the Society at Islington contained at present only thirteen Students. The total number of missionaries and catechists sent forth during the year was nine, and the whole number of missionaries and catechists in connection with the Society was 110.

In *West Africa* there were, in a population of 21,000 liberated negroes, 4,000 who constantly attended public worship; 3,000 children and adults under education, and 624 communicants in connection with the Society.

In the stations in the *Mediterranean*, particularly in Malta, the Agents of the Society had been most actively engaged in the printing of tracts in different languages; of these, forty only had been printed in Italian, but there had been 12,368 printed in the Arabic, and 23,393 in the Greek. In Smyrna the work had been prosperous, considering the difficulties which had been raised up by the prevalence of cholera, and of the plague. The two missionaries from Egypt



had visited the Society this year. It appeared that the greatest hindrance to the progress of missionary efforts amongst the Mahommedans of that country was the fear of death; for, by law, the man who changes his religion is put to death. The labours of the missionaries, therefore, in that country were chiefly directed to the benighted Christians.

In *Abyssinia*, the missionary of the Society had found such favour with the chief of that part in which he resided, that great hopes were entertained from it of advantage of future missionary labours.

In *Calcutta* and *Northern India*, there had gone to communion thirty-five natives; and of these, thirty-two had been in the open practice of idolatry only a short time before. At Meerut a chapel had been built by a native princess, at an expence of 7,000 rupees, which was attended not only by Christians but by Hindoos and Mussulmans. It appeared that a missionary had attended one of the great fairs, where crowds thronged to his tent from morning to night to hear his discourses, and many gladly accepted his tracts.

In *Madras* and *Southern India* the labours of the Society had been attended with great success. At Tinnevely, of which so much had been heard of late years, great numbers had been converted from idolatry. One large body of Hindoos had, as a proof of their sincere conversion, brought forth from their temple the idol which most of them had worshipped from their infancy, and destroyed it. This was no small test of their conversion. At Bombay, Ceylon, and other parts of India, the Society had made considerable progress in the course of the year. In Australasia, they had been equally successful, and not less so in North America. Speaking of the West India mission, the Report noticed the absurdity of ascribing to religious instruction those lamentable events which such instruction was calculated to prevent.

In conclusion, the Committee noticed the great liberality of the public in the past year, as evinced by the unprecedented increase in their income as compared with former years.

The Meeting was addressed by the Bishop of Chester, the Bishop of Lichfield and Coventry, Rev. Hugh Stowell, the Bishop of Winchester, Rev. E. Bickersteth, the Marquis of Cholmondeley, Rev. George Hazlewood, Secretary to the Hibernian Church Missionary Society, Rev. H. Venn, and the Rev. Edward Ward.

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#### RELIGIOUS TRACT SOCIETY.

THE Western General Meeting of this Society was held at Willis's Assembly rooms, on May 2nd. The Marquis of Cholmondeley, Chairman. 36,000*l.* had been received during the year, by the sale of the publications, and 4000*l.* in the way of donations. During the past year, Leanga-Fa, a converted Chinese, had written nine new tracts, which had been widely circulated among his countrymen. The Society had issued 1,300,000 children's books, and 1,000,000 true narratives. The Bible Catechism had been just translated into Malay. Upwards of 100,000 tracts had been circulated in China; and such was the demand for them, among the Coreans, to whom 500 were sent, that they cut them into pieces, that all might read. In the Burmese Empire, Calcutta, and other places in India, they had been found especially useful, in converting upwards of 300 to Christianity. There was a large circulation of tracts in Armenia and Georgia, and 50*l.* had been granted to the Society at Shushi to print tracts. In Van Diemen's Land, the Georgian and the Society Islands, similar results had occurred. In the Sandwich Islands, were 52,000 persons were able to read their own language, the Society was in active operation. At Cape Town, Graham's Town, and Lattakoo, the printing presses were actively engaged. At Madagascar, the reading of a tract by

a child to her father, caused him to dig a hole and bury all his household gods. The negroes in the West Indies read the tracts with avidity. During the last two years, 1,000,000 tracts had been circulated by the Paris Tract Society. The Hamburg Tract Society sent to Bavaria 20,000 during the past year. An order was sent to the Roman Catholic priests to collect them together and burn them. That order was read from the pulpits and put into execution; a number of Testaments and 1200 tracts were collected and burnt; but the effect was an increased desire on the part of the people to read them, and a new supply of 20,000 had been received with avidity; 457,000 tracts had been circulated in Russia, and two dignitaries of the Russian Church had translated *Baxter's Call* and the *Saint's Rest*. In the Mahomedan countries, also, the Society was making rapid and flattering progress. In the first year, the tracts distributed amounted to 200,000, and the income of the Society 400*l.*; during the past year it had sent from its depôt 12,595,241 tracts, (being an increase on any preceding year of 880,276,) eighteen thousand volumes on Church History, 51,000 of Christian Biography, 10,000 of the works of British Reformers, and 15,000 of the Commentary on the Scripture. The Society also had published a periodical, called the *Weekly Visitor*, at the price of one half-penny; 427,000 of which had been sold since last January. The foreign grants of money amounted to 4184*l.*; being 114*l.* more than the Society had received in the way of subscriptions from the Christian public. The receipts of 1832 were 31,376*l.*, but those of the present year were 40,000*l.*, being an increase of 8624*l.*—The Speakers were the Rev. E. Bickersteth, Dr. Pinkerton, the Rev. W. Edelman, the Rev. J. E. Giles, J. Shepherd, Esq., Dr. Steinkopff, Dr. Morison, and the Rev. G. Schwabe.

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#### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of this Society was held at their chambers in St. Martin's Place, on Monday, the 20th of May; his Grace the Archbishop of Canterbury in the Chair. There were present, the Archbishop of York, the Bishops of London, Winchester, Lincoln, Chester, Lichfield and Coventry, Bangor, and Rochester, Lord Kenyon, Rev. Archdeacon Cambridge, Rev. Archdeacon Watson, T. G. Estcourt, Esq., M.P., Rev. T. Bowdler, Wm. Cotton, Esq., Rev. Dr. D'Oyly, James Cocks, Esq., &c., &c.

Among other business transacted, grants, varying in amount according to the necessity of the case, were voted towards rebuilding the chapel at Woore, in the county of Stafford; building a chapel at Brighton, in the county of Sussex; building a gallery in the church of St. Mary, Maldon, in the county of Essex; restoring the church at Kirkstall, in the county of York, damaged by lightning; building a gallery in the church at Toppesfield, in the county of Essex; enlarging the church at Leamington, in the county of Warwick; enlarging, by rebuilding, the church at Ide, in the county of Devon; enlarging the church at Darlaston, in the county of Stafford; rebuilding the chapel at Newton Harcourt, in the county of Leicester; building a chapel at Quernmore, in the parish of Lancaster; new pewing the church at Madley, in the county of Hereford; enlarging, by rebuilding, the church at Hay, in the county of Brecon; enlarging, by rebuilding, the chapel at Markyate Street, in the county of Hertford; enlarging, by rebuilding, the church at Holdenhurst, in the county of Southampton; repairing and re-arranging the seats in the church at Hose, in the county of Leicester; building a gallery in the church at Brimfield, in the county of Hereford.



*Report made to the Annual General Court of the Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels, May 24th, 1833, being the fifth after its Incorporation.*

IN presenting to the General Court their annual Report of the proceedings of the Society, the Committee are under the necessity of stating that they have no information to communicate which will interest by its novelty; and that, of the cases which have come before them, there are none of such a nature as to deserve particular notice. They must content themselves with repeating what has been said in preceding Reports, that the Society has continued in this, as in former years, to carry into effect the important purposes for which it was established, by a careful consideration of the different applications for aid, and by such grants of money as the state of their funds permitted, and the exigency of the cases required.

There has been a considerable variation at different times in the number of applications and grants: in the last year the applications have been more numerous than they were in the one immediately preceding, being 118 in 1833, and 78 in 1832; but the grants were more numerous in 1832 than they have been in 1833: in the one they were 78, in the other only 58. Besides these 58 new grants, additions have been made in 15 cases to sums previously voted, where the plan originally proposed has been altered and more accommodation has been provided.

The amount of monies voted by the Committee during the last year is 9260*l.*, and with this aid 14,643 additional sittings are secured; of which, 11,024 are free and unappropriated.

Looking to the operations of the Society from its origin to the present time, the result of them cannot fail to be contemplated with satisfaction by all its supporters and friends. The number of places which have been benefited by its assistance does not fall much short of 1000. It has contributed to the building of 22 additional churches, and 98 additional chapels; to the rebuilding of 94 churches and 55 chapels with enlargement; and in a much greater number of cases to the increase of accommodation by the extension of the structure, or by a better arrangement of the pews. In this manner, by grants of different magnitude to the amount of 157,920*l.*, the Society has been instrumental in procuring 239,867 additional sittings, of which 179,322 are free and unappropriated. The disposable balance on the 31st March last was 9069*l.* 3*s.* 7*d.*, and it may be calculated that this sum will be increased by 2000*l.* or 2500*l.* in consequence of some of the grants which have been voted not being claimed. It may be considered, therefore, that the Society, having still more than 11,000*l.* applicable to its purposes, will be enabled to carry on its operations during the current year to the same extent as in many former years.

But when this balance shall have been expended, it must not be supposed that the Society will have accomplished all that it was designed to effect, and will receive no further calls for assistance. Judging from the fifteen years which have elapsed, a very different conclusion must be drawn. For it appears that in the first five years of that period, the average number of applications for assistance was, in each year, 91; in the next five it was 96; in the last five it has been 121; and it appears also that the applications during the year last past exceed those of the year immediately preceding by 40. It may then not unreasonably be presumed that the Society is now only in the middle of its course; and that, if adequate means be but supplied, it will probably extend its aid in the next fifteen years to as many places as it has already benefited. And when the growing population of the country is considered, when additional houses and cottages are seen to spring up in almost every town and every village, can it be doubted that the want of church accommodation will ere long be felt in many places in which it does not at present exist, and that, in proportion as the benefits which have been already conferred upon the country

by this Society become more generally known, applications may be expected to increase? The Society, therefore, has as strong a claim as ever to the support of all who are interested in its welfare and are anxious to further its designs,—of all, in a word, who wish prosperity to the Established Church of this country.

To those who may be desirous of promoting the objects of the Society, by requests towards the building, enlargement, or improvement of churches and chapels, *in any particular neighbourhood*, it may be proper to suggest, that the Society, being now incorporated, can act as Trustees, to carry into effect the desired application of any funds intrusted to its charge.

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#### KING'S COLLEGE.

THE annual general court of the governors and proprietors of this institution was held on Tuesday, April 30, in the large theatre of the College, to receive the report of the council. The meeting was very numerously attended, including the Earls Howe and Brownlow, the Marquess of Bute, Lord Bexley, the Dean of Chichester, Rev. Dr. D'Oyly, William Cotton and William Sotheby, Esquires, besides several other distinguished individuals. Shortly after two o'clock, the Archbishop of Canterbury, visitor of the College, took the chair; and the minutes of the last general court having been confirmed, the Secretary proceeded to read the Report.

It was very satisfactory to learn by this statement, that the College, as regards its various scholastic departments, is in a flourishing condition; the total increase of regular and occasional students of all denominations over those of the preceding year being no fewer than 170; the whole number of whom may be thus divided:—in the senior department, 109 regular, and 196 occasional; in the junior department, or school, 319 regular; and in the medical department, 77 regular, and 233 occasional students.

The pupils in the junior department have now opportunities afforded them of attending popular lectures on chemistry and natural and experimental philosophy; which are delivered by the professors of those branches of science, one day in each week, after the usual business of the school has ceased.

With regard to the fiscal concerns of the College, the council entertain no doubt that the income accruing to the general College fund out of the fees derived from students in the academical year between Michaelmas 1832 and Michaelmas 1833, will be sufficient to meet the current expenditure of the establishment for the like period; so that the College will be enabled permanently to maintain itself by its own resources.

There was, however, one point as connected with the funds of the corporation that elicited strong marks of indignation from the court. This was the announcement that, of the large sum of between 13,000*l.* and 14,000*l.* owing by some of the original subscribers at the period of the last annual court, a very insignificant portion had been received to the present time; and hence, the council, despairing of recovering these subscriptions, which, had they been forthcoming, would have more than sufficed to meet the present exigency, were under the necessity of making a fresh appeal to the liberality of the real friends and well-wishers of the institution, to place at their disposal the necessary funds for enabling them to complete the river-front of the College, which, by their agreement with his Majesty's government, they are bound to do by the summer of 1834, and thus place the possession of the building on a sure and staple footing.

Mr. Cotton, a member of the council, deprecated the conduct of these defaulters in severe terms, but hoped it would act as a stimulus to renewed exertion; and he considered, therefore, that it behoved each proprietor to put forth his best individual endeavour to aid the efforts which the council had made, and were still making, to promote subscriptions for shares, &c., so as



by their united efforts to raise the necessary funds (about 8000*l.*), and thus render themselves independent of those who had deserted them.

The unanimous thanks of the meeting having been voted to his Grace of Canterbury, it broke up, having balloted for the council &c. for the ensuing year.

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#### BRITISH AND FOREIGN SCHOOL SOCIETY.

SOME notice was taken of the present condition of the British and Foreign School Society in vol. I. p. 292, where its Twenty-seventh Report was mentioned. But on nearer inspection of this Report, it appears to deserve more particular notice. The Society says, (p. 33,) that schools are now called for and supported by persons of very different views *from the majority of those who at first advocated their existence*. The lover of novelty has found a newer toy, the *political agitator* and the *decided infidel*, who said "You teach them to read, and we will afterwards furnish them with books," have been disappointed in the results, and *withdrawn their protection*.\* Now they are supported by men of DECIDED PIETY. Accordingly it will be found that now the education is to be *sound and scriptural*—conducted by persons of *sound religious principle*—that the children are to be taught to *recognise the depraved state of the affections*—that the interrogative system, by which a meaning is to be put on Scripture, is to be widely pursued—and that heavy complaints are made where its introduction is objected to (p. 31)—that libraries of books on moral, religious, and useful subjects are attached to the schools, in one case (p. 20) chiefly furnished by the Baptists and Independents, and district visiting Societies connected with them (p. 48). The Society's agents appear, as might naturally be expected, to communicate principally with Dissenters and Dissenting ministers. Now there cannot be the slightest objection made by Churchmen to Dissenters having Dissenting schools, just as they themselves have Church schools. But will it be contended for a moment, if a meaning is to be put on Scripture, if religious books are put into the children's hands, if they are taught to recognize certain great doctrines, on which men differ, that the Society can any longer preserve its impartiality to all sects, that the master of *sound religious principle* will not explain things as he conscientiously believes them to be, in consistency with the views of the sect which appointed him and to which he belongs, i. e. give the scholars his own views, and then that those views will not be strengthened by the sectarian books put into the children's hands? That the Society still professes to be willing to co-operate with churchmen is very true, because schools cannot go on without money, and churchmen have most property in the country. But how churchmen can be blind to the statements of the Society itself, it is a little difficult to see. Political agitators and infidels, it says, supported its early years, when it professed to *avoid any bias whatever*, or the inculcation of *any peculiar doctrines*. Now it is in the hands of persons of *decided piety*. Dissenting ministers are the first persons consulted and resorted to for information, and yet the Society asks for the support of churchmen, while it expressly declares in many places that the narrow principles of the National schools cannot be endured. That is, there is to be a system of doctrine delivered to the children, and religious books are to be put into their hands. But it is not to be the church system, *whatever it is*.

It must be added that this Society states that England is yet uneducated, although the Report of the National Society shews that near 900,000 children are educated by the church alone, and Dr. Chalmers states one fifteenth of the population as the proper proportion which should be at school. Surely this is not very proper.

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\* What violent abuse was poured, a very few years ago, on any churchman who hinted at any thing *like this*. But what churchman would have dared to say that the Society was under the protection of *political agitators* and *decided infidels*?

## TRIALS.

Northern Circuit.—Lancaster, April 2.

LAMBERT v. FISHER AND ANOTHER.

THIS case was one of very considerable importance to the parish of Kendal, which is said to be the largest in England, being 50 miles in circumference. The action was brought for a claim to rectorial tithes, made by Trinity College, Cambridge, though the Misses Lambert were the plaintiffs in the action. It seems that hitherto the farmers in Kendal have paid one penny an acre on hay land, and the claim now set up would raise the payment to one shilling an acre. A bill had been filed in Chancery a considerable time ago, and an issue for the present trial directed. It was stated that 250 or 260 notices had been served upon individuals in the parish.

Sir JAMES SCARLETT stated the plaintiffs' case, and said that he had the honour of attending on behalf of the plaintiffs, the lessees of the tithes in the parish of Kendal. The trial was to them of very considerable importance, though of much less to the defendants. It was to ascertain the right of certain tithes claimed by Trinity College, Cambridge, to which the plaintiffs, the Misses Lambert, had succeeded by lease to their family from 1694. The defendant, Mr. Fisher, was a man of fortune, and the owner of land in Scalthwaite Rigg. The other defendant, Mr. Todd, was the owner or farmer of lands in the township of Docker. The action arose between the defendants and the Rector, whether or not the land was liable to pay tithes on hay in kind; the defendants insisted they were exempt by a modus. They also said that certain tithes were payable to the Vicar, and not the Rector; but the *onus probandi* must rest with his learned friend for the defence, whether the Rector was entitled to the whole or half, or to what portion, which would not be a very difficult matter to decide. The Rector, by the law of the land, was entitled to all tithes within the rectory; and any one opposing him must shew a right in himself, or else in some other person. It was sufficient to shew that he was entitled to the tithes as Rector, because he was admitted to be so on the record. The history of Kendal with respect to tithes was rather a curious one, from its antiquity, because it shewed on what they depended, in contradiction to the mean, vulgar, and mistaken prejudice against them. Christianity was introduced into this country after the decline of the Roman Empire in the West, and we had the honour of boasting of having installed the first Christian Emperor, Constantine the Great. He was born at York; his mother, Constantia, being an English woman, although a celebrated historian, now no more, had forgotten to mention that circumstance. When the Normans abandoned the West, the Saxons, who succeeded them, being barbarous, and not being enlightened by Christianity, followed some other worship. Christianity was said to have been re-established by St. Augustine, a historian, a man of science, and one of the fathers of the Church. The Government being willing to yield to the great mass of the country which had embraced Christianity, consented to make grants of some of their own lands for the support of a regular clergy, so that they should not be at the mercy of a precarious subsistence from their own flocks. But as it was not universally adopted, the owners of lands founded rectories, appointing their own clergy. After the time of the Conquest, Sir J. de Talmois, who had become possessed of the tithes of Kendal, endowed the church there, by making a grant of them for the maintenance of the priests; the site of their houses still existed; in one of them lived the Vicar, and the other was called Abbot Hall, from having been the residence of the Abbot. All the right of tithes were then concentrated in the Rector. In the course of time the son of



the Baron thought proper to present the advowson to the convent of St. Mary, a Benedictine monastery at York. The donor had the right of patronage termed *jus patronatus*, and had the power of appointing the priest. The Abbot of the monastery went to reside at Abbot Hall, he having been appointed to the cure. The whole vestry was vested in the monastery. At what time a Vicar was appointed was uncertain, for the endowment was lost, and therefore his rights depended on usage, but no traces of the history of them remains now. When the monastery was despoiled by Henry VIII. the rectory fell to the King, but the vicarage was not destitute. The King being in possession of all rectorial rights, the yearly produce was received by his bailiffs and ministers till the time of Philip and Mary, when the rectory was transferred to Trinity College, Cambridge, which remained in possession of it until this day. At the period when the College became possessed of it some of the tithes were granted, as was not an uncommon thing, on lease to different individuals. In the course of time all the tithes became vested in Mr. Lambert. The parish of Kendal was the most extensive in England, being 50 miles in circumference; it extended to Windermere and to Grassmere, both of which paid a certain stipend to the Vicar. The parish consisted of 27 townships. Some composition had been paid for tithes, but it would be proved it was merely temporary, and it was now endeavoured to turn that into a modus; but as the composition was in some cases for five, in others for six years, it could not be termed a modus. Among these claims the defendants had set up one of a penny per acre, claiming all meadow land, but in one or two districts; but this was merely paid upon fenny land, or what was termed *mire meadow*; but upon hay land 1s. per acre was paid, which was the point of the action. There was also another question as to tithes on turnips and potatoes, which the defendants deemed payable to the Vicar, as being small tithes. If it could be proved that the Rector had never taken any of the small tithes, the Vicar must be entitled to the whole. A new article had sprung up. But potatoes and turnips, although a modern article, could not now be conceived to be small tithes; they were only such whilst growing in orchards and gardens; now they were planted in the fields. But beyond that, the Rector had a right to tithe upon those articles, because he received tithes on wool and lambs, and on calves;—the latter he divided with the Vicar. Potatoes and turnips had not been cultivated in Kendal more than forty or fifty years; therefore the Rector, from receiving a portion of such tithes, was entitled to tithe upon them; which had been decided in a case in Young's Equity Report, vol. i. p. 25,—the Rev. Fred. Masters v. Fletcher and others. The learned gentleman concluded a very long historical speech by hoping the jury would establish by their verdict the right of his *alma mater*, Trinity College, Cambridge, to the whole rectory of Kendal.

A great number of witnesses were called in support of the plaintiffs' case, and documents produced and read, after which,

Mr. WILLIAMS, for the defence, argued that the tithe contended for by Trinity College, through the medium of the plaintiffs, was only payable from a certain district immediately around Kendal, and could not be from the other townships, which Mr. Lambert himself said that he could remember to have been in a state of desert and desolation. The payment therefore of 1s. per acre for meadow land was limited to the vicinity of Kendal, including Nether Graveships, Brawleyfields, and Mincefeet. It had been said that in 1749 no hay was grown in the neighbourhood of Kendal, it was such a wilderness; consequently no payment of tithe upon hay could take place; but it would be shewn by strong evidence that there was hay at that time, but no hay silver was paid upon it; it was covered by a mire-meadow penny.—By the ecclesiastical survey in the reign of Henry VIII., the rural deanery in Kendal consisted of a mansion, glebe lands, with tenements annexed, worth yearly 10*l.*; tithes of calves, 65*l.* 8*s.*; hay, 36*l.* 4*s.*; and so on. The learned Counsel then argued at great length that there was a general modus

in lieu of tithes on hay, not paid to the Rector, but to the Vicar. In order to preclude evidence, 250 notices had been served upon different individuals, who were thereby made parties in the suit. Such a thing was extremely unfair. Tithe on turnips and potatoes were admitted to be due, but not to the Rector; they were to be paid to the Vicar, because they were small tithes, such as the Rector was not entitled to. Mr. Williams concluded an able speech, by characterizing the proceedings as unworthy of Trinity College, his old *alma mater*, and was unwise, unjust, and an aggression at this time of day. The learned Gentleman then called witnesses to prove that the penny an acre was paid as a *modus* on hay land, and not merely on what was called mire meadow.

The defence having concluded, Sir JAMES SCARLETT replied.

The trial up to this stage had occupied the entire of Monday, and his Lordship deferred the summing up till the following morning.

The learned BARON, on taking his seat, proceeded to address the Jury at considerable length. They retired for a short time, and returned with a verdict in favour of the plaintiffs, thereby establishing the right of the College to the tithes in question.

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*Huntingdon Quarter Sessions, April 9.*

THE Rev. George Mingaye, rector of Wistow, Hunts, appealed against the award made in the inclosure of the said parish, and against the declaration, annexed to such award, on the ground that the corn rent set out to the Rector by the Commissioner was not equal in value to a fifth part of the annual net value of the arable lands directed to be inclosed. The Commissioner having deducted the parochial rates, and giving the Rector only one-fifth of the net value, after deducting such rates, and he contending that inasmuch as his corn rent would be liable to the parish rates, the rates charged on the occupiers, should not have been deducted as an outgoing by the Commissioner in making his valuation. The Court was of opinion that the award of the Commissioner is properly appealed against.

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## DOCUMENTS.

### FALSEHOODS ABOUT THE CLERGY.

(1.) *From the "Times" of Wednesday, April 24th, 1833.*

"(To the Editor of the '*Times*.')—Sir,—I am sorry that your correspondent, who signs himself 'Reformation,' in yesterday's paper, should have evinced his incapacity to what he undertakes, by placing the name of the Rev. John Ellis, Rector of St. Martin, Antwich, as non-resident. He has, to my knowledge, resided in the Rectory House, adjoining the church, ever since he has been Rector,—a period of, I think, about twenty years; and a more pious, meek, and efficient minister, I can truly say, does not exist; to which testimony, were it necessary, the whole of his congregation would *una voce* subscribe.

"I hope 'Reformation' is more correct in the other names that appear in his list, as you will agree with me that no public accuser is justified without first ascertaining the truth of what he calls the public attention to.

"I am, Sir, yours most truly,  
"J. S."

"*Bishopgate-Street-Within, April 20.*"

"\* \* \* It was from mere accident that this letter did not appear before."



(2.) *From the "Times,"—copied into the "Christian Advocate."*

"THE Bishop of London is justly particular in enforcing the residence of his clergy; how is it that the Rev. Dr. Birch, the rector of St. Mary Woolnoth, Lombard Street, is allowed to be non-resident? He lives, and has for years, in New Ormonde Street. Besides this living, he is rector of Little Marlow, Bucks, and a prebendary of St. Paul's, where he attends at 5s. per time for the residentiaries, whilst his pulpit at St. Mary Woolnoth is supplied by a deputy. He is, moreover, the sinecure Gresham lecturer of geometry, and it is particularly through his opposition that those lectures have not been removed, where the public could have the benefit of them, to the theatre of the London Institution.

*From the "Times," April 23, 1833.*

"(To the Editor of the 'Times.')

Sir,—Your correspondent 'Impartial' has been singularly unfortunate in having selected the Rev. Dr. Birch as an individual deserving of being held up to censure as a rich pluralist.

"I believe I may assert without fear of contradiction, that no clergyman in the city of London stands higher in the estimation of his parishioners, or is more truly beloved and respected, than the worthy rector: as a proof of which, they voluntarily subscribe the sum of 100*l.* per annum in aid of his stipend, which is very considerably under 300*l.* per year, and barely sufficient to support himself and family in that situation of society in which, as a respectable clergyman, he is expected to move. Touching facts:—The worthy doctor has not resided in New Ormond Street more than 12 months; his pulpit at St. Mary Woolnoth is supplied by deputy about 12 times in the course of the year; and if he is rector of Little Marlow, Bucks, it is within the last three months. It is much to be regretted that such a character should be misrepresented to the public.

"As I am no Iago, that 'stab men in the dark,'

"I subscribe myself your obedient servant,

"L. R. BEALE,

"Churchwarden of St. Mary Woolnoth."

P. S.—In many instances, I have known the worthy rector remit his dues to poor persons, who have been distressed and deserving objects of his benevolence.

(3.) *From the "Times" of Wednesday, April 24th, 1833.*

"A PARAGRAPH was sent to this paper yesterday [and appeared] relative to the Lord Mayor's Dinner on Sunday, in which it was said that the Bishop of Llandaff declined to dine at the Mansion House, on the ground that he was entertaining a dinner party at home. We have reason to believe that the Right Rev. Prelate had no dinner party on Sunday; and that the paragraph in question must, therefore, be incorrect so far as it concerned the Right Rev. Prelate."

#### REVENUES OF THE CHURCH OF ENGLAND.

(*From Lord Althorp's Speech in the House of Commons, April 18th, on the Commutation of Tithes.*)

"BEFORE he, however, entered into the main question, which he undertook to bring under their consideration, he thought it desirable that he should at the outset disabuse Hon. Members and the public with respect to the very exaggerated statements of the amount of the revenues of the church, which

had been broached on several occasions, and very recently in that house by an Hon. Member. It had, for instance, been asserted by an Hon. Member that the revenues of the clergy of England and Wales were 9,000,000*l.* per annum. Now a more extravagant assertion was never uttered. The total net incomes of the bishops of England and Wales, including the bishopric of Sodor and Man, was but 158,527*l.*; and the revenues of the deans and chapters were 236,358*l.* per annum. He had not exact accounts of the income of all the parochial clergy; but had sufficient data for asserting that it was very little more than 3,000,000*l.* sterling per annum, making, with the incomes of the bishops and the deans and chapters, an entire revenue of very little more than 3,500,000*l.*, instead of 9,000,000*l.* per annum. It would, perhaps, be better for him to state, in order to shew that he had not understated the revenues of the parochial clergy, the data on which he had founded his estimate. There were 11,400 livings in England; of these, they had returns from 9660. These, returns gave a total of 2,759,657*l.* per annum. Now there was no reason whatsoever for supposing that the remaining livings were of a higher average than those 9660; so that, taking the same average, they would have a total of 3,226,000*l.* per annum for 11,400 livings of England. This, equally divided, would give an average of 285*l.* a year, which, with the revenues of the prebendaries, deaneries, and chapters, also equally divided among the parochial clergy, would give an average of 300*l.* per annum, and no more."

Let the reader observe that this comprises *every thing*, i.e. that in the 285*l.* per annum are contained *tithes, the value of glebe, fees, offerings, augmentations from Queen Anne's Bounty and other sources, &c. &c.* When this is considered, it will be seen that former statements put forward as to *tithes* were surprisingly near the truth. Thus the extent of glebes cannot be exactly known; but from two statements given in this Magazine from different districts, they were found to be in those districts from 20 to 25 acres each. Call them 20 acres. Let tithe free, they would probably be worth 25*l.* We find that fees vary from 4*l.* to 7*l.* per thousand people. Putting them at 5*l.*, we shall have from fourteen millions of people 70,000*l.* per annum, or about 7*l.* per living. This reduces the livings to about 250*l.* Then against this are to be set the *law* burthens of the repairs of about 5000 chancels, and about 5000 glebe-houses, the annual losses which fall on every clergyman from failures, or inability to pay, and the expenses of curates, where the incumbent is *compelled*, from extent of the charge or infirmity, to keep one. Would anybody who knows the case think the *losses* highly valued at 10*l.* per annum, and would the expenses from repairs of *houses* and other buildings, as well as *chancels*, and the expenses of curates be highly set at 10*l.* more? If not, the real income from tithes appears to be 230*l.* per annum.

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THE PETITION OF THE ARCHDEACON AND CLERGY OF THE  
ARCHDEACONRY AND OFFICIALTY OF DURHAM AGAINST THE  
IRISH CHURCH BILL.

To the LORDS SPIRITUAL and TEMPORAL, in PARLIAMENT assembled—

The Petition of the Archdeacon and Clergy of the Archdeaconry and Officialty of Durham, and others of the Clergy of the Diocese of Durham,

HUMBLY SHEWETH,

That your Petitioners approach your Right Honourable House with sentiments of profound deference and respect.

That your Petitioners observe with regret that a measure has been proposed to the Honourable the House of Commons, affecting the rights, privileges, and revenues of the United Church of England and Ireland, to the



detriment of true religion; changing the constitution of the church, by the introduction of a new power; confiscating a large portion of the revenues of the Irish clergy, and contemplating the suppression of ten bishoprics of the united church.

That your Petitioners submit, with the utmost deference, that their rights and privileges, spiritual and temporal, are assured to them by the laws, customs, and constitution of the realm, and by the oath and engagements of the King; that the appointment of a commission is a dangerous novelty; that the propriety of suppressing the bishoprics has not been shewn by any satisfactory evidence, or recommended by competent authority; and that no proof has yet been given that the integrity of the rights of the clergy is incompatible with the rights, the interests, or prosperity of their fellow-subjects.

That your Petitioners have endeavoured to shew their readiness to concur in measures of regulation and improvement, by employing, to the best of their ability, and sometimes to their personal cost, whatever powers have been granted to them for that purpose; but they are in duty bound to raise their voice against the summary and violent interference with the spiritual arrangements and economy of the church, no less than to protest against the assumption of its revenues and the degradation of its ministers.

That your Petitioners humbly represent to your Lordships, that in the character and independence of the clergy the momentous interests of religion and the best prospects of the State are involved; and that in the maintenance of the rights of the church, all classes of the people have the pledge and promise of the security of their own.

That your Petitioners deprecate the change in the character and complexion of the church, which must result from a measure, threatening, by the establishment of a new principle, to reduce the clergy from the state and condition of proprietors, with the interests and feelings, the influences and independence belonging to it, to that of stipendiaries, having incomes charged upon their former properties, but severed from the rest of the community and made to stand apart from their fellow-citizens, separate and alone.

That your Petitioners view with alarm the bold assumption by the State of a mass of property, given to holy purposes, and consecrated to the uses of Religion—convinced, by observation and by history, that no people have ever committed this great wrong without rebuke.

That your Petitioners beg to suggest to your Lordships' consideration, that by such an act an effectual stop will be put to the donations and bequests of pious individuals, and to all prospective arrangements for benevolent purposes.

That your Petitioners consider the proposed separate taxation of their body for common purposes, to be an imposition of much injustice and oppression, trenching upon their freehold and personal rights, and thereby endangering the rights of others.

That your Petitioners, with the utmost deference to your Right Honourable House, desire, for themselves, their successors, and the Church to which they belong, now and in all time coming, to protest against the invasion of ecclesiastical rights and revenues, and particularly against the contemplated assumption of the property of the Irish Church, for the purpose of placing a large portion of the same at the disposal of Parliament.

That your Petitioners have full confidence in the wisdom, the justice, and firmness of your Right Honourable House, and are well persuaded that in all circumstances your powerful protection will be extended to them.

And your Petitioners earnestly pray that your Lordships will, as the hereditary Counsellors of the King, take care that the Church, of which he is within his dominions the Head, be preserved, with its rights spiritual and temporal, in full integrity; that you will especially provide for its spiritual welfare and efficiency; and that, for the sake of the churches committed to them, and the great interests of religion, and for the sake of the Sovereign and

people of the realm, you will secure to the Bishops and Clergy the full and free enjoyment of those inalienable rights which undoubtedly appertain unto them.

And your Petitioners will ever pray, &c.

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*Non-Residence.*—"At Downpatrick Assize, Mr. Arbuthnot, on behalf of the parishioners of Dromore, brought an action for the recovery of certain penalties against the very Rev. Dean Leslie, for non-residence. It appeared, in the course of the trial, that the Dean had not resided in the parish since the year 1825. He produced a license from the Bishop, which covered three years of the period, and alleged he had verbal leave for the remaining portion. The Jury, however, returned a verdict of 594*l.* against him, being the amount of one year's tithes of the parish.—The Dean forthwith took a house in Lisburn, a town situated in the parish aforesaid."

(From the Patriot.)

"IN our paper of the 3rd of April we copied from an Irish newspaper an account of a trial for non-residence. We have since received a letter from the Rev. H. Leslie, Dean of Connor, in which that gentleman says, 'I am the only Dean Leslie in Ireland. I am not incumbent of the parish of Dromore, and never was; nor do I hold any preferment in that diocese. There has not been any action brought against me for non-residence, nor have I taken any house in the town of Lisburn.' From this statement it is obvious that the trial must be a fabrication."

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## CHURCH REFORM.

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THERE really seems to be a sort of judicial infatuation sent on the heads of those who are the authors of the Irish Church Measure. Once this great and important subject is deferred for above a month in consequence of their total ignorance of a common parliamentary usage; and when they bring it forward a second time, in an entirely different form, the preamble is so directly opposed to facts, that, as Mr. Wynn and particularly Mr. Goulburn most clearly shewed, its progress ought, if parliamentary usage were worth any thing, again to have been delayed. The preamble *simply* asserted that the King had signified his consent to such and such arrangements of the bill, the King having signified no such consent at all! This the authors of the bill allowed, and then wished to prove that the King's consent might be *inferred* from some general phrase about Church Reform in the opening speech. Is it wise, is it right to exhibit the kingly power in the most degraded attitude possible, so that not even the decency of *form* shall be observed towards the crown? As far as regarded the bill, the objection was not persevered in; and it was arranged that the matter should be patched up by sending for the King's consent before the third reading, so that out of *three* readings, the facts of the case will be correctly stated in *one*. All this, to be sure, is of little moment in itself. To object to have one's head cut off only because the axe is blunt, is scarcely worth while. If it is *certain* that you must be destroyed, it is just as well to let your destruction be blun-



dered through without an exposure, which, though it may exhibit your destroyer's incompetency in its proper light, cannot avert your fate. But to look at the matter in another way, when one finds such things done in the *outset*, what can be hoped for in the *details* of the bill? Where even the common usages of Parliament are wholly unknown, can we hope for any such practical knowledge of ecclesiastical matters as shall ensure us against mischief of fearful extent, even supposing the *intentions* of the bill to be friendly? Marvellous, indeed, is it that such mischiefs can be worked to the Church of God by instruments apparently so inadequate. Look at Lord Althorp's speech, introducing the measure, in which not a single reason was given, or attempted to be given, for the mighty changes to be made, or any defence offered of the principles called into action;—look at the blunders in the technical arrangements of the bill;—look at the gross and acknowledged errors of calculation about the leases;—look, above all, not at Lord Althorp's no reasons, but at the reasons which are given, at the singular reasons enumerated from one prominent defender of the measure in last month's magazine—at Mr. Macaulay's—or, alas! at Mr. Stanley's;—see the utter lack of any power, any arguments, even any manly courage in defending destruction; and then say whether it is not marvellous that such men are permitted to effect such things. To the last point, to Mr. Stanley's speech, no one can address himself without the most extreme concern.\*

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\* They who know Mr. Stanley only publicly see that he is unquestionably a man of powerful mind; they who know him privately speak of him as estimable in the highest degree in every relation of life, as a man warmly and devotedly attached to the cause of religion—as a strong friend, in his own opinion, to that form of religion established in these realms. To have had such a man the friend of the church, would indeed have been cause of rejoicing, as to have the worst injuries inflicted on her by him is a cause of the most bitter regret. Let no one imagine that the slightest suspicion of Mr. Stanley's sincerity is felt. On the contrary, it is fully believed that Mr. Stanley is seriously persuaded that he is doing well for the church. The marvel is, that such a man can play such tricks with his own powerful mind and high feelings. It is indeed a most bitter blow to have every principle which can work destruction to the church introduced by one who believes himself her friend—to feel that all who love the church, and who, whatever their political principles might be, would have rejoiced unspeakably to meet on common ground with such a man as Mr. Stanley, are now alienated from him, and compelled to think of him as a cruel and dangerous enemy to the cause which they love. These are no vain words—no mockery of high Heaven with words or thoughts of vain flattery, or of vainer reproach—but the sincere and serious dictate of feelings entertained by many, very many, who have long looked to Mr. Stanley with hope, with pride, and with respect; and to many of whom, it is not too much to say, that he would and must have looked with respect and interest also. The one solitary argument which can be maintained in his favour is, that *something must be done*, and that what *is done*, is the least evil that could be expected; that Mr. Stanley, and friends of the church, like him, have prevented the effecting of worse. But such a line of defence is wholly unjust to Mr. Stanley himself. What worse can be done than introducing such *principles* as would enable Messrs. Hume and Co., *without departure from precedent*, to accomplish their infamous schemes, the writer at least cannot see, and can only wonder at those who think they can. The whole is a question of *time*, and of nothing else, unless men choose to refer to what no doubt is in some degree true,—that nations do not *always* follow precedents, but make a sharp turn in their course. But that, where men are ready to go almost without precedents, he who, being of eminent name and station and honour, furnishes the wicked leaders and promoters of evil with prece-

Let us see what are Mr. Stanley's arguments. It is most remarkable to observe how he escapes from arguing some of the most fatal parts of the bill.

(1.) As to church cess and the tax on livings (if the *Times* may be trusted), he said not *one word*, except that Mr. Shaw had agreed to it! And this is the way in which the questions of an *Establishment or none*, of the justice of shifting a burthen from general property to the church, and of taxing the impoverished clergy very heavily, are argued by an excellent man like Mr. Stanley!

(2.) Diversion of the Bishop's property to *State purposes*. The whole stress of Mr. Stanley's argument is here laid on the alleged fact that "the bishop has no power beyond 21 years." What is one to say to this? Suppose the bishops to *agree* not to renew, and to borrow money for their annual expenses till the leases were out (which might be done, and without difficulty), what would the tenants say to Mr. Stanley's *fact*?

(3.) Appointment of Lay Commissioners to manage church affairs; and (4.) suppression of bishoprics.

Strange as it may seem, Mr. Stanley justifies the *first* of these measures by alleging that the bishops have *too much* to do; and the *second*, by alleging they have *too little*. This is even so! To such miserable shifts is an high-minded man driven in advocating a bad cause.

With respect to the first point, when the bishops are only twelve in number, when of these, from old age, infirmity, or other cause, one or two are perhaps not capable of much business, four are in Parliament, and four are wanted for this commission, how is the episcopal business of Ireland, considering too, what will be the enormous extent of some sees (see the paper on Irish Church Reform in the last number) to be done?

Here Mr. Granville Harcourt stepped in to Mr. Stanley's aid on the second debate, with an argument as decent as it was solid. "My father," said the honourable gentleman, "is Archbishop of York, and has three millions of souls in his diocese, and I never heard any complaints of things going on ill there. Why, then, should not the Irish bishoprics be reduced?" Really, when a legislator makes a national measure depend on his never *having heard* that his father does not or cannot do his duty, it is somewhat hard to reply to him. Did it never occur to Mr. Harcourt that many persons might think

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dents, is a deadly enemy in *fact*, whatever he may be in wish and intention, cannot be denied. And then, as to the wretched fallacy, that *something must be done*, it is not just to Mr. Stanley to suppose that he is deluded by it. There is one answer to it which it is free to every man to give: 'If *evil* is to be done, it shall not be done *by me*.' It is only justice to Mr. Stanley to suppose that he sees no evils in the principles of the church bill, and that if he did he would make this answer. For every man of honour and courage (and he seems to possess both) is free to suffer evil—free not to do it—free not to consent to it—free to protest against it. It is the forgetting this, it is the paltry and cowardly yielding to *expediency*, and desertion of principle because *something must be done*, which is at once the danger and the disgrace of the present period, which some men admit as their rule of action, and others as a sufficient excuse for any thing.



the See of York too large for any man (without any invidious allusions to the present Archbishop, his merits or demerits), and yet have good feeling enough not to make Mr. Harcourt the *confidante* of their opinion? But Mr. Stanley went on to state that the Primate suggested—not, indeed; the suppression of ten bishoprics, but the suppression of *some*. On a subsequent day, Mr. Stanley stated, that the Primate had not *suggested* the measure at all, but had *assented* to it. Was not the fact this, that the Primate was told, “Unless you make some great sacrifice, we will give no protection to the church, but leave it to do as it can;” and that under this threat, the Primate may have assented to this, as a less evil than some other matters hinted at? This is what one would suppose was the case on the face of things. Will the friends of the measure deny it? From the report of the meeting at Armagh, with the Primate in the chair, we see that his Grace cordially disapproves of every other part of the measure.

When Mr. Stanley could say nothing more and nothing better, it is needless to add, that no one else had anything at all to say. Mr. R. Grant informs us that from the crown of the head to the sole of the foot—from the preamble to the schedule—the provisions of the bill should receive his cordial approbation. *No one had a doubt of this.* With this single comment one may leave Mr. R. Grant and such approbation, such a speaker, and such a speech.

Let not the subject be left without expression of cordial, heartfelt thanks to two persons, Sir Robert Inglis and Mr. Goulburn. There is not a single instance in which Sir Robert Inglis has ever shrunk from his principles, and from the manly and bold avowal of them, or from the most affectionate as well as the most courageous defence of the church. If we find that *a laugh* occurs very often in his speeches, we may be quite sure that he has very often avowed his belief in some great truth, his adherence to some wise and noble principle. Such belief and such adherence are the very things which always excite the strongest derision, which must indeed excite it, in such an assembly as the House of Commons. Where expediency is the synonyme for wisdom, what but *a laugh* can attend the avowal of such folly as *principle*? The *laugh*, therefore, which greets Sir Robert Inglis must be the highest compliment which *his* audience has it in their power to pay. The friends of the church have the deepest cause to lament Mr. Goulburn's indisposition, and the strongest reasons for feeling grateful to him that his sense of duty conquered all private inconvenience, and induced him to go down and speak so strongly and judiciously as he did on the second debate of this month. There are a few other individuals to whom the church owes a debt of gratitude for the same reasons. To the conservative party at large, it owes little or no thanks—but it can feel no bitterness. For, of a truth, they are preparing for themselves far more bitter sufferings than they are willing to allow to fall on her. The selfishness and the cowardice displayed in her cause will hereafter be amply avenged on themselves. It is a curious fact, that the two old parties in the country—the Whigs and Tories—are doing all that they possibly can to drive the clergy at large into an open and factious opposition to their govern-

ments, by teaching them that each of these parties is ready to sacrifice church interests for its own on any and every occasion. It remains to be seen whether this is wise. That the clergy, as a body, will know it to be their duty to maintain the cause of *any* government is true; but that the sense of wrong will drive many men of powerful talents into the same opposition as is now maintained by dissenting ministers, is quite certain. And it is certain too, that the clergy have a great deal more influence than their enemies or their false friends believe. Before the writer directs his readers' attention to the admirable paper which follows, he has to observe, that the honourable House drowned the voices of Col. Conolly and Mr. Lefroy, not with cries of question only, but with shouts and yells; and that it was with difficulty that Lord Castlereagh, another firm friend of the church, gained a hearing for a minute. Lord Althorp had declared, that the thing must be settled that night, (poor church!) and then they who wished to speak against the motion were put down by shouts and yells. This is honourable indeed.

Let us now, for an instant, consider Lord Althorp's Bill for the Commutation of Tithes in England. And, first of all, let us observe how the noble Lord prefaces it. He openly states, as the foundation of this great measure, that a fair valuation, as between man and man,—the very proceeding which is considered as the most just and equitable of all, and the most certain of all to repress any unfair advantage to either party,—*is out of the question*. And why? Because, if tithes were *fairly valued by impartial valuers*, their value would be so enormously increased, that the hardship would be extreme! Hear this! all ye railers at the clergy as extortioners, and lovers of mammon rather than of peace! The Whig minister of the crown tells you, that he cannot allow the clergy to have the benefit of the common arrangements between man and man, because they have been so much more than moderate, they have submitted to so much loss, that the mere obtaining common justice would be a mine of wealth to them. But, alas! this must be looked at in another way. We may rejoice that this late justice is done to the clergy; but what must be the state of a nation when the government thus founds a great measure on the denial of common justice to the oldest holders of property in the country—not on a refusal of extreme and theoretic notions of *right*, but on the denial of that justice, the denial of which, in a common case, brands him who so denies it, as one devoid of all pretence to equity? If a clergyman refuses, in dealing with a farmer, to submit to the decision of valuers, he is cried through the country as an extortioner. But if a clergyman asks the government to be measured by this same rule, he is told—“Oh, no, you will gain by having common justice, and therefore common justice you shall not have! These things are serious matters of reflexion for all holders of property, as it is utterly impossible to know what will go next.

But to proceed, what are the great features of the Bill? The chief is, that it is to settle future payments by the average of past years. This really wants no discussion. If an old incumbent has many years ago compounded for his whole life at 3s. 6d. per acre, (the



case is a real one,) while in all the parishes round the farmer is *content* now to pay 5s. 6d. and 6s. from the goodness of the land, the successors of this gentleman are to be deprived of more than one-third of even such income as is generally allowed to the clergy *in peace*. And then Lord Althorp proposes to amend such cases by having a valuer who may put on 10 per cent, i. e. in this case may raise the rate to 3s. 10d. instead of 5s. 6d. per acre! This is so absurd, that the farmers themselves are all saying, in reference to the same matter on their side, "Why we did think that Lord A. was a practical farmer, and knew something about tithes, but this is like a child." Then, on the other hand, if a clergyman *has* fought the farmers, and obtained the full value of his tithes (and there are such cases, though few), not only are he and his successors to have a larger revenue than his more peaceable neighbours have insured, but those successors, though guiltless, are to pay for that increase the bitter price of everlasting soreness and exasperation on part of the farmers towards them. This part of the bill has made the farmers very indignant, although their indignation is here misplaced, for the cases where the clergyman would gain are so infinitely fewer than those where he would lose, that the bill is decidedly *against* the clergy, and was, of course, meant to be so. But the farmers have reason enough to be alarmed and to feel indignant on another head. They are, at last, beginning to open their eyes to the little fact that a *fixed payment* for which they have been so long calling out, is only putting so much money into their *landlord's* pocket. When he knows *exactly how much* they pay for tithe, he knows also *exactly* how much they can afford to pay in rent, and he will take care that they do pay it. Lord A. knows this too, and he knows that this will, in all probability, secure the success of the bill, for the clergy and farmers will be sacrificed, while the landlords will gain enormously. This is a boon, in short, granted, not to the *landholders* of England, but to the *landowners*, at the *expense of the landholders and the clergy*, and at the *expense of all justice and equity*. And while the *landowners* are conciliated at such a cost for the time, it is quite clear that the measure will hold out to them the strongest temptation to farther and more deadly measures against the church. As things are, although the landlord knows that *something* goes to the rector which would come to him if the rector were demolished, yet it is not clear how much that something is; by the present law, he cannot ever know exactly how much it is, and there are parts of the transaction in which he cannot interfere. But under Lord Althorp's bill, the whole thing is brought home to him clearly. "I now get 30s. per acre, and the rector 5s. I have got into my own pocket, to be sure, all that the farmer used to extort from the rector's fears or love of peace; that is to say, I get 30s. instead of 25s., but all this avails me nothing while that odious rector is there. He still gets 5s., and if I can throw him overboard (or, in the words of a great western landlord and M.P., *get him off my shoulders*) I shall come in for his spoil, and get his 5s. as well as my own 30s." This is but

too true and too clear; and these will be Haman's feelings so long as he sees Mordecai sitting in the gate.

What a curious subject of reflection would all that is passing here be, if one belonged to another country or another planet. The *Destructives* have seen farther than any persons. For some years they have been making the farmers their tools to pull down their foremost enemy the church. The farmers fell into the trap, and clamoured with all their might for the *abolition* of tithes. The Government then is compelled, or affects to be compelled, to *grant relief*, as the phrase is, *and attend to the voice of the people*. So it brings in a measure which will palpably add to the distress of the farmer, by taking from him what he used to get by standing between the landlord and clergyman. The farmer, to be sure, is frightened enough *now*, and about to petition against *such* relief. But the thing is beyond *his* hands. The landlords now snuff the scent of spoil, and see no reason why the farmer should any longer have what they can claim for their own. So, according to all appearance, the state of things will be this. The Church will be *robbed* finally, *and the amount of robbery legalized*; the farmer will be robbed of the benefit he has long enjoyed, though it was not his; the landlord will gain for a time; but all principle being shaken, when he attempts to pursue his career, the Destructive will step in without difficulty, and not only rob him (his second tool) of his ill-gotten and unrighteous gain, but will act towards him, with respect to his *own* property, on the same principle on which the landlord has acted towards the church,—viz., *the spoliation principle*.

There is a pamphlet on this bill by Mr. Jones, of King's College, London, which deserves serious consideration. And Mr. Jago has likewise published a valuable pamphlet on the same subject.

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#### ON THE PRESENT POSITION OF THE CHURCH IN RELATION TO THE MINISTERIAL SCHEMES OF REFORM.

It is not to be denied (however humiliating on some accounts the confession may sound) that the friends of the Church wear at present a countenance of extreme perplexity. Every man is asking his neighbour what is to be done next; but few seem ready to do any thing, except those whose presumptuous ignorance keeps them always prepared for a leap in the dark.

From the burst of indignation with which at first the ministerial project of innovation was received, nothing less could have been expected, than that the tables of both houses of Parliament would have been overwhelmed ere now, and the columns of the Gazette crowded with remonstrances against it from every chapter and diocese, and that effectual measures would have been taken for putting all ranks of the King's subjects in possession of the true state of the question, and for preparing such legal and moral resistance as the nature of the case allowed. What is the result? A few petitions and addresses have been sent—some of them, no doubt, spirit-stirring enough; but we listen in vain for such an expression of feeling, so deep, so loud, and



so sustained, as ought to be heard among Pastors, when not only the Church of England, but (humanly speaking) the Church of God, is directly assaulted and put in jeopardy. Conceive for a moment what would ensue, if a twentieth part of the interference, now to be inflicted on the clergy of England and Ireland, had been proposed with regard to the Political Unions; how the whole country would have rung with the subject; what miles and leagues of walling would have been placarded—what acres of parchment filled with indignant complainings! After making every allowance for the opposite elements of the two parties,—the one living on agitation, the other on tranquillity,—the difference, it must be owned, is not all accounted for. And, where petitions have been presented, there has been often a strange backwardness to speak out; evidently the framers of them were anxious to go as far as they conscientiously could with what are called the popular notions on the subject. Elsewhere difficulties of form have been started, and dwelt upon with a sort of satisfaction, indicating that any thing was welcome which delayed the necessity of men's committing themselves for the present. Is all this apathy? Far from it: hundreds of those who come under this representation, have shewn themselves in their several ways as zealous for the Church of God, as ever were any of her most faithful children. Is it cowardice? Nay, it seems quite impossible that this age of the Church should be more wanting in courage, than former generations of her ministers, educated in the same principles, have proved. Much less is it from any doubt they entertain of the real tendency of the proposed measures. Whatever shades of difference may exist, clergymen in general are quite agreed in denouncing the scheme as unjust and ruinous, when they speak of it in familiar conversation. In fact, one of the most remarkable circumstances in the present state of opinions, lay and clerical, is the difference between the tones men take in public and in private on these subjects; and men, too, who cannot be suspected of anything like tergiversation for interested motives. The whole seems most easily resolvable into perplexity and a doubting judgment. They are neither uninterested, nor too much afraid; far less are they disposed to wink at known mischief: but they cannot make up their minds what line of conduct is best; and eventually there appears to be much risk of their sitting still and doing nothing.

Before pointing out the danger and disgrace which would certainly attend on such a consummation, I would just notice what occur to me as probable ways of accounting, in part, for such an epidemical loss of presence of mind, among persons not below the average, either in ability or courage, or principles, and certainly having the best of all causes. Keeping clear of topics which might be invidious, I would suggest the following, as obviously accounting, in good measure, for the fact referred to.

First, the sense of the great changes which have taken place in our government, for good or for evil, makes all individuals or bodies of men, in proportion as they are cautious and reflecting, rather slow to put themselves forward, till they have had some means of ascertaining what classes or interests have really the command of the State, accord-

ing to its new model; and what is the most prudent way of dealing with them. A great reason, by the bye, for deferring plans of *extraordinary* innovation, just after a new constitution has been formed, till it has been seen how that constitution works, what bias it shews, on *ordinary* occasions. But let that pass. Be the result desirable or not, it is the necessary result of a great change in a popular government, that it leaves the old interests of the country embarrassed for a while how to protect themselves in case of any disturbance or intrusion. How often, for instance, have we heard people say, within the last two months, You had better not trouble yourselves with petitioning against this Church Reform: you will do more harm than good. This is very easily said, and nobody knows how to contradict it; for as yet they know little or nothing of the Parliament: and thus timely remonstrances are put off, and an appearance induced of more apathy—*much* more—than really exists.

Our proceedings, too, have been checked, in some instances, by the vacillations of the innovators themselves; as it fell out remarkably with regard to the Oxford petition—to sanction which the University was convened, and no doubt it would have been carried all but unanimously, when it was discovered that certain changes in Lord Althorp's proceedings had made it informal, and it was necessarily withdrawn.\* The London clergy likewise resolved, it is said, to petition, but waited to see the Bill introduced before they framed their petition in words. These are two signal instances, and no doubt there are many more, in which people have been less anxious to remonstrate, on account of not feeling really sure that Ministers meant what they said, or how much they would withdraw, or had withdrawn. Whether wisely or no, they suffer themselves to be perplexed by it; and whilst they are guessing what it can all mean, time passes on, and the mischief is done, without their having said one word against it. A hesitating, contradictory system of approach may thus, accidentally, give a besieging army the same advantage as a series of skilfully feigned attacks. The besieged will not know what to be at; and if one of the mock assaults be converted into a real one, the town will stand a great chance of being taken.

Another considerable source of perplexity, the less so on this occasion than it would be on many others, is the sense which all churchmen must have, whether they own it to themselves or no, of the divisions which unfortunately prevail among them. This is a matter too painful and delicate to be lightly introduced or hastily treated; but since the fact is quite notorious, it may be allowable just to notice its results in deadening the feelings of the Church, and checking her movements on the present occasion. This effect is produced in several ways. Men who are unused to act together, always find more or less of difficulty in combining on any sudden emergency. It must take a certain time to assure them of their mutual sympathy and agreement. Some of their caloric must be spent in thawing the

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\* This petition, as well as one from Cambridge, which was delayed under similar circumstances, has now been voted.



frigid air which has gathered round them, before they can at all begin to communicate light and heat to each other. Then the several views which are entertained of what is desirable within the Church greatly modify men's several apprehensions of interference from without, however unjust and intrusive. Suppose, for example, any churchman excessively anxious for certain modifications in the Liturgy; he may easily persuade himself that the Church, once separated from the State, would be likelier to meet his wishes in that respect; and this will of course render him more languid in resisting violence, when it tends to produce separation. To all which may be added this certain consequence of controversy long and earnestly continued,—that it renders men comparatively indifferent to other things, impatient of having their attention called to them, slow in perceiving their importance, and every way indisposed to take a lively and practical interest in them. In these and other respects, at the present moment, our Church is unhappily made to feel how hardly a house divided against itself can make a firm stand against foreign assault.

A less painful ground of perplexity, but a very real one, is the diversified and complicated nature of the questions involved in the ministerial scheme, imperfectly as it has been hitherto developed. There is, first of all, the point of prerogative. Has Parliament really any *right*, according to the constitution of the Church of Christ, and according to the principles of English law, to do all that is now proposed? Then come the points, first of equity, and afterwards of expediency, in regard of each particular measure—and what a list of measures!—let it only be read over. 1. The abolition of church cess in Ireland. 2. The taxation of ecclesiastical property to supply its place. 3. That taxation to include the present incumbents. 4. Ten bishopricks, as they become vacant, to be abolished and merged in others. 5. Deans and chapters also to be abolished. 6. Benefices to be abolished, when no duty has been performed in them for three years. 7. The fund thus created to be at the disposal of certain commissioners appointed by the Crown. 8. The fee-simple of bishop's estates to be taken from them, and converted into a rent-charge. 9. The profits of this operation to be at the disposal of the state; whether for church purposes or no, does not seem to be clearly determined. 10. Tithes in England to be commuted for land, or for a fixed payment in money or corn. 11. The basis of this commutation to be the average *actual* produce to the tithe-holder for the last seven years. 12. The commutation, if declined for more than a twelve-month, to be made compulsory. 13. Pluralities (it is not said with what exceptions) to be abolished.

No wonder if people are perplexed, when called on in a hurry to give an opinion on such a many-headed project as this. No wonder if they need a little time to look around them, and ascertain where they are.

“ *Quinque orbes explent cursu, totidemque retexunt  
Huc illuc; neque enim levia et ludiera petuntur  
Præmia, sed Turni de vita et sanguine certant.*”

Here are thirteen distinct enactments, involving thirteen distinct

principles; any one of which, supposing it established in theory, might well employ the undivided energies of the acutest statesman for many months, in carrying it wisely and safely into practice. It is no reproach to the clergy of England, to say that they are not, on the spur of the moment, provided with an adequate expression of their sentiments on every part of such a project. They may, possibly, be of opinion, that such sudden and extemporaneous efforts of ingenuity are more suited to the Patent Steam Legislation and Reform Companies of Birmingham, and other such wonder-working places, than to persons educated in the fastidious delicacy of English gentlemen and English scholars; in the notion that it is, generally speaking, best to have given a matter some little consideration, before they deliver on it a public opinion; and in a certain reluctance to mix themselves up, in any way, with political parties.

These, and other the like reflections may, it is hoped, sufficiently account for any charge of apparent backwardness and apathy, which the English clergy may have hitherto incurred in respect of the struggle now going on between the Church and her pretended Reformers.

But natural and pardonable as our hesitation, up to a certain point, may be, it is, undoubtedly, at this moment, accompanied with no small danger, lest not only the well-being of the Church of England, but the very principles of justice and morality, be sacrificed in some degree by our negligence. For consider: Pastors, by their office and commission, are bound especially "to rebuke their brethren, and not to suffer sin upon them." If they see a single fellow-Christian, much more if they see a whole nation, inconsiderately or wilfully venturing too near rebellion, sacrilege, or any other sin, and omit any fair opportunity of warning him, "they know the greatness of the fault, and also the horrible punishment that must ensue." Though it were fair in other advisers, it never could be fair or admissible in the Ministers of Christ, to plead that they gave no warning, because they were sure warning would do no good. Their voice may not stay the guilty proceeding; but it does infinite, unspeakable good, if it only bring one Christian soul to consideration, and prevent it from being partaker of the guilt: nay, less than this,—if it be only so raised as to fulfil, on their part, the watchman's duty, without any further visible result.

These are clear, self-evident truths; but in the present throng and din of church affairs, they are not always present to the mind, when the time comes for acting on them; and this must excuse their repetition here, if to any they seem impertinent or needless.

Keeping them in view, it must surely be allowed that no partial doubt or perplexity, which a clergyman may feel on some parts of the proposed Reform, ought to hinder him from distinctly protesting on all those other parts of it, which in his heart he thinks to be unjust or profane. Where sacred principles are at stake, it becomes the centinels and champions of the Church each to do what little he can, with a certain bold and noble simplicity, not so much regarding consequences, as depending on the justice of her cause.

Take, for example, the present state of the question regarding church



rates in Ireland. It appears that the Irish clergy themselves, pressed by the rebels of that country, at the head of whom, on this point, the King's ministers have thought proper to place themselves—it appears, I say, that the Irish clergy have consented to have the whole burden of church-rates transferred to ecclesiastical property—their advocates in Parliament only stipulating that the tax shall not touch the present incumbent. Upon this, some may be inclined to say, “Well and good—it is their own concern: they are satisfied, and so let it pass.” I cannot participate in that feeling: I cannot say, “Well and good,” till I am convinced, in my own mind, that the very substance of a church establishment is not given up by this arrangement. For what is the substance of a church *establishment*? Is it not the state's taking care of the maintenance of the persons employed in that church, and of the constant supply of what else is required for her services? Now, since the bounty of former ages has provided what among us is accounted a sufficiency for the first of these two purposes, it would seem that unless the state were desirous of giving up even her nominal union with the Church, she would diligently uphold and maintain the other. Her withdrawing it is equivalent to a declaration on her part, that she cares not to have a church establishment at all. If this be a profane unchristian act, undoubtedly God's ministers must lift up their voices against it, unmoved by any base interpretations, which sordid minds may put on their conduct; and in no degree daunted by the unclerical objection, that all their protests may prove but a dead letter.

If this view of the subject be correct, I fear that the reservation of vested rights, which is spoken of as a great boon to the Church—and no doubt was intended so by many, in good faith—I fear that it only makes the matter worse. It wears the unpleasant aspect of a bargain but too easy to be quoted hereafter in support of any plan of corporation robbery. “Spare us for our time, and take what you will from our successors,” is the shortest way of settling matters, but not perhaps altogether the most creditable. In making this remark, I put a broad distinction between the members of the clerical body themselves, and those who act as their parliamentary advocates. The compromise alluded to might be fit enough to be entertained by the latter, when they have only a choice of evils; yet very unfit for the former to sanction by any thing more than a reluctant submission. Indeed, if the sacrifice were not too severe, one could find it, perhaps, in one's heart to wish that spiritual persons, holding vested rights, would refuse a boon of such doubtful character, and say to the Legislature which tempts them with it, “Either your taxation is right or wrong; if right, we will set our successors the example of cheerfully bearing our part of the burthen; if wrong, we will not put it in their power to charge us with having accepted a bribe for giving up their dues.” Such seems to be the plain, straight-forward path in which right-minded men would of course proceed, if left to their own manly feelings.

As a second instance, I will take that portion of the *English* church reform which has been developed—the plan for the compulsory commutation of tithes. It is not meant here to discuss the plan

itself. There are evident anomalies in it, so gross as to have startled persons little used to such "melting moods;" and one of the strangest is the proposition to value the tithe, in every case, at an average of what has actually been paid for it during the last seven years, i. e. to subtract from every benefice for ever a part of its fair income, proportioned to the moderation, timidity, or unskilfulness of the late or present incumbents. In this case, as in that of the Irish bishops, the declaimers against clerical rapacity have contrived, by some happy chance, a bounty on that amiable quality, wherever it really does exist. For, as to that miserable pittance of five per cent. over the average, to be allowed in some favoured instances, it is a mockery, set against the voluntary reductions which have taken place within the time specified, in almost all large agricultural parishes. But not to dwell on this, nor on other details of the plan, it bears this mark on it, *prima facie*, that it is a *designed diminution of church property*. For why is the above-mentioned basis of commutation preferred to ascertaining the real value? Because the latter would not give "satisfaction." And why would it not give satisfaction? No doubt, because it would exhibit the rate at which the clergy have been plundered, and would convince all who are capable of conviction, that in order to do any thing like justice, the livings throughout the kingdom must be considerably *raised*. Expressly in order to avoid this, that is, in other words, *expressly in order to estimate church property far beneath its real value*, the actual payments are arbitrarily taken as the limit of what each benefice is worth; much on the same principle as that which has suggested the confiscation of five-sixths of the episcopal estates in Ireland. In both transactions, a rent charge is substituted for the fee-simple of the property. In both, the possessor is made to pay dear for past forbearance towards his tenants.\* But a designed diminution of church property for ever, upon no plea of forfeiture, nor of overwhelming state necessity, nor even of excessive wealth in the holders (Mr. Hume himself being now judge)—what is it short of actual sacrilege? Is it not the same game, played on a large scale, between the whole nation and the whole Church, which in most old inclosures has been played between the landlord and the clergyman, and has proved so unfair and injurious to the latter? When, in private life, these things are done advisedly, either there is no such thing as robbing God, or such defrauders are guilty of it; and how is the nature of the thing altered, by King, Lords, and Commons becoming the agents, and robbing many thousands at once?

Until this reasoning has been proved unsound, I must think it far more than a question of expediency—far more than a question of influence to be gained or lost to the church for a while—whether or no her sworn guardians are to lift up their warning voice, and, while there is yet time, to rebuke their country, and (as far as in them lies)

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\* In the case of the bishops' estates, the ingenuity of spoliation is exercised in a very remarkable way. An Act, intended to *secure* their property, and limiting their command of it solely with that view, has been taken advantage of to *deprive them of it*. This has been very forcibly put in a petition circulated in the diocese of Worcester.



not suffer sacrilege upon her. I must think it a lamentable thing, if they permit themselves to be so occupied with the details of commutation, or of anything else, as to lose sight of this cardinal point,—that the whole plan is avowedly intended to take away for ever from Almighty God a portion of what belongs to Him; I must feel shame as well as regret if, perceiving that such is its character, they suffer any human consideration to hinder them from calling it by its right name, and that in the most public way they can.

Once more: the plan for the arbitrary extinction of bishoprics, of deans and chapters, and of several benefices, is still hanging over our heads; and almost all clergymen seem to be agreed, that it is, to say the least of it, an unseemly and irreverent proceeding, to legislate with a high hand on spiritual things, without consulting spiritual persons. Yet many refuse to take their part in remonstrating, because “they do not clearly see the limits of ecclesiastical and civil power;” or because “it is not made plain to them, that the *forms* of the British constitution are infringed on;” or because “they have a dread of synodical meetings, knowing how they have been occasionally abused;” or for other such reasons, very considerable, certainly, in themselves, but nothing in comparison of the great duty of protesting against the *spirit* of intrusion and irreverence. Thus it has been urged, that on many occasions bishopricks have been consolidated by Acts of Parliament; but no instance has yet been produced in which such consolidation took place without consent of the Prelacy of that time; which consent being fairly given, makes just all the difference. Again, it has been urged that papists and infidels sat in the parliaments of Queen Elizabeth: but if they did, it was by connivance, quite against the spirit of the law; for it is notorious that through her reign recusancy of every kind was a crime punishable by fine and imprisonment. But (since there is no end to such special pleading) let it be granted, that, in point of form, precedents may be adduced for all that is now proposed, each enactment being separately taken; still the whole, being taken together, and respect being had to the changed temper of the times, may be as much without precedent, always excepting the Long Parliament, as it is without reason or generosity. Such is believed to be the real truth; and those who stand up in defence of the project are challenged, if they can, to prove it otherwise.

After all, the question of precedent must be trifling in a clergyman's eye, compared with the question of principle: the very forms of the British constitution are, to a sound judgment, of minor importance, when the foundation of apostolical government and primitive order is in jeopardy. *That*, surely, is the point to which our first attention ought to be directed. We see what is proposed in England, avowedly without the assent of our spiritual Fathers; and we have great reason to believe that the Irish plan is equally unsanctioned by them. Is it worthy of churchmen, lay or clerical, in such circumstances, to chaffer and bargain about bushels of malt? to be nicely calculating how the Church may get off with least loss to her temporal interests? Those to whom God's ordinance has bound us in something very like a filial

relation, are insulted and degraded ; and are we to stand, considering whether other people's parents, before now, have not been used just as ill ? Surely the general claim of God's ministers, to be consulted in matters of spiritual legislation, may be affirmed without committing ourselves to any statements of form or detail, without mentioning the name of convocation. We want the *thing*, not the *name* ; substantial deference, not technical accuracy.

The great point is, not "to suffer things to pass away as in a dream ;" to enter one's protest, and put it upon record, publicly, clearly, and unreservedly, against sacrilege, against usurpation, and against any kind of compromise with either. The sooner this is done, the better ; both in policy, and for credit's sake. In policy, before those with whom we remonstrate are as yet irrecoverably entangled ; and for credit's sake, before the spoiler has yet knocked at our own doors. In fact, who does not feel that English petitions deferred but till now, cannot come in with so good a grace as before the English commutation bill, while the attack was confined to Ireland ?

One feels almost guilty of impertinence in offering so much that sounds like unasked advice to persons well able to judge for themselves. But the case is urgent ; and in fires and floods men are excused for calling about them in a tone otherwise little becoming. This must be the writer's apology, both for what he has said already, and for the following suggestions, which he ventures to put down, as not perhaps unworthy of consideration :—

Whether it be not fair and respectable to be timely in our applications, *to the Throne especially*, lest future historians should have to say that the great body of the English clergy allowed their Sovereign to be taken by surprise :

Whether, in our petitions to Parliament, and still more in our addresses to the King, we ought not to keep to a few great principles, avoiding detail as much as is consistent with perspicuity :

Whether cheap and familiar statements of the truth in this whole matter (avoiding personal and party remarks) might not be circulated with good effect among those of his Majesty's subjects who are at present most misled, or most uninformed on church affairs :

Whether it be not the nature of Englishmen, and of all men, to pay more respect to an honest, respectful resistance, than to a reluctant, unconvinced, cowardly submission :

And finally, whether, as far as one can look onward, the chances of ensuing evil be not at least evenly balanced between these two lines of conduct ; so that expediency leaves us free to take, if we will, the highest ground.

But whatever answer each individual may be inclined to give to such hints as these, on one point we shall be all agreed : that the matter is too awful to be played with ; that those who have opinions on it are bound to be serious and consistent in maintaining them ; their public conduct should agree with their table talk. For it is a question of *rows*, to be kept or broken ; of *souls*, to be saved or lost eternally ; a contest to be looked at in the spirit of soldiers, not so anxious about immediate victory, as hoping to be one day publicly thanked, "*Quod non desperasset de ecclesia.*"



## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Bishop of Salisbury, Salisbury.....	April 21.
Bishop of Peterborough, Peterborough Cathedral .....	April 28.
Bishop of St. Asaph, Cathedral .....	May 5.

## DEACONS.

Name.	Degree.	College.	University.	Ordaining Bishop.
Bourne, John Bury ...	B.A.			Bishop of St. Asaph
Cotes, Septimus.....	B.A.	Wadham	Oxford	Bishop of Salisbury
Davin, Edward .....	M.A.			Bishop of St. Asaph
Edwards, John .....	B.A.			Bishop of St. Asaph
Goddard, G. Ashe.....	B.A.	Brasenose	Oxford	Bishop of Salisbury
Hussey, Edward .....	B.A.	Exeter	Oxford	Bishop of Salisbury
Rigden, William .....	B.A.	Magdalen Hall	Oxford	Bishop of Salisbury
Vaughan, John .....	B.A.	Worcester	Oxford	Bishop of Salisbury

## PRIESTS.

Ashe, Robert Martyn..	M.A.	Trinity	Oxford	Bishop of Salisbury
Bates, John.....	B.A.	Corpus Christi	Camb.	Bishop of Peterborough
Benyon, E. Francis ...	M.A.	Trinity	Camb.	Bishop of Peterborough
Bonnin, Thomas Scott	B.A.	Queen's	Camb.	Bishop of Peterborough
Butler, Henry .....	B.A.			Bishop of St. Asaph
Cottle, Thomas .....	M.A.	Pembroke	Oxford	Bishop of Salisbury
Crawley, John Lloyd...	B.A.	Trinity	Oxford	Bishop of Peterborough
Hughes, William E. ...	B.A.	Worcester	Oxford	Bishop of Peterborough
Jenkin, Jones .....	B.A.			Bishop of St. Asaph
Killock, W. Bryan ...	B.A.	Peterhouse	Camb.	Bishop of Peterborough
Lendon, Abel Seyer ...	B.A.	Christ Church	Oxford	Bishop of Peterborough
Polson, Hugh.....	B.A.	Exeter	Oxford	Bishop of Salisbury
Powys, F. H. Y.....	M.A.	Emanuel	Camb.	Bishop of Peterborough
Robbins, George .....	B.A.	Magdalen	Oxford	Bishop of Salisbury
Vaughan, John James	M.A.	Merton	Oxford	Bishop of Salisbury
Vigne, George .....	B.A.	Trinity	Oxford	} Bishop of Peterborough, by l. d. from Bp. of Lincoln
Warren, Charles .....	B.A.	Trinity	Camb.	
Winter, John S.....	B.A.	Corpus Christi	Camb.	Bishop of Peterborough

The Lord Bishop of Oxford will hold an Ordination in the Cathedral at Christ Church, on Sunday, June 2nd.

The Lord Bishop of Gloucester will hold a general Ordination at St. Margaret's Church, Westminster, on Sunday, June the 16th.

The candidates who have not already sent their papers are desired to enclose them to the Bishop in covers, each weighing less than an ounce, not later than June 1st.

The examination will begin on Thursday, June 13th, at the Bishop's house, in the Little Cloisters, Westminster Abbey.

A general Ordination will be holden by the Bishop of Salisbury at the Palace, Salisbury, on Sunday, the 22nd day of September next.

## CLERICAL APPOINTMENTS.

Bevan, T.....	} Archdeacon of St. David's, and Prebendary of Llanerthwl the Collegiate Church of Brecon.
Collins, C. Trelawny...	
Goundry, John .....	Rural Dean of Bedminster.
Hodges, F. P., Vicar of Lyme-Regis, Dorset,	Mastership of Ryton School.
Parry, H.....	Vicar of Lyme-Regis, Dorset, a Surrogate for the Diocese of Sarum.
Phipps, E. J., Rector of Devizes,	Prebendary of St. Asaph Cathedral.
	a Surrogate for the Diocese of Sarum.

- Porter, Charles, Vicar of St. Martin's, Stamford Baron, a Surrogate for the Diocese of Peterborough.  
 Smith, Elijah ..... Chaplain to the British Factory at Archangel.  
 Whiston, Robert ..... { Head Master of the Rochester and Chatham Classical and  
 Mathematical School.

## PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Borton, R. K.....	{ St. Mary's C., Scarborough	Yorkshire	York	V. of Scarborough
Bowman, Isaac*...	Formby P. C.	Lancash.	Chester	Rector of Walton
Browne, Henry ...	Earnley V.	Sussex	Chichest.	Bp. of Chichester
Byron, John .....	Elmstone Hardwicke	Gloucester	Gloucester	Lord Chancellor
Jenkins, William..	{ Llangammarch V. & Chapels of Llandewi, Abergwessin, and Llanwrtyd	Brecon	St. David's	Bp. of St. David's
Jessett, Thomas ...	Greetham R.	Lincoln	Lincoln	Bishop of Lincoln
Jones, John.....	Llansannan R.	Denbigh	St. Asaph	Bp. of St. Asaph
Jones, William ...	Morestead R.	Hants	Winton	Bp. of Winton.
Kempson, Edwin..	{ Castle Bromwich D., Ashton juxta Birmingham	Warwick.	L. & Cov.	Earl of Bradford.
Latham, H.....	Salmeston V.	Sussex	Chichester	
Mason, William ...	Normanton V.	W. York	York	Trin. Coll., Camb.
Merewether, F. ...	{ Allensmore & Cle-hanger V.	Heref.	{ Pec of D. of H.	D.&C. of Hereford
Mills, Thomas ...	Northborough R.	Northam.	Peterboro'	D. & C. of Peterbro'
Moore, W. G.....	Stixwold V.	Lincoln	Lincoln	C. Turner, Esq.
Nesfield, Charles...	{ Stratton St. Margaret, P. V.	Wilts	Salisbury	Merton Col., Oxon.
Parsons, Henry ...	Upton St. Leonard's P. C.	Gloucester	Gloucester	Bp. of Gloucester
Phipps, E.J. ....	{ Devizes, St. John R., with St. Mary's Chapel	Wilts	Salisbury	Lord Chancellor
Proctor, Aislabie	{ Alwinton P. C., with Holystone C.	North.	Durham	Bishop of Durham
Raby, —.....	Wetherby P. C.	Yorkshire	York	{ Hon. & Rev. William Herbert
Roe, T. T.....	Swerford R.	Oxon	Oxon	Mag. Coll., Oxon.
Shuttleworth, E...	Kenwyn w. Kea P. C.	Cornwall	Exon	{ Rev. G. Cornish, V. of Kenwyn
Smalley, J. S.....	Cwm V.	Flint	St. Asaph	Bp. of St. Asaph.
Tippett, Edward..	St. Allen's V.	Cornwall	Exon	Bishop of Exeter
Venn, —.....	{ St. Peter's V. with St. Owen R.	Hereford	Hereford	
Vernon, H. M.....	Leominster V.	Sussex	Chichester	Bp. of Chichester
West, J. T. E.....	Stoke, P. C.	Cheshire		Sir H. E. Bunbury
Whall, A.....	Thurning R.	Camb.	Ely	Eman. Col., Camb.
White, J.....	Chanington P. C.	Kent	Canterbury	Abp. of Canterbury
Whittaker, G. A....	Mendham V.	Suff. & Nor.	Norwich	{ Devises in trust of T. Whittaker, Esq., deceased
Wise, John .....	{ Lillington and Marston V.	Dorset	{ Pec. of D. of Sarum }	

\* In the last number of this gentleman was inserted in the list of *clergymen deceased* by mistake.



CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bond, Thomas ...	Wooll	Dorset		
Brune, C. P.....	Prideaux Place	Cornwall		
Carr, J.....	Great Oakley R.	Essex	London	St. John's Col., Camb
Chester, Robert...	Elstead R.	Sussex	Chichester	Lord Selsey
Cockle, John C.,	Birmingham			
Crakelt, T. J.....	Astbury C.			
Croker, Frederick	Goxhill V.	Lincolnsh.	Lincoln	Lord Chancellor
	and Loudam <i>cum</i> Pettistree V.	Suffolk	Norwich	Lord Chancellor
Davies, Richard...	Courtygallen	Brecon		
Davis, Henry.....	Somerton V.	Somerset	B. & W.	Earl of Ilchester
Dillon, W. E.....	St. Endellion R.	Cornwall	Exon	Lord Chancellor
	with Cornelly P. C.	Cornwall	Exon	The Parishioners
Jones, —.....	Wotton-under-Edge			
Kendall, T. ....	Sydney			
Layton, Thomas...	Chigwell V.	Essex	London	{ Preb. of St. Pancras in St. Paul's Cath. R. W. Dare, Esq.
	and Pheydon Bois P. C.	Essex	London	
McLean, —.....	Gorbals, Glasgow			
Norman, Anthony	Brailsford and Osma-	Derby	L. & Cov.	Earl Ferrers
	ton C.			
Nuttall, William...	Swinton P. C.	Lancash.	Chester	Vicar of Eccles
Parsons, H.....	Upton St. Leonard's	Gloucester	Gloucester	Bp. of Gloucester
	P. C.			
Sargeant, John....	Lavington	Sussex		
Taylor, Joseph.....	Snitterfield V.	Warwick	Worcester	Bp. of Worcester
	and Stourbridge C.	Worcester	Worcester	R. of Oldwinsford
Thomas, Walter...	Bath			
Tinsley, W. C. ...	Bolsover			
Tomkyns, R. B....	Saham Toney R.	Norfolk	Norwich	New Coll., Oxon.
Waddington, G....	Northwold R.	Norfolk	Norwich	Bishop of Ely
Watkins, John, Clifton Hall, Staffords.				
Watson, F.....	Elland			
Webster, James ...	Mepershall R.	Beds	Lincoln	St. John's Col., Camb

EPISCOPAL CHURCH IN SCOTLAND.

A Chapel is about to be erected this Summer for the joint accommodation of the two purely Gaelic congregations at Ord and Wester Fairburn, in the county of Ross. Ground for the Chapel has already been marked out, and benevolently gifted by the proprietor.

SCOTTISH KIRK.

PREFERMENTS.

<i>Name.</i>	<i>Parish.</i>	<i>Presbytery.</i>	<i>Patron.</i>
Chrystal, James.....	Auchinleck.....	Ayr.....	Sir J. Boswell
Pitcairn, Thomas .....	Corkpen, Assistant	Dalheith.....	Earl of Dalhousie

The Rev. John Park has been elected Minister of the Scottish Church, Carlisle.

The Rev. William Graham has been elected Minister of the Scottish Church, South Shields.

*Dead.*—Rev. Dr. McLean, Minister of Gorbals Parish, Glasgow.

On Saturday, the 4th of May, Rev. L. W. Grant was ordained Minister of the parish of Ordiqubhil.

The Rev. Mr. White has been ordained Minister of Airlie by the Presbytery of Meigle.

The General Assembly of the Church of Scotland met on Thursday; the Right Hon. Lord Belhaven being his Majesty's Commissioner. After Sermon by the Rev.

Dr. Chalmers, the late Moderator, the Rev. Dr. Stirling, of Craigie, was appointed Moderator for the ensuing year. An account of the proceedings of the Assembly will be given in the British Magazine of next month.

On Thursday, the 2nd of May, the Rev. F. Knox was ordained Minister of the Parish of Tawes, in the room of Dr. Black, appointed Professor of Divinity in Marischal College.

## SCOTTISH UNIVERSITIES.

*Glasgow.*—Sir Archibald Campbell, of Succoth, has been elected Dean of Faculties for the ensuing year.

*Aberdeen, Marischal College.*—His Majesty has been pleased to institute and endow a professorship of Church History; and to appoint the Rev. Dr. Dewar to the chair.

## UNIVERSITY NEWS.

## OXFORD.

*Saturday, April 27.*

The Reader in Mineralogy will begin his course of Lectures, on the Elements of Mineralogy, at the Geological Lecture Room, in the Clarendon Building, on Tuesday next, the 30th of April, at two o'clock.

These Lectures will be continued on Tuesdays, Thursdays, and Saturdays, during Easter and Act Terms; and will be introductory to a Course on Geology in October Term. They will be illustrated by the splendid collection of minerals lately presented to the University by Mr. Simmons, of Christ Church.

The Chancellor of the University has nominated the Rev. Renn Dickson Hampden, M.A., late Fellow of Oriol Coll., Bampton Lecturer in 1832, and at present one of the Public Examiners in the University, to be Principal of St. Mary Hall, in the Room of the late Rev. Dr. Dean. This appointment reflects great honour on the Chancellor of the University, as Mr. Hampden has distinguished himself by his literary talents. At the examinations in Michaelmas Term, in 1813, he was placed in the First Class in *Literis Humanioribus*, and also in the First Class in *Disciplinis Math. et Phys.* In 1814, he gained the Latin Prize Essay, *De Ephorum apud Lacedaemonios Magistratu.*

On Wednesday last the following Degrees were conferred:—

*Masters of Arts*—James Garnett Headlam, Brasenose; Thomas Pearson, Michel Scholar of Queen's; Rev. Henry Stevens, Oriol.

*Bachelor of Arts*—William Hutchinson, Bible Clerk of All Souls'.

*Bachelor of Music*—James Harris, Magdalen Hall.

In a convocation holden on Monday last it was unanimously resolved to suspend the Bampton Lecture for two years, in consequence of the very heavy expense necessary for repairs on the estate appropriated to the payment of the lecturer.

*Preachers*—Rev. Dr. Nolan, Bampton Lecture, Sunday morning at St Mary's; Rev. the Principal of New Inn Hall, afternoon, at ditto; Rev. Mr. Trevelyan, Merton, St. Philip and St. James, at Merton.

*May 4.*

In a full Convocation holden on Tuesday last, petitions to both Houses of Parliament against "A Bill to alter and amend the laws relating to the Temporalities of the Church in Ireland," were unanimously agreed to.

On Thursday last the following degrees were conferred:—

*Bachelor in Divinity*—Rev. Arthur Bennet Mesham, Fellow of Corpus Christi.

*Bachelor in Medicine, with licence to practise*:—Robert Bentley Todd, Pembroke.

*Masters of Arts*—Rev. Charles Vink, Magdalen Hall; William Palmer, Fellow of Magdalen; Rev. James Stevens, St. John's.

*Bachelors of Arts*—Edward Henry Blyth, Queen's; Henry M. B. Barns, Oriol; John Whitehead Peard, Exeter; Henry J. Maddock, Worcester.

*Preachers at St. Mary's*—Rev. Dr. Nolan, Bampton Lecture, Sunday morning; Rev. Mr. Buckley, Merton, afternoon.

*May 11.*

*Queen's College.*—On Thursday, the 13th of June next, there will be an Election of SCHOLARS on the Old Foundation, open to natives of Cumberland and Westmorland, between the ages of 16 and 21 inclusive. Candidates are required to present themselves to the Provost, with testimonials and certificates of baptism, on or before Saturday, the 8th of June.

Also, on the same day, there will be an Election of an EXHIBITIONER on Mr. Bridgman's Foundation, open to natives of Cheshire, Lancashire, and Wiltshire. Candidates are required to appear before the Provost on or before Saturday the 8th, with testimonials and certificates of baptism.

An Election of an EXHIBITIONER on Mr. Michel's Foundation, at Queen's College, will



take place on Thursday the 13th of June. Candidates must be natives of the Province of Canterbury, who have attained the full age of 15, and have not exceeded the age of 20 years; and, if Members of the University, must not have been matriculated longer than twelve calendar months.

Certificates of baptism, testimonials, &c. must be delivered to the Provost of the said College, on or before Saturday, the 8th of June.

On Thursday last, Mr. H. Shephard, of Merton, was elected Scholar of Worcester, on the Foundation of Dr. G. Clarke.

On Thursday last, the following degrees were conferred:—

*Masters of Arts*—Henry James Hoskins, University; Digby Latimer, Lincoln; Rev. John Rudman Drake, Ch. Ch.; Rev. William Hutton, Queen's; William Nash Skillicorne, Worcester.

*Bachelors of Arts*—R. Rothwell, Brasen-nose, (grand comp.); D. T. Williams, New Inn Hall; J. H. Sharwood, St. Edmund Hall; M. T. Dupree, Lincoln; H. B. Carr, University; J. D. Clark, University; W. Cartwright, University; W. E. Surtees, University; Hon. J. Hewitt, Ch. Ch.; Hon. W. H. Darnay, Ch. Ch.; Hon. R. C. Boyle, Ch. Ch.; F. G. Hopwood, Ch. Ch.; J. D. Drake, Brasen-nose; J. Drake, Brasen-nose; G. Coltman, Brasen-nose; W. E. Rooke, Brasen-nose; G. B. Sandford, Brasen-nose; R. J. Davies, Worcester; E. M. Crossfield, Magdalen Hall; W. C. Sole, Wadham; F. H. L. Warner, Balliol; F. A. Marriott, Oriel; W. H. P. Carew, Oriel; J. L. Ross, Oriel; T. B. Powell, Jesus; J. Philipps, Jesus; J. A. Bishop, Jesus; T. B. Ferris, Trinity.

On Monday last, certain alterations in the statutes, by which the Latin Sermon, usually preached by all Candidates for the Degree of Bachelor in Divinity, will, for the future, be dispensed with, were unanimously agreed to.

#### THE PETITION OF THE UNIVERSITY OF OXFORD AGAINST THE IRISH CHURCH BILL.

“To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled—

“The humble Petition of the Chancellor, Masters, and Scholars of the University of Oxford,

“SHEWETH,

“That your Petitioners have learned that a Bill has been introduced into your Honourable House, entitled ‘A Bill to alter and amend the Laws relating to the Temporalities of the Church in Ireland.’

“Your Petitioners have ever regarded ecclesiastical possessions as entitled, in common with all other property, to the protection of the State, and to the security of fixed and inviolable laws.

“With deep concern, therefore, they observe, in the present instance, a departure from this sound and important principle.

“They also see abundant cause for alarm in the details of the proposed enactments. The

taxation of ecclesiastical property will unfairly transfer a burden from the community in general to the members of a particular class; and will impoverish a meritorious body of men, whose means are, in many cases, inadequate to the urgent claims on their beneficence.

“They are of opinion that the suppression of sees, and of parochial cures, will necessarily invade the rights, and impair the efficiency of the Protestant Establishment in Ireland.

“That the sale of perpetuities in church lands will convert a real estate into a revenue precarious and unsubstantial; and may eventually lead to an entire alienation of funds set apart by the piety of our ancestors for the diffusion of religious knowledge through the ministration of the clergy.

“Finally, your Petitioners beg leave to represent to your Honourable House their deliberate and firm conviction that these measures, if carried into effect, will inevitably shake the stability of all property whatsoever, and render its tenure insecure.

“Most anxiously and earnestly, therefore, do they pray that the proposed Bill may not pass into a law.

“And your Petitioners will ever pray, &c.

“Given at our House of Convocation, under our Common Seal, this 30th of April, in the year of our Lord 1833.”

*Preachers*—Rev. Dr. Nolan, Exeter; Bampton Lecture, Sunday morning, at St. Mary's; Rev. Mr. Oakeley, Balliol, afternoon, at ditto; Rev. Mr. Ley, Ascension Day, at Christ Church.

#### May 18.

*Exeter College.*—An election will take place in this College on Monday, the 10th of June, to Two Scholarships,—one *open to all persons who have not passed the examination for the Degree of B. A.*, without any further restriction; the other open to persons who are *natives of Devonshire, or who have been educated at any school in the county.*—Candidates are required to signify their intention to the Rector on or before the 4th of June.

*Worcester College.*—There will be an Election of a Scholar on the Foundation of Mrs. Sarah Eaton, on Wednesday, the 12th of June.

Candidates are required to deliver to the Provost, or to the Senior Fellow in College, on or before the Saturday previous to the election, certificates, signed by the bishops of their respective dioceses, by the ministers of their parishes, and by two or more respectable inhabitants of the same, “that they are sons of clergymen of the church of England, and want assistance to support them at the University.”

The Regius Professor of Divinity has given notice that his *public* Lectures will be delivered to the Candidates for Holy Orders, beginning on Monday next, the 20th of May: his *private* Lectures are postponed till Michaelmas Term.

On Monday last, the following gentlemen were elected Students of Christ Church from Westminster:—Mr. William Charles Fynes

Webber, Mr. Robert Hickson, and Mr. W. Goodenough Penny.

On Thursday last, Mr. Erroll Hill, Scholar of New College, was admitted an Actual Fellow of that Society.

On Wednesday last, the following Degrees were conferred:—

*Masters of Arts*—W. Cayley, Ch. Ch., (grand comp.); H. H. Evans, Magdalen Hall; R. J. Gould, Wadham; Rev. E. Rolles, Pembroke.

*Bachelors of Arts*—N. Kendall, New Inn Hall; R. Smith, Ch. Ch.; C. T. Cunningham, Ch. Ch.; A. Hayton, Queen's; H. Herbert, Balliol; H. Drummond, Balliol; J. P. Hugo, Wadham; W. Morgan, Wadham; A. F. Wynter, St. John's.

*Preachers at St. Mary's*—Rev. Dr. Nolan, Exeter, Bampton Lecture. Sunday morning; Rev. Mr. Stone, Brasenose, afternoon.

May 25.

*Exeter College*.—There will be an election in this College on the 30th of June to a Fellowship, founded for natives of the county of Devon, who at the time of their election shall be of at least two years' standing in the University.—Candidates are required to signify their intention to the Rector on or before the 25th of June.

*Preachers at St. Mary's*—Rev. Mr. Denison, Merton, Sunday morning; Rev. Mr. Richards, Exeter, afternoon; Rev. Mr. Churton, Brasenose, Whit Monday; Rev. Mr. Perkins, Brasenose, Whit Tuesday; Rev. Mr. Evans, Jesus, Latin Sermon, 29th inst., at nine o'clock; Rev. the Principal of St. Mary Hall, the Restoration, at half-past ten.

*Preachers at St. Martin's*—Rev. the Rector, Sunday morning; Rev. Mr. Brown, afternoon.

## CAMBRIDGE.

Friday, April 26.

Lord Fitzalan, eldest son of the Earl of Surrey, and Lords Charles and Alfred Hervey, are admitted of Trinity College.

At a congregation on Wednesday last, the following Degrees were conferred:—

*Bachelor in Divinity*—W. Hutchinson, Emmanuel College.

*Masters of Arts*—Rev. A. Fitch, Christ's; Rev. C. Chapman, Corpus Christi; C. T. Whitley, Fellow of St. John's; C. Hensley, Catharine Hall.

*Bachelors of Arts*—W. Bond Clements, Trinity (compounder); G. E. Clarke, Trin.; W. Hughes, Trinity; W. Palin, Trinity; E. Batchelor, Trinity; C. Onslow, Trinity; W. S. Bucknill, Trinity; J. K. Smythies, Trinity; L. Gregory, Trinity; W. Hughes, St. John's; H. R. Francis, St. John's; C. Cookson, St. John's; J. W. Skelton, St. Peter's; J. Leach, Pembroke; T. K. Bowyer, Caius; H. G. Hopkins, Caius; S. F. Montgomery, Corpus Christi; W. J. Irwin, Queen's (compounder);

D. Pugh, Catharine Hall; A. B. Power, Catharine Hall; J. Mitton, Jesus.

At the same congregation the following grace passed the Senate:—"To carry into effect the alterations in the Iron Fence of the Senate-house yard, recommended in the Report of the Syndics read to the Senate, March 27, 1833."

A meeting of the Philosophical Society was held on Monday evening, the Rev. Professor Sedgwick, the President, being in the chair. Among the presents announced to the Society, were various objects of Natural History from China, given by Mr. Vachell. A communication from Professor Miller was read, containing an account of some experiments made by him in conjunction with Professor Daniell, of King's College, London. Sir David Brewster announced, at the last meeting of the British Association, the discovery of a series of fixed lines in the spectrum formed by light that had been transmitted through nitrous acid gas. Professors Miller and Daniel obtained a similar result when the light of a gas-lamp was passed through a jar filled with vapours of Bromine, Iodine, and Enchlorine. The vapours of Chlorine and Indigo were not found to produce such lines. After the meeting, Mr. Whewell explained some of the difficulties which had attended his researches concerning cotidal lines.

May 3.

On Thursday, James Dalziel Simpson, Esq., B.A. of Sidney Sussex College, was elected Mathematical Lecturer of that Society.

S. G. Fawcett, Esq., B.A. of Magdalen College, has been elected a Fellow of that Society.

**THE PITT PRESS.**—This elegant building having been completed, Tuesday last was appointed for the Vice-Chancellor to receive the key from the Marquess Camden and other members of the Pitt Committee. The deputation was composed of the following noblemen and gentlemen:—The Most Noble John Jeffreys, Marquess of Camden, K.G., (Chairman); Rt. Hon. John Charles, Earl of Clarendon; Rt. Hon. Dudley, Earl of Harrowby; Rt. Hon. Charles, Lord Farnborough, G.C.B.; Rt. Hon. Sir G. H. Rose, G.C.H.; Henry Banks, Esq.; Samuel Thornton, Esq.

A congregation was held in the Senate-house at eleven o'clock, when the following Degrees were conferred:—

*Doctors in Civil Law*—Earl of Clarendon; Earl of Harrowby; Lord Farnborough; Sir George Rose.

*Honorary Master of Arts*—Lord Alford, Magdalene College.

A procession was then formed, which was very extensive, consisting of nearly all the members at present resident in the university.

Having arrived at the building, the Marquess Camden and the other noblemen proceeded into the grand entrance hall; and having invited the Vice-Chancellor to the door, his Lordship, after an appropriate address, presented him with the key of the building; upon



receiving which the rev. gent. made a suitable reply.

At the conclusion of the Vice-Chancellor's speech, the deputation, and a considerable number of the members of the university, passed through the entrance-hall to an ante-room at the foot of the principal staircase, where a handsome printing-press had been fixed for the occasion, in order to give the noble Marquis an opportunity of printing off a copy of the following inscription, (inserted on the foundation stone, which was laid in Nov. 1831,) upon vellum, for his own preservation:—

In honorem  
 GVLIELMI PITT  
 hujus academice olim alumnii  
 viri illustrioris quam vt ullo indigeat præconio  
 æquales ejus et amici superstites  
 evratores pecuniarum tvm ab ipsis tvm ab aliis  
 famæ ejus tvendæ  
 ergo collatarum  
 hoc ædificium extrvi volvervnt  
 lapidem avspicalem solennibvs cæremoniis  
 statvit vir Nobilissimvs  
 IOANNES JEFFREYS, MARCHIO CAMDEN,  
 Assistentibvs ei Honoratissimis Comitibvs  
 Clarendon et Harrowby  
 Honorabilii Admodvm Barone Farnborough  
 Henrico Bankes Armigero  
 tota inspectante et plavdente academia  
 decimo quinto cal. Novemb. ANNO M.DCCC.XXXI.  
 GEORGIO THACKERAY, S.T.P. COLL REGAL  
 PRÆS.  
 iterum procancellario.

This Copy of the Inscription for the PITT PRESS was struck off by the most noble JOHN JEFFREYS, MARQUESS CAMDEN, on the 30th day of April, 1833: when his Lordship, as Chairman of the Pitt Committee, delivered up the key of this splendid building to the REV. WILLIAM WEBB, D.D., Vice-Chancellor of this University.

Each of the other noblemen and gentlemen of the committee struck off a copy for themselves, their own name being substituted; instead also of reading "when his Lordship," the words were altered to "when the Marquis Camden, as chairman," &c.

Their Lordships, the Vice-Chancellor, Heads of Houses, and other gentlemen then passed up into the very elegant Syndic-room, where they partook of a handsome cold collation, given by the Press Syndicate; and afterwards returned to the Senate-house.

In the evening the noble Lords, and a party of nearly forty gentlemen, were sumptuously entertained by the Vice-Chancellor, in the hall of Clare Hall.

On Wednesday the same noble Lords dined in the hall of Trinity College, with a very large party. In the course of the evening, we understand, many eloquent and appropriate speeches were delivered, and received with every mark of approbation.

Throughout the whole proceedings on this interesting occasion, it has been very gratifying to remark, that persons of all political feelings have appeared most anxious to testify their sense of the character of the great statesman with whose name they are associated.

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May 10.

The Chancellor's Medal for the best English poem, was on Wednesday last adjudged to Clement B. Hue, of Trinity College. Subject, *Delphi*.

The admirable portrait of the late Professor Porson, by *Hoppner*, has been presented to the University Library, by Mrs. Esther Raine, of Richmond, Yorkshire. It is considered the *chef d'œuvre* of the painter, and an excellent likeness.

At a congregation on Wednesday last, the following degrees were conferred:—

*Doctor in Physic*—C. M. Lemann, Trinity.

*Masters of Arts*—C. Merivale, St. John's; C. Clarke, St. John's; T. J. Roe, Sidney; Rev. R. Hornby, Downing (compounder).

*Bachelors of Arts*—M. B. Beevor, Pemb.; J. B. Edwards, Jesus; S. F. Pemberton, Sidney; T. Yorke, Queen's.

At the same congregation the following grades passed the Senate:—

To transfer from the common stock of the University so much stock in the three-per-cent. consols as shall amount to the balance due to the Fitzwilliam Fund, and the amount of the interest due from the University to the said Fund.

To transfer from the common stock of the University the sum of 400l. three-per-cent. consols to the Crane account.

To confirm the regulations proposed in the Report of the Syndicate appointed by grace dated Feb. 18th, 1833, to consider of what standing candidates for the degree of B.A. ought to be before they are allowed to be examined for that degree.

Rev. Dr. Wood, Master of St. John's College, has refused to ratify the appointment of the Rev. J. R. Major, as Master of Stamford School, on the ground that, as visitor, he had a right to be consulted in the choice.

A meeting of the Philosophical Society was held on Monday evening, the Rev. George Peacock, one of the Vice-presidents, being in the chair. Several new members were elected, and presents of books &c. announced. A notice was read, containing an account of the conformation and anatomy of a hybrid animal (a lion-tiger) which died in this town, by Mr. Melson, of Trin. Coll. Also a memoir by the Marchese Spineto, on a certain insect which occurs in the hieroglyphics of Egypt; and a memoir by Professor Airy, on Diffraction. In this memoir was noticed an experiment recorded in Newton's "Opticks," where it is stated that a beam of light, passing through a slit formed by two knife edges very near each other, separates into two, so as to leave a black line in the middle of the shadow. By the undulatory theory, the central line ought to be light, and not dark. Professor Airy stated, that in repeated trials he had found no dark central line, and that the same observation had already been made by M. Biot.

May 17.

It is with great concern that we have to announce the death of the Rev. Bewick Bridge,

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of St. Peter's College, in this university, which took place on Wednesday last, at his vicarage at Cherry Hinton, in this county. This amiable and valuable man was a native of Linton, became Senior Wrangler in 1790, was made Fellow of his college, and for some years took a distinguished part in the public examinations of the Senate-house. He was afterwards selected, with other eminent men, and appointed by the East India Company to the new institution of their college; and when his health declined, he was honoured with a testimony of their sense of his important services. He was distinguished for the quickness of his talents, the kindness of his nature, the cheerfulness of his disposition, the warmth of his social affections, the activity of his benevolence, and the steadiness of his ardent, but not obtrusive, piety. He was an admirable man of business, and was a ready and effective member of our charitable and benevolent institutions. Our Savings Bank was mainly indebted for its present existence to his exertions and skill; and his philanthropy was felt by the distant Vaudois. The great character, indeed, of his life, was usefulness; thus his publications were all of an Elementary nature; and when they were successful (his Algebra was highly so), it was evident that he received more pleasure from the letters of schoolmasters, and other instructors of youth, than he would have done from those more splendid testimonies of the philosophic world, to which his mathematical powers rendered him perfectly competent to have aspired. His later years were years of disease; the sufferings of which he bore, in the presence of his friends, with that cheerfulness, not to say gaiety of spirit, that was characteristic of him, and, in secret, with that deep sense of religious duty, which was habitual to him. A few weeks ago, he was brought down to his vicarage to be revived by the spring, but his strength declined; and, humbly trusting in the merits of his Redeemer, and perfectly resigned to the will of his Creator, he gradually expired, in his 67th year, and leaving behind him, among all who knew him, but one common sentiment of affectionate regret and respect.

The Rev. Thomas Fleming, B.A. of Pembroke College, was yesterday elected a Fellow of that society, on Archbishop Grindal's foundation.

A special general meeting of the Philosophical Society was held on Wednesday; the Rev. Professor Sedgwick, the President, being in the chair. At this meeting a Seal, executed for that purpose by Mr. Wyon, of the Mint, was declared to be the Seal of the Society agreeably to the charter. The seal represents a figure of Newton, after the statue in Trinity College chapel; with the motto—*Societas Philosophica Cantab. Incorp.* MDCCCXXXII.

May 24.

Charles James Johnstone, and Richard Norris Russell, Bachelors of Arts, of Gonville and Caius College, were on Friday last elected Fellows of that Society on the foundation of Mr. Wortley.

On Tuesday last, James Cartinell, B.A. of Emmanuel College, was elected a Foundation Fellow of Christ's College.

Yesterday William Wigan Harvey, B.A. of King's College, was elected a Tyrwhitt's Hebrew Scholar of the first class; and William Alfred Dawson, B. A. of Christ's College, a Tyrwhitt's Hebrew Scholar of the second class.

At a congregation on Wednesday last the following degrees were conferred:—

*Honorary Master of Arts*—Sir Richard Hughes, Trinity.

*Masters of Arts*—Rev. L. Brown, Clare Hall; Rev. J. Hooper, Corpus Christi; Rev. F. Johnson, Catharine Hall; Rev. J. Penfold, Christ's.

*Bachelors of Arts*—R. L. Brown, King's; W. Ford, King's; B. E. G. Warburton, Trinity; T. O. Bateman, St. John's; W. G. Tucker, St. Peter's; H. Allen, Pembroke; W. Dakins, Corpus Christi; C. L. F. Kirwan, Corpus Christi; R. K. Beddingfield, Queen's; T. E. Norris, Jesus; J. G. Fardell, Christ's; W. Corfeld, Christ's; T. R. Dickinson, Magdalene; C. Temp'e, Magdalene; W. Lowe, Magdalene; R. T. Noble, Sidney Sussex; G. Martin, Sidney Sussex.

At the same congregation the following grace passed the Senate:—To appoint the Vice-Chancellor, Dr. Chafy, Dr. French, Mr. Tatham, Professor Musgrave, Mr. Archdall of Emmanuel, and Mr. Hodgson of St. Peter's, a Syndicate, to consult respecting the Old Printing House and the adjoining premises belonging to the University, and to report before the end of this term.

There will be a congregation this morning, at eleven o'clock, to consider of petitions to the two Houses of Parliament against a bill entitled "A Bill for the relief of His Majesty's Subjects professing the Jewish Religion."

At a meeting of the Cambridge Philosophical Society on Monday last, the 20th inst., (Dr. Haviland, Vice-President, in the chair,) seven new Fellows were elected, and the following communications were read:—On the attraction of spheroids, by G. Green, Esq. In this paper the author presents certain analytical formulæ, in reference to triple integrals of a more general form than those offered in the attractions of spheroids of arbitrary form and density, and applies them to the problem of the attractions of ellipsoids, so as to comprise the actions on points, internal and external in a common process, by the addition of a positive quantity under the radical sign in the expression for the reciprocal distance between the point acted on and any point of the ellipsoid, which quantity is afterwards made to vanish. A paper was also read by W. Hopkins, Esq., of St. Peter's College, on the determination of the vibratory motion of elastic fluids in tubes of definite length. The author described a series of experiments made by him with a view of subjecting to an experimental test the different solutions which have been given of this problem. The intensity of the vibrations in any part of the tube are indicated to the



eye by the motion which those vibrations excite in a delicate membrane, sprinkled with light sand, and suspended in the tube. The positions of the nodal points, thus determined with great accuracy, are not such as accord with any solution of the problem hitherto given; but it was shewn how all the observed phenomena are accounted for by the assumption of certain physical conditions more general than those assumed by previous writers. An experiment was also exhibited by Mr. Hopkins, shewing the effect of the interference of two aerial undulations proceeding in the same direction. The ends of two equal tubes branching off from one common tube are placed close to two ventral segments of a vibrating plate, by which the vibrations are excited in the branch tubes and interfere in the one with which they communicate. If the vibrations proceeding from the two ventral segments be in the same phase the resulting vibration is one of great intensity, but if they are in opposite phases no sensible vibration results from them. The intensity of the vibration is indicated, as above-mentioned, by a membrane which may be stretched over the mouth of the tube.

#### DUBLIN.

*Initio Terminis Paschæ*—Degree examination (Fellow Commoners.)

*Numisma in Artibus*—Mr. Haig.

*Numisma in Lit. Humanioribus*—Mr. Pomeroy.

Primarium in classe sua adepti sunt—Mr. Haig, Mr. Pomeroy, Mr. O'Connell (Morgan, John), Mr. Hyle.

CERTIFICATES: in *Artibus*—Armstrong (Geo.), Mr. Rutherford, Turner, Orr (Alex. S.), Andrews, Young, Willis (Jas.), Baggot, Lee (Wm.), Vickers, McDowell, Mr. Shaw, Sandes, Conway, O'Leary (Cornelius), O'Leary (Goodwin), Hallowell (John W.), Biggs, Kyle (Hallam).

In *Lit. Humanioribus*—Crawford (Fras.), Schol., Mr. Goold, Turner, Mr. Leader, Bruen, Lee (Wm.), Woodward, Lyons, Mr. Verschoyle (Jas.), Johnston (Benj.), Eccleston, Wrightson, Hickey, Marshall, Callaghan.

PREMIUMS: in *Artibus*—Drought, Meade, Schol., Deaneby, Purdon (Geo. R.), Schol., Mr. Montgomery, O'Brien, Webb, Finlay, Perry, Kane, Mr. Leader, M'Intire (Richard), Jolus, O'Farrell, Edgworth, Jacob, Mr. Synnott, Smith (Richard), Digby (Wm.), Walsh (Albert J.), Battersby (Wm. H.), Higgins, Kyle (John T.), King.

In *Lit. Humanioribus*—Franks (John), Armstrong (Geo.), Savage, Mr. Massie, MacDonnell (Richard G.), Acton, Orr (Alex. S.), Makinnon, Wheeler, Mr. Blosse, Hopkins (Robert), Fitzgerald (Gerald), Clement, Cathor, Mullins, Mr. Welsh, Griffin, Wade, O'Leary (Cornelius), Ringwood (Fred.), Ryan, Haines, King.

In *Artibus et Lit. Hum.*—Nash, Tibbs.

The examinations in Trinity Term will commence on the 18th of June.

## BIRTHS AND MARRIAGES.

### BIRTHS.

*Of Sons*—The Lady of Rev. H. Richards, Salisbury; of Rev. S. W. Dowell, Shorwell, Isle of Wight; of Rev. J. Gray, Dibden P., Southampton; of Rev. W. Newbolt, Brentwood; of Rev. T. W. Peile, Liverpool; of Rev. G. Pickard, jun., Bloxworth R.; of Rev. W. S. Robinson, Dyrham R., Gloucestershire; of Rev. B. T. Williams, Brampton Abbots, Herefordshire; of Rev. H. Stoneman, Newton St. Petrock P.; of Rev. V. F. Vyvyan, Withiel R.; of Rev. H. R. Crewe, Bredsall R., Derbyshire; of Rev. J. Ashley, Clifton; of Rev. S. Middleton, Lymington; of Rev. J. Piercy, Elmley Lovett R.; of Rev. E. Osborne, Blendworth; of Rev. M. Tucker, Honiton.

*Of Daughters*—The Lady of Rev. J. Spurgeon, Foulsham; of Rev. P. Ewart, Kirklington R.; of Rev. E. B. Pusey, Christ Church, Oxford; of Rev. J. Morgan, Corston V., of Rev. R. Sankey, Farnham, Surrey; of Rev. J. Hawker, Eldad Place; of Rev. G. Macfarlane, Gainford V.; of Rev. C. J. Crawford, Albourne; of Rev. C. Grant, Bishopwear-

mouth; of Rev. E. W. Caulfield, Beckingstoke.

### MARRIAGES.

The Rev. C. B. Pearson, r. of Chiddingfold, Surrey, and Preb. of Salisbury, eldest s. of the Dean of Salisbury, to Harriet E., d. of the late J. Pinkerton, Esq., and niece to the Lord Bishop of Salisbury; Rev. E. Wilson, M.A., Principal of King William's College, in the Isle of Man, to Elizabeth Winch, d. of the Rev. J. Pears, B.C.L., r. of Charlcombe, and Master of the Grammar School, Bath; Rev. G. W. Newnham, M.A., Fell. of Corpus Christi Coll., to Helen M., youngest d. of the late Rev. W. Heath, of Inkbergh, Worcestershire; Rev. W. Hallen, of Dursley, to Mary E., youngest d. of the late D. Weight, Esq., of Clingre; Rev. W. Trivett, r. of Bradwell, Suffolk, to Anne E., second d. of J. Nettleship, Esq., of Tickhill; Rev. Z. J. Edwards, M.A., of Chipstable, near Wiveliscombe, to Charlotte, d. of the late Mr. Andrews, of Yeovil; on the 11th of December last, at the Cathedral Church of Calcutta, by the Lord Bishop, the Rev. J. Bateman, M.A., of Queen's College,

Cambridge, his Lordship's nephew and chaplain, to Eliza E., the only d. of his Lordship; Rev. W. Hicks, r. of Coberley and Whittington, Gloucestershire, to Mary, d. of the Rev. B. Grisdale, late r. of Withington, in the same county; Rev. F. A. Sterky, M.A., to Marian, d. of the late R. Collins, Esq., of Ipswich; Rev. J. Perkins, M.A., of Christ Church, to Eliza, youngest d. of the late Capt. Green, H.M.R.S.; Rev. H. S. Foyster, of Upper Charlotte Street, Fitzroy Square, to Sarah, youngest d. of the late T. Platt, Esq.,

of Child's Hill, Hampstead; Rev. E. Dowker, v. of Salton, Yorkshire, to Mary A., eldest d. of T. Clarke, Esq., Melton Mowbray; Rev. T. Amory, of Lantegloss P., Cornwall, to Elizabeth, youngest d. of the late H. Dench, Esq., of Cranford, near Exmouth; the Very Rev. T. Bevan, M.A., Archdeacon of St. David's, Preb. of Brecknock, and v. of Carmarthen, to Ann, second d. of the late Rev. D. Williams, LL.B., of Llanspyddy, Breconshire, and Saham Toney, Norfolk.

## EVENTS OF THE MONTH.

### CHESHIRE.

*St. Thomas's Church, Norbury.*—The township of Norbury presented an animated scene on Monday the 13th inst., that being the day appointed for laying the foundation stone of a new church, to be erected by the voluntary subscription of the gentlemen of the neighbourhood, aided by a grant from his Majesty's Commissioners for building Churches, on a plot of land nearly opposite the Rising Sun Inn. This church is intended to accommodate one thousand persons, half of the sittings being free. It is to be built of stone, in the gothic style, under the superintendence of Mr. Foster, from the design of Mr. Hayley. At the conclusion of the ceremony, a numerous and respectable company dined together, at the Sun Inn; J. K. Winterbottom, Esq., Mayor of Stockport, in the chair.

### DEVONSHIRE.

*The Established Church.*—Among the persons admitted to the Order of Deacons at the recent Ordination by the Lord Bishop of Exeter, was Mr. William Greenwood, of Torquay. This gentleman is advanced in years, and in that place had built a Dissenting Meeting House, in the Independent interest: he was also very popular in the town. On his return from the ordination he stated his reasons for it, and announced to his congregation that he had conformed to the established church; adding also, that it would be pleasing to him to find that his usual hearers were desirous of joining the same communion, and informing those that might not feel disposed to do this, that the sums received from them for seat money was ready to be returned. About half his congregation remain with him; and it is understood he is about to add a tower to his chapel, to endow it, and to solicit from the Bishop that he will be pleased to consecrate it.

The parish church of Orcheston St. Mary, having been nearly rebuilt, was opened for divine service on the 10th inst.,

when the venerable Archdeacon Clerke preached.

*Exeter.*—The seating which formerly stood in the nave of the cathedral has been presented by the Dean and Chapter to the parish of St. Edmund, in this city, in order to be applied to the fitting up of the new church.

The annual meeting of the Devon and Exeter Union Society for Promoting the Religious Reformation in Ireland, was held at the Clarence Hotel, in this city, last week, (W. Meade Smith, Esq. in the chair,) when highly satisfactory details of the operations of this society were given by Mr. S. G. Sloman, one of the secretaries; and appropriate addresses were also delivered by Dr. Macgowan, and the Revs. D. Nantes, E. Marks, J. Bradford, C. Seymour, and W. Scoresby. In the evening there was a meeting of the Ladies' Association, when the Revs. C. Seymour, E. Marks, and E. Rhodes, addressed the assemblage on topics connected with the views of the society, and similar to those of the morning.

It is the intention of the Lord Bishop to visit the whole of the diocese in the course of the summer. The visitation will probably commence about the middle of August.

The venerable John Moore Stevens, Archdeacon of Exeter, held his visitation on Tuesday, 14th inst., in the church of St. Mary Major, in this city, when he delivered a most excellent charge to the clergy; and the Rev. Abraham T. R. Vicary, Rector of St. Paul, preached from the 3rd verse of the General Epistle of Jude. About 40 of the clergy afterwards dined together at Street's Royal Clarence Hotel.

*Archdeaconry Visitation at Barnstaple.*—The Annual Archdeaconry Visitation took place in Barnstaple Church, on Wednesday, 15th inst. A sermon was preached by the Rev. Mr. Ness, of Morthoe, from Matt. xiii. 26. Archdeacon Barnes, at the conclusion of the sermon, proceeded to



the communion table, followed by the clergy present, to whom he delivered a charge, observing that the many important measures now before the legislature, affecting the temporal interests and spiritual direction of the church, must claim, at any meeting like the present, most serious consideration, for at no period was attention so much directed to the affairs of the establishment. In contemplation of an alteration in the system of tithes, it was his private opinion that it would be sufficient to allow the clergyman to commute for a certain number of years, not determinable by the death of the incumbent; but he did not anticipate that if, in the wisdom of our government, a permanent commutation should be deemed more eligible, the clergy, as a body, would object to it; the only object of their care was to see that their successors in their parochial cures should sustain no injury, but that the property which they held as trustees should be preserved for the benefit of the church, and the advancement of true religion.

*Temperance Societies.* — On Tuesday evening, May 7th, a lecture was delivered at the Assembly Room, Taunton, by the Rev. John Carr, agent of the British and Foreign Temperance Society, on the objects and advantages of these institutions. The meeting was very numerous attended; and an Auxiliary to the Parent Society, entitled the Taunton and West Somerset Temperance Society, was formed. Nearly 100 individuals have enrolled themselves as members. The meeting was addressed by R. Ball, Esq., Mr. Young, and several other gentlemen.

#### DORSETSHIRE.

The Archdeacon of Dorset intends holding his visitation on the days and at the places subjoined; when and where all persons having Wills to prove, Administrations to take, or other Ecclesiastical business to transact, are required to attend, at ten o'clock in the forenoon:—

Shaston, June 18	Bridport, June 21
Blandford, — 19	Cerne, — 22
Dorchester — 20	

On Sunday evening, May 5th, the forty-fourth anniversary sermon on behalf of the Sunday Schools attached to St. James's, Poole, was preached by the Rev. Wm. M. Dudley, from Eccles. xii. 1. The Rev. Gentlemen delivered a most affectionate address to the children present, amounting to 450 in number. At the conclusion of the service a handsome collection was made. [Six years ago, the number of children receiving instruction in Church-of-England principles in Poole, and the three suburban parishes, was about 180; the number at present is 600! Ten years ago there was only one church to accommodate the inhabitants of Poole

and the three adjoining parishes; since then, two more churches have been consecrated, a fourth is shortly to be opened, and a fifth is about half completed!]

#### DURHAM.

The Address of the Durham clergy, against the Irish Church Bill, with 138 signatures, will be presented by the Earl of Eldon to the King.

*Durham University.*—The Rev. George Newby has presented a valuable copy of Zylander's Plutarch, formerly in the possession of Charles James Fox, to the University Library.

#### ESSEX.

*Meeting of Clergy at Brentwood.*—On the 25th ult., a meeting of the clergy of the archdeaconry of Essex was held at the White Hart Inn, Brentwood, "to consider of the propriety of addressing the two Houses of Parliament on the subject of the measures now before Parliament, respecting the Irish Church. Nearly forty clergymen were present on the occasion. The Archdeacon presided, and, in opening the business, directed the attention of the meeting to the leading points of the bill for reducing and taxing the Irish Church, and described it as tending to produce not only great injustice towards the prelates and ministers of the church of Ireland, but also as being a forerunner of attacks on the Church of England. The Rev. Henry Soames, Rector of Shelley, in a long and eloquent speech, argued against the injustice of the proposed ministerial plans with respect to the Irish Church, and contended that the reduction of the episcopacy would be highly injurious to the cause of protestantism; and he severely deprecated the tax on benefices, as being not only unjust but unconstitutional. To prove the unconstitutional nature of unequally taxing the clergy, the Rev. gentleman referred to the first clause of Magna Charta; and entered into various historical details, shewing that the clergy could not legally and constitutionally be taxed as a body without their own consent given in convocation. If the vestry cess was so great an evil as it had been described, there was a description of property which might very fairly be made available as a substitute—the property of which the Church had been deprived at the Reformation—the inappropriate rectories, and other lands, every one of which could be pointed out, and the holders of which performed no duties for that property. If the cess were abolished it would only give advantage to the landlords by enabling them to get higher rent for their land, in consequence of its being relieved from that burden. The Rev. gentleman concluded by moving the adoption of a petition to be presented to both Houses of Parliament, embodying the principal arguments which he had urged against the

Bill. Dr. Barrett seconded the motion. The Rev. C. B. Abdy also addressed the meeting, and it was then resolved that the petition to the House of Lords be presented by the Bishop of London, and that to the Commons by R. W. Hall Dare, Esq.

*Labour Rates.*—The system of providing work for those who are capable of doing it has been practised at Thaxted, in this county, and appears to have operated much to the satisfaction of the parishioners. It is the plan of this parish to obtain a rate for the surplus labour only; in so doing, a 4d. or 6d. rate may be sufficient, whilst to provide for the aggregate labour would require a 4s. or 5s. rate, which will excite opposition. The question of making a rate causes a great stir at Dedham. On Friday a public meeting was held at that town, when the Rev. M. Hurlock moved a resolution that no labour rate for the parish be acceded to, as such a rate was inapplicable to the parish. This was seconded by the Rev. D. Hurlock. Mr. Downes moved as an amendment, that there being a great number of able-bodied men out of employ, belonging to the parish—to remove serious evils arising from that circumstance, it was expedient to come to an arrangement made in accordance with an act of Parliament, passed in the 2nd William IV., cap. 96, “for the better employment of labourers in agricultural parishes.” This was seconded by Mr. Mason. On a division, the numbers for the amendment were 44, against it 52. The motion of the Rev. Mr. Hurlock was accordingly carried.—*Essex Herald*.

#### GLOUCESTERSHIRE.

The Venerable the Archdeacon of Gloucester intends to hold his visitation this year as follows: Gloucester, June 3rd; Darsley, 4th; Bristol, 5th; Chipping Sodbury, 6th; Stroud, 7th.

*Church on Coombe Downe.*—A gentleman, highly respected for his benevolence and charity, in addition to liberal subscriptions already bestowed, has been pleased to order an elegant service of Communion plate for the new church at Coombe Down.

The friends of the Rev. Sir Henry Thompson, Bart., to mark their high sense of his late services at St. Paul's Church, Cheltenham, have presented him with a superb ink-stand, placed on an elegantly formed silver salver, enchased with a floral wreath, and supported by lions' claws; a handsome plinth rises from the centre, on which rests the ark of the covenant, proportionably and beautifully modelled and richly embossed with symbolical devices, according to the representations of sacred writ. On one side of the plinth the arms and crest of Sir Henry are engraved—motto, “Spero dum spiro,” and the following inscription:—“Presented to the Rev.

Sir Henry Thompson, Bart., M.A., some time Minister of St. Paul's Church, Cheltenham, as a token of Christian regard from a few friends, who ‘esteem him very highly for his works’ sake.’—1833.”

#### HAMPSHIRE.

A correspondent informs us that the Bishop of Winchester has it in contemplation to augment all the small livings in his diocese to 200l. a-year.—*Salisbury Paper*.

#### LANCASHIRE.

The new Rector of Wigan is setting a very laudable example to all true Christian pastors. He has entered upon a course of personal visitation at the dwellings of all his poor parishioners, for the purpose of inquiring into their wants; and he bestows his bounty and advice without regard to the sect or party of those who come under his notice.—*Bolton Chronicle*.

#### LEICESTERSHIRE.

On Tuesday, the 30th ult., and Wednesday, the 1st inst., the Archdeacon of Leicester held his Visitation in St. Martin's Church, Leicester. The Rev. R. Gwatkin, Vicar of Barrow-upon-Soar, preached on the first day, and the Rev. J. J. Cory, Vicar of Horton-upon-Hull, on the second. On Thursday, the 2d inst., the Archdeacon held his visitation at Melton Mowbray, when the Rev. G. E. Gillett, M.A., Rector of Waltham-on-the-Woulds, preached. The Archdeacon delivered an excellent charge to the clergy and churchwardens. To the former he addressed himself on the present condition and prospects of the Church of England, urging them, whatever might be the fate of her Temporalities, to stand by her apostolical and pure doctrines, and to imitate the conduct of those, her faithful sons, who, in former days, had pursued the same conscientious and honourable course. To the churchwardens, he addressed some forcible observations on a subject which, during his parochial visitation of the Archdeaconry, he had found much misunderstood, and which had occasioned considerable mischief and irritation—the law as to seats and pews in churches. The Archdeacon very clearly explained the law, and shewed, that except seats or pews could be claimed by a prescriptive title—a faculty—or adequate and continued possession—the churchwardens, as the officers of the ordinary, had the arrangement vested to them. He took occasion to observe, that at the present period, faculties were instruments which were discouraged, except under especial circumstances, and except drawn in a form, which repudiated the idea of permanently annexing pews to particular messages.

#### LINCOLNSHIRE.

*Archdeaconry of Lincoln.*—The visitation of the Venerable Charles Goddard, D.D.,



Archdeacon of Lincoln, will be holden at the times and places undermentioned:—

Grantham, . . . . Monday, 29th July, 1833.  
 Sleaford, . . . . Tuesday, 30th  
 Lincoln, . . . . Wednesday, 31st  
 Caistor, . . . . Thursday, 1st August  
 Louth, . . . . Friday, 2d  
 Horncastle, . . . Saturday, 3d  
 Spilsby, . . . . Monday, 5th  
 Boston, . . . . Tuesday 6th  
 Spalding, . . . . Wednesday, 7th.

*St. Michael's, Stamford.*—A vestry meeting of the parish of St. Michael was recently held for the purpose of deciding what should be done respecting the rebuilding of the church, which fell down last year during the progress of some alterations. The sum required for the work is about 4,000*l.*, and it was resolved to mortgage the parochial rates for 1,500*l.*; in addition to this, the Society in London for Building Churches and Chapels will, it was said, contribute 1,000*l.*; and in order to raise the remaining 1,500*l.*, a committee was appointed to solicit subscriptions from the neighbouring nobility and gentry. The Marquis of Exeter, with that munificent spirit by which he is so eminently distinguished, has put down his name for 300*l.*

The Rev. P. Tempest has built a beautiful Chapel at Grantham, at his own expense, and preached his first sermon there on Sunday, the 5th inst.

#### MIDDLESEX.

*National Society.*—This society held their general meeting at the Church-building Society's office, St. Martin's-place, on Wednesday, May 1, when the usual business was transacted. Present, the Archbishop of Canterbury, the Bishop of London, the Bishop of Chester, the Bishop of Hereford, the Bishop of Bangor, Lord Kenyon, Archdeacon Cambridge, Archdeacon Watson, Rev. H. H. Norris, Rev. Dr. Walmesley, and the Rev. J. C. V. Wigram, &c. The schools of nine places were received into union, and grants, amounting in the whole to 735*l.*, voted in aid of building school-rooms on thirteen different applications.

*Mendicity Society.*—The fifteenth annual meeting of this Society took place on Saturday, the 4th inst. at Freemasons' tavern. At one o'clock, Earl Grosvenor took the chair. He regretted that the meeting was not more numerously attended, and that the more so, as it would abridge the good this Society was in the habit of effecting. The Assistant Manager then read the Report. The registered cases relieved by the Society had decreased. In 1831, 1285 had been relieved; whilst in 1832, 1,080 only appeared. In addition to this, 20,676 non-resident applicants had been relieved during the past year. As to the funds of the Society, there was a deficiency of 932*l.* 11*s.* 2*d.* The income of the year was 3,556*l.* 11*s.*; the expenditure, 4,558*l.* 2*s.* 2*d.*

The Report next gave an account of the "begging letter" department. In 1831, 3,437 cases had come before them, 1,850 of which were old cases. Last year there were 3,427, of which 1,730 were old cases. The Report ended by recommending the Society to general support.

*London Hibernian School Society.*—The 27th anniversary meeting of the friends and patrons of this institution was held on Saturday, 4th inst., at Exeter Hall, in the Strand. The meeting was respectably, but not very numerously, attended. Among the noblemen and gentlemen on the platform were the Marquis of Cholmondeley, the Earls of Roden and Winchelsea, Lords Radstock and Mountsandford, the Hon. C. J. Shore, the Hon. F. Calthorpe, the Hon. and Rev. Baptist Noel, the Rev. Messrs. J. W. Cunningham, Hatchard, Seymour, Townshend, Lyons, Morrison, Woodward, Good, and Page, Colonels Phipps, Fead, &c. The Marquis of Cholmondeley in the chair. The Report of the Committee stated, that considerable progress had been made in the objects proposed by the Society during the past year. The total number of schools under the direction of the society were 1,690, in which there were 100,113 scholars. Deducting the number of scholars who attended the Sunday schools only, the number attending the day-schools was 82,329. The increase in the number of schools during the year was 121. The increase of the number of scholars was 8674, of whom 2524 were Roman Catholics. The total number of the Society's day schools was 720, and these schools were attended by above 27,000 Catholic and 35,000 Protestant children. The number of the Society's Sunday schools was 494. These schools were distributed over 29 counties. There were 6718 Bibles and 19,396 Testaments in the English language, and 12 Bibles and 378 Testaments in the Irish language, distributed during the year; and the total number of copies of the Scriptures distributed since the institution of the Society was 299,677. The amount of receipts last year was 9170*l.* 9*s.* 5*d.* the expenditure, 8678*l.* 13*s.* There was a balance formerly due to the Treasurer of 585*l.* 8*s.* 5*d.*, which left a balance against the society of 94*l.* 12*s.* 2*d.* The committee had to acknowledge the receipt of a large sum in legacies and donations. Amongst others was a donation of 30*l.* from Hobart's Town, Van Dieman's Land.

*Newfoundland and British North America School Society.*—The Report read at the tenth anniversary meeting of this society, held a few days since in Exeter Hall, states that the receipts of the society for the past year amounted to only 2,629*l.* 9*s.* 5*d.*, whilst its expenses for the same period were 2,750*l.* 19*s.* 9*d.*; besides which, there is a heavy outstanding debt against the society. It appeared also that the society has established since its formation

twenty-nine schools of different kinds, which have under their care at the present time 2,359 scholars, and that it has distributed above 8,000 Bibles and Testaments, and 98,000 tracts.

*Observance of the Sabbath.*—Associations for the better observance of the Lord's Day are being formed, we understand, in various parts of the country. The Rev. Mr. Tyler, the Rector of St. Giles's, London, has established an Association for this purpose in his parish. Mr. Justice Park, Mr. Justice Patteson, Sir John Richardson, Sir James Burroughs, Sir George Rose, several gentlemen of rank, and many tradesmen of great respectability, have become members of it. The Bishop of London has consented to be named the President of the Association; of which the following are the resolutions:—

1. That it is our duty, as Christians, to observe the Lord's Day religiously ourselves, and to promote its religious observance among all within the sphere of our influence and example.

2. That it is our duty to make such arrangements in our families, as that ourselves and every one of our households may habitually attend divine worship, and not to employ, unnecessarily, any one to labour for us on that day.

3. That we ought never to allow any purchases, except in case of sickness, or other like emergency, to be made on Sunday, either in the street or at a shop, for ourselves or our families, nor suffer any article of food or clothing to be brought unnecessarily into our houses on that day.

4. We ought not to carry on business ourselves, nor to countenance such tradesmen as do so unnecessarily.

5. We ought to make our payments at such times as will enable those to whom our money is paid to make their purchases before the Sunday.

6. We, the undersigned, agree to form a Society on the principles of the above resolutions, and to use our best endeavours to cause the sacredness of the Christian Sabbath to be observed among us in a manner more worthy of a people serving God.—*Record.*

*Emigration.*—A notice has been issued from the Colonial Office, intimating that the funds allotted for the encouragement of emigrating to the Australian colonies being exhausted, no further application for aid can be complied with until next year, when it is proposed that fresh funds should be made applicable to the purpose of emigration.

*Return of Dissenters to the Established Church.*—A numerous and flourishing congregation of dissenters in Edinburgh, under the care of a popular minister, have unanimously resolved to solicit union with the Established Church, as a chapel of ease, and are now taking the requisite steps for accomplishing this object. And

another dissenting congregation, in the same city, still more numerous, and at present without a pastor, have also resolved, with the exception of three of their number, to return to the bosom of the Establishment. We have no doubt that the zeal manifested by the church to give efficacy to calls, and to shake off the yoke of patronage, has mainly contributed to the movements above-mentioned.—*Morning Herald.*

*Agricultural Employment Institution.*—A meeting of the committee was holden at the Exchequer Coffee-house, Westminster, on the 3rd of May, when a lengthened and important discussion took place. Amongst those present were, the Marquis of Salisbury, Lord Somerville, Lord Robt. Grosvenor, John Leech, Esq. M.P.; Wm. Stuart, Esq. M.P.; Harry Dent Goring, M.P.; John Moore, Esq.; J. Burt, Esq., &c.—On Tuesday last a numerous and highly respectable meeting, consisting of the principal magistrates and landowners of the neighbourhood, was held at the Mansion-house, Newbury; G. H. Cherry, Esq., in the chair. Mr. Perry, agent of the society, said it was a fact universally admitted, that great distress existed amongst agricultural labourers, and the society thought the plans they recommended would tend to alleviate that distress. It was well known that every agricultural labourer had a considerable portion of time—perhaps he might venture to say two hours at least beyond the time which he was occupied by his employer—which was generally spent in an useless manner. In what way could these idle hours or unemployed days be more profitably employed than in cultivating a garden? Other and very important advantages besides the alleviation of distress would necessarily ensue. The character of the peasant would be raised—the connecting link between the labourer and the master would be strengthened—that degrading feeling, formerly unknown, of men without scruple and upon every occasion having recourse to parish relief would be removed. The peasant would begin himself to have an interest in the soil; and, in times of commotion, instead of promoting, would be the very first to lend his hand to repress that daring spirit of outrage which so lately produced such excitement throughout the agricultural counties. This was not only what the society thought the system might do, but what it actually had done in many places. Mr. Perry brought forward many facts to prove the correctness of his statements, and concluded by recommending the subject for their earnest consideration and adoption. Twenty-two gentlemen put down their names as subscribers, to aid the parent society in furthering their objects.

*Presentation of Plate.*—A handsomely embossed and chased silver salver has been



presented to the Rev. James Smith, M.A. Fellow of Brasenose College, by the congregation attending the Stepney New Church, London, with the following inscription:—"Presented to the Reverend James Smith, M.A., on his retiring from the ministry of Stepney New Church, after a zealous and faithful discharge of its duties during nine years, by the congregation, in token of their grateful respect and sincere esteem."

The King held a levee on the 16th May, which was very numerously attended, on which occasion the Duke of Northumberland presented a petition from the Archdeacon and clergy of the Archdeaconry of Northumberland to preserve to the bishops, clergy, and to the churches of these realms, all such rights and privileges as do by law pertain to them. Petitions were also presented from the Bishop and clergy of the diocese of Cloyne, and the clergy of the diocese of Limerick, against the Irish Church Reform bill. The Bishop of Bath and Wells presented a petition from the clergy of Bedminster, in the diocese of Bath and Wells.

The subscription in aid of the funds for the relief of the Irish clergy amounted, on the 29th of April, to 45,739*l*.

The eighteenth Report of the Committee on Public Petitions has been presented. The following is extracted from it:—

	Petitions. Signatures.	
For the Sabbath Observance Bill.....	931	235,754
Against the Irish Church Bill 82 ...	4,983	
Against Beer Shops ..... 129 ...	13,991	

#### NORTHUMBERLAND.

The foundation stone of a new Church in Commercial Road (West), South Shields, was laid on the 22nd inst., by the Rev. Jas. Carr, perpetual Curate of St. Hild's Chapel, who delivered an appropriate prayer and address on the occasion. The edifice will be built and endowed at the sole expense of the Dean and Chapter of Durham, and will afford accommodation for 1200 persons, 800 of which will be free sittings.

#### NOTTINGHAMSHIRE.

Miss Musters has caused a new gallery to be erected in Annesley Church; an organ and organist are provided, and 25 Sunday scholars of each sex uniformly clothed, and taught to sing.—*Nottingham Mercury*.

#### SOMERSETSHIRE.

At a meeting of the clergy of the Deanery of Bath, on Tuesday the 14th inst., a petition to the two Houses of Parliament, against the Bill affecting the Temporalities of the Church in Ireland, was agreed to and very numerously signed.

It is said, that the Lord Bishop of Bath and Wells intends shortly to establish, at Weston-super-mare, a Divinity Institution, similar to the one he promoted, when

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Bishop of Chester, at St. Bees, Cumberland.—*Bath Journal*.

#### STAFFORDSHIRE.

On Sunday, 12th inst., a new organ was opened in Wallsend Church, on which occasion a sermon was preached by the Rev. J. Armstrong, on the history of sacred music, and how it may be best used in the Christian temple for the edification of man and the glory of God. This organ was raised by voluntary subscriptions among the inhabitants, chiefly through the exertions of the Rev. the Incumbent; and it is but justice to the builder to add, it gave general satisfaction, and is well adapted for a moderate sized church.

#### WARWICKSHIRE.

A meeting of the clergy of the Archdeaconry of Coventry was held at Meriden on the 16th inst., for the purpose of petitioning the Legislature on the subject of the Irish Church Reform Bill.

#### WILTSHIRE.

*Labourers' Friend Society.*—The following has been communicated to the agent of this society, by W. Ludlow, Esq.:—A farm of about eighty-four acres, at Sunbridge, in the parish of Melksham, Wilts, became untenanted at Lady-day, 1831; at that time this farm was in the worst possible condition, from neglected cultivation, and particularly from the tenant not employing a sufficient number of labourers, though there were at the time many good labourers in the neighbourhood supported out of the parish rates, because they could not procure employment. Such a state of things naturally suggested the expediency of letting off about thirty-eight acres into lots to some of the labourers in the neighbourhood; twelve of them immediately accepted the offer, about four taking a field, and dividing it among themselves, according to their respective means of cultivation and payment of rent. The whole of the land has been ever since so occupied; it is in good condition, and well cultivated; and the crops in the second year exceeded, by more than half, those of the same description produced by the former tenant in the year preceding that in which he quitted it. The whole of the rent has been paid punctually; the tenants are well satisfied; and not one of them either has received, or is likely to receive, parochial relief.

#### YORKSHIRE.

*Union of Parishes.*—Letters have been received from his Grace the Archbishop of York, by many of the clergy within the diocese, requesting them to make inquiry, and report thereon, relative to such parishes as can with propriety be united; the maximum population of the united parishes to be 1000, and the income 500*l*. Two, three, and four clergymen have been

appointed to confer on the subject, according to the extent of the respective deaneries.

The clergy of Sheffield have sent a petition to Parliament to reject some parts of the government plan of Irish Church Reform, and also for the immediate and total abolition of Negro Slavery.

The pupils of the Rev. Wm. Leitch, of North Shields, having formed the design of presenting him with a testimony of the esteem and regard in which he is held, a subscription was entered into to purchase a service of Plate, and to give a public dinner, at which it might be presented to the Rev. Tutor: a party of upwards of 50 gentlemen sat down to the dinner on the 9th inst.

*Bible Society.*—On Thursday the 9th inst. a meeting was convened in the Toll-Booth, Boroughbridge, by the friends of the British and Foreign Bible Society. The Rev. W. Gray, A.M., Vicar of Brafferton, was called to the chair. The Report stated, that upwards of 500*l.* had been contributed, either for bibles or in free contributions, by the agency of this branch, since its formation. The Knaresborough Auxiliary of the British and Foreign Bible Society having been dissolved, of which Auxiliary the Institution here has been a Branch, it was resolved to organize a regular Auxiliary, in direct communication with the Parent Society.

*Presentation of Plate.*—The Rev. J. Jenkins being about to vacate the incumbency of Trinity Church, Bolton, preparatory to his entering upon the incumbency at Whitehaven, to which he has been recently appointed, his friends determined to present him with a piece of plate, as a testimonial of their regard. On Monday, the 13th inst., the reverend gentleman, pursuant to invitation, met a number of the subscribers at the Bridge Inn, when the plate, which consisted of two elegantly embossed goblets, was presented to him by the chairman, John Cross, Esq., in an appropriate speech; and Mr. Jenkins expressed in a feeling manner his strong sense of the kindness evinced by this unexpected mark of respect.

*Tribute of Respect.*—An elegant pulpit gown has lately been presented to the Rev. Angus Barton, Minister of Castleton, by the young ladies of the parish, as a token of their respect and esteem for him as their pastor.

On Wednesday, the 22nd inst., a very handsome silver salver, value 100 guineas, was presented at the Talbot Inn, Bradford, to the Rev. L. Hird, in testimony of respect for his conduct in the magistracy, from which the Rev. gentleman has recently retired.

J. W. Field, Esq. of Heaton, and the Rev. G. Wright of Bilbam House, near Doncaster, have each subscribed 50*l.* towards the repairs of the parish church of Bradford.

A very handsome subscription has been raised in Bromley for enlarging the church. For this purpose a faculty was obtained in the Ecclesiastical Court of York, on the 18th of April.

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#### SCOTLAND.

*The Edinburgh University.*—This splendid edifice, the building of which has occupied nearly the lapse of a generation, is now near completion. A great number of workmen are at present employed in finishing off the internal area. A terrace about 6 feet high is formed completely round the square, with massive ornamental balustrades; and, leading up to the terrace, which conducts to the various class rooms in the university, are nine broad flights of steps, ascending from the level of the carriage-way. When finished, the interior quadrangle of the college will present a fine view of architectural chasteness, simplicity, and grandeur.

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#### IRELAND.

*Irish Church.*—By an account recently presented to the House of Commons, and printed by its authority, it appears that the number of benefices in Ireland of above 2,000*l.* a year value is eleven, one of them being of the annual value of 2,800*l.*; of above 1,000*l.* and under 2,000*l.* value the number is ninety-one; of 750*l.* to 1,000*l.* there are ninety-six; of 500*l.* to 750*l.* there are two hundred and fifty; of 250*l.* to 500*l.* there are four hundred and twenty-five livings; and all the remaining livings in Ireland, to the number of five hundred and eighty-three, are below the annual value of 250*l.*, many of them being very considerably below that amount.



## NEW BOOKS.

## JUST PUBLISHED.

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 Bibliotheca Classica: or a Classical Dictionary on a plan entirely new. By John Dymock, LL.D., and Thomas Dymock, M.A. 8vo. 16s. boards.  
 Recapitulated Apostacy. By the Rev. G. S. Faber. 12mo. 3s. boards.  
 Elliott's Life and Correspondence of Rev. W. Lavers. 8vo. 5s. boards.  
 Ware on the Christian Character. 18mo. 2s.  
 Classical Library, Vol. XLI. 4s. 6d.  
 Sermons (for Families) on Relative Duties. By the late E. Payson. 18mo. 3s. 6d. cloth.  
 Lives of English Female Worthies. By Mr. John Sandford. 12mo. Vol. I. 6s. 6d. cloth.  
 On Spirituality of Mind. By Joseph Fletcher, D.D. 32mo. 2s. silk.  
 The Christian's Family Library.—Vol. VII. 12mo. 6s. cloth.

The Life of Dr. A. Clarke. Vol. 2. 8vo. 9s. cloth.  
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 Hierurgia; or the Holy Sacrifice of the Mass, with Notes, &c. By Daniel Rock, D.D. 2 vols. 8vo. 28s. boards. 14. 14s. with plates on India Paper.  
 Church Reform: a Letter to Lord Althorp, on Ecclesiastical Cases. By B. J. Wetherell, Esq. 1s.

## PRICES OF THE ENGLISH FUNDS.

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Highest....	17 1-16	233½	193	52 pm.	32 pm.
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## NOTICES TO CORRESPONDENTS.

"H. H.'s" letter on Sunday schools is received, and shall be used when room can be found. But it appears to the Editor that "H. H." requires of clergy what they *cannot* perform. What is to be done in the many cases where a clergyman's duties effectually prevent him from being the Sunday school teacher, and where the funds which can be raised do not admit of his obtaining a teacher so carefully instructed as "H. H." requires? Such a teacher is indeed

invaluable. But the care and time requisite to train such a person would make it hopeless to establish one in many country parishes.

"O—s" is thanked for his article. But political papers are not admissible into this Magazine.—"W. G.'s" communication is received. The Editor agrees fully as to the merit of the four first stanzas, but the two last are so unequal as to make it doubtful whether the poem should be used.—"H. A.'s" kind contributions shall be used as soon as opportunity offers, and with many thanks.—"C. T. C." shall be used next month, and the Editor earnestly begs to hear from such a correspondent again very soon.

"A Subscriber" must surely see that such information as is found in the private part of his letter, however valuable, cannot be used, when the name of the party giving it is not added,—not for the sake of publication, but as a guarantee to the Editor, who could never be justified to himself or to others in stating facts of this nature on anonymous authority.

"Pastor's" communication arrived after all the matter on Church Reform was arranged. His private letter is truly kind, and the Editor hopes to hear from him shortly again.

Apologies, beyond all measure, are due to "R. W. B." for his not being informed long ago that his most valuable documents as to schools are quite safe, and shall be used.

In answer to "S. P.," *Altargium* means the gifts and oblations to the clergy made at the altar.

"Philaethes" is heartily thanked for his letter. If he thinks that the wretched trash put forth by Mr. Little is really gaining circulation, it shall be used.

Mr. Burges's letter shall be inserted in the next number.

The Editor begs to acknowledge the receipt of a pamphlet called "A few Reasons why I vote for a Conservative Member," by a Dissenter. That portion of this excellent pamphlet which relates to the feelings of dissenters towards churchmen is so truly creditable to its author, that it ought to be extracted. They confirm the views expressed here as to the opinions of the better class of dissenters, and their entire abhorrence of the base and unchristian warfare maintained lately against the church by some low papers and lower societies.

Mr. Johnes has written to the Editor a serious complaint against the article relating to him in the last number, which he thinks an unfair and unjust attack on his character. Mr. Johnes is obviously not aware that he is considered by the friends of the church as the *doer* not the *sufferer* of wrong, and that their charges against him are not against his *private* character, which may be most excellent, but against his *public character* as a fair and impartial writer, for treating the church in a manner which they consider as *unfair and unjust*, for *misrepresenting and distorting* facts. Mr. Johnes says that the writer of the article shews gross ignorance of the whole matter and of his book, by stating that the tithes belonging to Christ Church accrue from *one* parish, whereas they accrue from *four*. Allowing this to be so, in what possible way does this alter the case against Mr. Johnes, or diminish the seriousness of the accusation against him? Again, he states that his book mentions the residence of the incumbents in certain cases where the Magazine accuses him of not mentioning it. But the *gravamen* of the charge against him was this, that he held up to scorn and obloquy, as *absentee rectors*, persons who ought not to be and could not be residents as spiritual persons, because their place was supplied by law. Admitting then for a moment that the Magazine was incorrect in the minor point, what change does that make as to the major part of the charge? On the present occasion there is no room to go further into the matter or into the defence of the Magazine. It is only just to Mr. Johnes to state his complaints, although it is not easy to see how his case is bettered by it. And, to confess the truth, the Editor has not Mr. Johnes's book at the moment to refer to. He never buys such mischievous books, and returned it to the friend who lent it as soon as it was used. If Mr. Johnes wishes for a full discussion of the matter, he shall be *satisfied* next month.

The names of the two works published at Colchester, by a Layman, (mentioned in a note in this number,) are "Cottage Tales" and "The Sunday Monitor."

There is a second and enlarged edition of Professor Pusey's excellent Tract on Cathedralism just published, with a curious and valuable list of eminent Divines who have had Cathedral preferment, drawn up by the Rev. B. Harrison, of Christ Church.

A Mr. Gillon, a Member of Parliament, stated last week that the Dissenters are in number *two-thirds* of the whole population. Now it has been shewn time after time in this Magazine that the Dissenters themselves, when pressed close, *claim* only three-millions-and-a-half out of fourteen millions, i.e. *one-fourth* of the whole,—and that this is *far* beyond the truth. Why are not such assertions exposed at once?

Every one who respects high principle must respect Sir Andrew Agnew, and feel much regret (although no surprise) at the way in which his bill was treated. It is not so easy to say what one ought to wish from the Legislature. If it were a *Christian* Legislature, one would wish for a bill which should leave no man an opportunity of saying that the State had not at least *warned* him of his duty, and which should contain *positive* provisions preventing *business* on Sunday. Whether any *Legislature* can go or ought to go much further is very doubtful. For public laws and the private calls of conscience in religious matters are two widely different things. But the difficulty in the present case is increased beyond measure. Looking at the way in which religion and every allusion to religion is treated in the House of Commons, who could wish to see such an assembly making a strict rule for the observance of the Sabbath?



# OXFORD BIBLES.

*An Article published in the British Magazine for March 1833.*

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## MR. CURTIS' MISREPRESENTATIONS EXPOSED.

SIR,

MANY of your readers will be glad to learn some particulars not generally known respecting the earliest editions of our Authorized Version of the Scriptures, and the changes, if any, that have been introduced since the first publication of it. With some of your readers, too, the subject will have acquired a greater interest, from the complaints recently made against the privileged printers of our Bibles, and more especially from the grave accusations of a pamphlet addressed by Mr. Curtis, of Islington, to the Bishop of London.

In my estimation there is nothing more deserving of respect and protection, than the honest confidence with which an unlettered peasant looks upon his English Bible as expressing to him the genuine word of God. Take merely the blessings that Bible affords to one single individual, the fortitude it imparts to him in his moments of temptation, and the calmness it gives to days and nights of sickness and sorrow, and there is an amount of virtue inspired by it, which has never been equalled by any other instrument of happiness. But consider also the multitude of places where such individuals may be found, follow our language into every quarter of the globe, and see that its constant companion, and in many cases the only instructor that it brings with it, is the English Bible; and it will be manifest, that no limit can be assigned to the importance of translating the Scriptures faithfully, and preserving that translation, as far as may be, pure and undefiled.

The first edition of the Authorized Version was published in the year 1611, in folio, and in large black letter, and was quickly followed by other editions of various sizes, some in a type of the same description, others in a smaller black type, and others again in the Roman character, to such an extent, that I have met with copies of at least eleven different impressions issued before the year 1618. The first edition is the most important, as coming more immediately from the hands of the Translators. Even in that, however, errors would exist, and could not have been avoided, whatever degree of care might be bestowed upon it: but as they might be either mechanical or critical, the duty of the privileged printers, as to the proper treatment of them, would differ according to the same distinction. If such readings, being untrue to the original language, could fairly be considered as errors of the press, they must without question be removed; or if, being from their nature unlikely to have had such an origin, they might still be errors of *copy*, they must also be corrected: but how must they be treated, if they could not be owing to either of these causes, but were clearly mistakes in point of judgment or knowledge on the part of the Translators? There is only one case perhaps in which it would become the duty of the privileged editor to enter into questions of criticism, without some express authority to support him. If a given mistake of the Translators had already been corrected before his time, if the public opinion had concurred, either avowedly or tacitly, in the change, he might reason-

ably hope that the general acknowledgment of the truth would relieve him from the obligation of returning into error. I say nothing of the boldness which first made the alteration; I only commend the sound judgment which, after it was generally adopted, did not hesitate to retain it.

Now all this, and more than this, applies to the first edition of our English Bible. There are errors in it of such a description as not to be explained by the common inaccuracies of the press, but owing probably in some cases to the defectiveness of the copy delivered to the printer; in others, it may be, to the imperfect knowledge of the Translators themselves. Do not suppose for a moment that I would depreciate the labours of those admirable men, or cast a reproach upon the comparative unskilfulness of their times: the same causes of mistake are still in operation, and I am confident that there is no book whatever published in our own days, requiring the same descriptions of science and attention, which does not contain the same variety of mistakes. The following are a few among many of the more important errors to be found in the edition of 1611; and, to save some trouble, I will call the first edition (\*the one considered such in Oxford) A, the questioned edition B, and the edition of 1617 C.

Exod. xiv. 10. Twenty-one words printed twice over in A; corrected in B.

2 Chron. xxxii. 5. *prepared*, A and B; *repaired*, correctly C.

Ezra iii. 5. *offered*, twice over A and B; corrected C.

Job xxxix. 30. *he*, A and B; *she*, correctly C.

Psalm lxix. 32. *good*, A and B; *God*, correctly C.

Jer. xxxviii. 16. *Zedekiah*, omitted in all three.

Mal. iv. 2. *ye*, omitted A and B; inserted C.

Ezek. xxiv. 7. *not*, omitted A and B; inserted C.

From these cases, and others which might easily be adduced, we may shew the value of subsequent editions, admitting at the same time the paramount authority of the first.

But we might fancy perhaps, that as errors were thus gradually removed, there must have appeared at no distant period an edition presenting a perfect standard, and therefore precluding any further change. In point of fact, however, the editions which have corrected former errors, have frequently introduced new errors of their own. To confine ourselves to early examples:

Prov. xviii. 19. *barres*, correctly A; *bares*, B.

Prov. xvi. 5. *unpunished*, correctly A; *punished*, B.

Matt. xxvi. 36. *Jesus*, correctly A; *Judas*, B.

Heb. xii. 1. *unto*, which appears in A, B, and C, was omitted, possibly at an earlier period, but certainly in an edition of 1629.

And thus we see that errors might continue, even in modern Bibles, partly from a rigid adherence to the first edition, partly from the unavoidable mistakes of subsequent printers, which more careful editors might still feel it to be their duty to remove.

But let any one look at the condition of our language in the reign of king James I, and he will find that there were then no established rules

\* A is the folio in large black letter, from which the reprint is now taking in Oxford. B is the No. I. of Mr. Curtis. C is the edition of 1617. Of all these, being folios in large black letter, I have copies in my own possession.



of spelling, nor any attempts made to preserve uniformity. In the first edition of the Bible, for instance, we have the same word spelt differently in the same sentence, and letters omitted or inserted with so much caprice, that we might suppose the variations to have been made for the mere convenience of the printer. When we add to this the tendency of words to become obsolete, such as *bought*, to signify a curve or knot; *fet*, the derivative of *fetch*; *lift*, instead of *lifted*; and *rent*, instead of *rend*; we might expect that in process of time many and great would be the changes in words required by the altered condition of general knowledge. The language itself would have so far varied, that the original edition could no longer be employed for the actual business of the press, and a new copy must be supplied, derived from and depending upon the authority of the first, but constituting for all mechanical purposes a new standard.

From these defects existing in the original edition, and from the imperfect manner in which the Scriptures had recently been published, Archbishop Secker recommended that a revision of the Authorized Version should be made in the University of Oxford, and several learned persons undertook, in conjunction with the Delegates of the University Press, to prepare an edition more perfect than any that had preceded it. The result of this undertaking was the publication, in the year 1769, of two editions, one in 4to, and the other in folio, commonly known as Dr. Blayney's; the latter of which, being the more accurate of the two, has been considered since that time as the standard for the English Bible.

It is clear, from the instructions given to Dr. Blayney, and the account rendered by himself of his labours, that the folio edition of 1611 was his standard in reforming the text, and that he deviated from it in those cases only where his collations with other Bibles (*viz.* that of Bishop Lloyd of the year 1701, and two printed at Cambridge) enabled him to point out errors both in the first edition and in many others that followed it.

The adoption of this plan, so powerfully recommended, and undertaken with the utmost rectitude of purpose, I will neither defend nor complain of: I hope to be able to shew hereafter, that so far as the Delegates of the Oxford Press have retained Dr. Blayney's edition as their standard, they have been fully justified in doing so. I must of course confine my assertion within certain limits of time: but I assert, that for the last twelve years the text of the Oxford Bibles, though not totally free from errors, affords a more perfect specimen of faithful printing, than any other book I am acquainted with of the same extent.

And this leads me to consider a pamphlet entitled, "The existing "Monopoly, an inadequate Protection, of the Authorized Version of "Scripture," and consisting of four letters addressed by Mr. Curtis of Islington to the Bishop of London; a pamphlet which I recommend for perusal to all persons who can derive pleasure from seeing feelings and statements placed in painful opposition to each other, positive assertions resting upon precarious facts, professions of kindness and sincerity in company with strong tokens of artifice and malignity, assumptions of knowledge in cases where there was real ignorance, and a smooth surface of complacency and disinterestedness but half concealing a sense of bitter disappointment.

I will confine myself however to those portions of the pamphlet which

concern the Oxford Press, leaving, as I well may, both the Cambridge Syndicate and the King's Printer to defend themselves respectively from the charges brought against them.

And first as to the conduct of the Delegates in the time of Dr. Blayney.

"Shall we find," asks Mr. Curtis, "that Dr. Blayney, or any of his learned friends, KNEW the edition of 1611, to which they evidently refer as King James' Bible, to be the first or original edition? The phrase, '*the edition of 1611*,' was evidently written on the supposition of there being but one edition of that year. But I personally possess two: (the candid reader will excuse a necessary egotism, in stating matters of fact :) the copies of the Universities are all of one edition, I believe: but in the Archbishop's library at Lambeth, and lately in the possession of George Offor, Esq. of Tower Hill, was a *distinct* edition of 1611, answering to my No. 1. Those of the Universities, answer to my No. 2; and these editions are both in the 'large black letter.'" Page 54.

And again; "But the fact of there being *two* editions, at least, of this year (1611)—one in the Lambeth library, and another at his hand, is surely sufficient to prove that Dr. Blayney and the Oxford Reformers of the text in 1769, were disgracefully ignorant of the materials they might have accumulated for their task: the resolution of the Delegates bears this ignorance of a *vital point* (which is the first edition) on the face of it; and leaves it doubtful whether throughout the whole business, they had a *document of the slightest genuine authority* before them! That is, they may have mistaken a second and more inaccurate, for the first and genuine edition of the 'Translators.'" Page 55.

I answer, that thirteen copies of A (the Oxford original) have been examined at Oxford; most of which have titles to the Old Testament, and all of them to the New. In every instance the date is 1611. Again, eight copies of B (the Curtis original) have also been examined, and four of them have titles to the Old Testament bearing date 1613, the titles of the rest being lost. In these cases the titles of the New Testament bear date 1611, but they appear to be taken, with some little alteration, from the same block with that of the edition A. This evidence then proves A to be of the year 1611, and B to be of subsequent date; and the result is confirmed by many small but decisive tokens, by which an intelligent and experienced printer can easily discover that B is the later of the two impressions. The Lambeth copy gives no support to the opinion of Mr. Curtis, as it did not belong to that Library before the time of Archbishop Secker, and is found on examination to be made up from different editions, containing many leaves in various parts of the book, ascertained to belong to the year 1640. But all this might be totally unknown to Mr. Curtis. Could he be as ignorant of the fact that his edition B is "more inaccurate" than A, when the instances he actually produces in the comparison of the two are evidence of it?

In reference to the same undertaking, Mr. Curtis says, "Dr. Blayney and the Oxford Delegates did not know enough of the matter to distinguish between typographical and critical alterations," p. 57. It appears to me that the Bibles they employed for collation (the Hebrew and Greek originals being constantly before them) were wisely



and skilfully selected. Their edition of 1611 would naturally be considered as their standard, and the most elaborate editions of modern date, such as Bishop Lloyd's of the year 1701, and the two Cambridge Bibles, would be well calculated to point out the alterations, whether right or wrong, which had subsequently been made in the text. It is difficult to conceive that Dr. Blayney, who was an eminent Hebrew scholar, should have known nothing of the nature of criticism, and that Delegates of the Oxford Press should be totally unacquainted with the art of printing.

But Mr. Curtis says, "Dr. Burton is my authority for stating that there do not seem to have been *any* formal or written instructions given to Dr. Blayney," p. 52: and again, "The Regius Professor of Divinity states, that it" [the list of Italics altered by Dr. Blayney] "never afterwards was heard of," p. 52, note. It is not safe to trust Mr. Curtis with the explanation of Dr. Burton's meaning. Dr. Burton really says, "As to the list, I can find no trace of it; if it was given in to the Vice-Chancellor, it does not appear to have been preserved." And again, "The instructions to which Dr. Blayney alludes, were merely a resolution at a meeting of the Delegates of the Press, that he should compare the edition of 1611; Bishop Lloyd's of 1701-3, and the Cambridge editions of 1743 and 1760. Nothing beyond this appears in the minutes of the meetings of the Delegates.—Dr. Blayney was aided throughout by a committee of Delegates," p. 46. So then Dr. Burton states that he could not find the list, not that it never existed; that instructions were actually put into the form of a resolution, and that several members of the Board which made the resolution, were constantly acting with Dr. Blayney as his colleagues; not, as Mr. Curtis has it, "that there do not seem to have been *any* formal or written instructions given to Dr. Blayney."

Not contented however with throwing a suspicion upon the standard of 1611, employed by Dr. Blayney, Mr. Curtis says\*, "that the *gross* state of the entire edition" [of Bishop Lloyd's Bible] "was unknown to Dr. Blayney, and of course to his learned employers and coadjutors." And afterwards, "Ought they *not* to have known a fact on the records of the Convocation of the Established Church?" p. 54. Now observe the reason he assigns for this summary condemnation. "Dr. Blayney so particularly notices the errors of the *figures* in the marginal references of this Bible, that in justice to him one cannot but add, it appears very clearly that the *gross* state of the entire edition was unknown to him," p. 53; and again, p. 54, note. Dr. Blayney could not be silent respecting the condition of the marginal references, because it was his avowed purpose to make considerable use of them. Would Dr. Blayney need to say any thing of the errors of the text, when, from the plan he professed to follow, they could not be thought likely to mislead him?

Mr. Curtis complains of the alterations made by Dr. Blayney in the paragraph marks, and says, by way of example, "The Translators, placing this mark of a distinct subject, Matt. xxviii. 19, express their opinion that the important commission of that verse was given in the mount of Galilee: the modern Bibles placing it at the 18th verse, in-

\* Mr. Curtis uses the word *gross* as if it had been applied by Lewis himself in his History of the Bible to Bishop Lloyd's edition. The fact is not so. See Lewis, p. 350.

"dicare a different opinion," p. 58, note. I do not know to what modern Bibles Mr. Curtis is referring, but I have reason to believe that the paragraph marks in the Oxford Bibles have not been printed according to the method of Dr. Blayney for upwards of fifteen years.

The next complaint is on the subject of Italics, and this will require attentive consideration. I see, from the Postscript of the pamphlet, that at the last meeting of the sub-committee of Dissenting Divines, appointed to verify and report upon the collations of Mr. Curtis, resolutions were adopted, which give no countenance to his other accusations, but express a strong dislike of the alterations "made in the Version of king James by changing innumerable words and phrases into Italics." Now for every member of this committee of whom I have any knowledge (with the exception of their Secretary) I feel great and unfeigned respect. Most of them have made themselves known by their talents and attainments; and some of them have supported the cause of Christianity by publications surpassed by few others of their times. I cannot but feel, therefore, that a conviction expressed by such men is entitled to immediate and earnest attention.

I would submit to their candid consideration, that the objections made by them apply to all cases of Italics, whether inserted by subsequent editors, or proceeding from the Translators themselves. According to the resolution, these alterations "convey to the reader the idea, that wherever any words are printed in Italics, there is nothing corresponding to them in the original text," p. 114. If the more recent Italics convey such an idea, so also must the Italics of the Translators, supposing them to be the only instances of the kind remaining in our Bibles. Must we then discard them also? Or if we leave the original Italics, without marking other cases still more deserving of the distinction, should we not in effect be saying, that the cases of the Translators do afford grounds for the suspicions of the reader, but that there are no other words in the Version that are in the same manner supplements to the original?

But does not in fact the whole question turn upon this idea of the reader? Who tells the reader that these words printed in Italics have nothing corresponding to them in the original text? These Divines themselves do not; for they say, and truly say, that these words are "absolutely necessary in order to give the full force of the Hebrew and Greek idioms." In the Family Bible of Mant and D'Oyley in like manner it is stated that "these words have none corresponding to them in the original Hebrew or Greek text, but that the sense is implied." Dr. Adam Clarke says the words printed in Italics are "avowedly not in the original, but were thought necessary by our Translators to complete the sense, and accommodate the idioms of Hebrew and Greek to that of the English language," pref. p. xxiii. Dr. Geddes calls them "necessary and implied supplements," (see Mr. Curtis, p. 82.) Whence then this mistaken idea of the reader? Mr. Curtis says, "They generally indicate, as commonly understood, that there are no words exactly corresponding with *them* in the original; and that where they occur, *it has not the precise sense of the Hebrew or Greek that is expressed, but a sense approaching it as nearly as the idiom of our language will admit,*" p. 59. So then this mistaken idea of the reader is to be assumed on the belief of Mr. Curtis; and he will do what he can to increase and to propagate the mistake.



\* The Translators themselves have left no record of their reasons for admitting such a distinction into their text; but it is clear that in most instances their object, if any, was purely philological. The words printed by them in a different character are for the most part absolutely necessary to give the full force of the original languages, owing to the difference in idiom between them and the English. But the fact is, that the distinction was already familiar to the English reader. It existed in the Bishops' Bible, printed in 1572; it was repeated in the Geneva Bible, printed in London in 1578; and the reason assigned in the latter case is as follows: "Whereas the necessitie of the sentence required any thing to be added (for such is the grace and proprietie of the Ebrewe and Greeke tongues, that it can not but either by circumlocution, or by adding the verbe, or some word be understand of them that are not well practised therein), we have put it in the text with an other kinde of letter, that it may easily be discerned from the common letter."

If this be so, it might perhaps be thought the best method to abandon the distinction entirely; but that is not the result to which the argument, as employed by Mr. Curtis, would bring us. And before such a result is adopted, it would be well to consider, that there may be instances in which the distinction is important, and that we are not competent judges of the whole question, until it has been patiently and thoroughly examined. For instance, Heb. iii. 3. "This man was counted," &c. Heb. vii. 24. "This man, because he continueth ever," &c. Heb. x. 24. "This man, after he had offered one sacrifice," &c. In these three cases, the word *man* is applied to Christ, the Greek being in every instance a mere pronoun. Dr. A. Clarke has printed all of them in Italics; the Oxford edition of 1824 only two of them; and the edition A only one. Which of all these methods would the Divines, who complain of our Italics, think it their duty to adopt? On this subject I will only add, that the Italics of our modern Bibles had most of them been introduced at different periods before the time of Dr. Blayney; and that it would be as easy to find precedents for increasing the number of them, as for reducing it.

In the heads or contents of chapters, Dr. Blayney made considerable changes, and Mr. Curtis thinks it necessary to enlarge upon them, although he acknowledges that they are suppressed. They have in fact been discontinued in the Oxford Bibles for many years.

\* In the evidence given by Mr. Curtis before the Committee of the House of Commons, on the Patents of the King's Printers, he says, "Dr. Adam Clarke, in his Preface to the Bible, states that he has corrected many thousand errors in the Italics, 'which made God to speak what he never did speak.'" The very words create a suspicion that Mr. Curtis was perverting them from their proper meaning. And such was really the case. "In these [the Italics] I found," says Dr. Clarke, "gross corruptions, particularly where they have been changed for *Roman* characters, whereby words have been attributed to God which he never spoke." On an examination also of Dr. Clarke's text, I have found in every instance compared by me, and particularly in the passages complained of by Mr. Curtis, (Exod. xii. 36, &c.) that the Oxford Italics are retained. I have also compared the Oxford 4to of 1824, with Dr. C.'s text in the Epistle to the Hebrews, and I find that, in addition to the Italics of the former, Dr. C. admitted at least three new cases of them: viz. ix. 17. xii. 19. and xii. 25. So that Mr. Curtis did really, and if he had looked at the passage, must knowingly have alleged the authority of Dr. A. Clarke, before a Committee of the House of Commons, in favour of an opinion directly opposed to his real sentiments.

The changes also made in the column titles afford him materials for fresh indignation. It is possible that some of them were made without sufficient reason: but I certainly have never myself considered those titles of greater importance, than as helps for discovering a required passage; and I am sure that they could not have been preserved constantly as they were left by the Translators, unless all subsequent editions had corresponded exactly in page and in column with the first impressions.

Our next subject shall be the distinction made by the Translators in printing the word *Lord*. Using the same word for the two Hebrew names *Jehovah* and *Adonai*, they denoted the first of them by capitals, *LORD*, and the second by smaller letters, *Lord*. New distinctions followed, whenever the two names *Jehovah* and *Adonai* were in juxtaposition, and under other varieties of circumstance. Now, when the difference to the printer is so easily overlooked, it is not unreasonable to expect that errors of this description, in whatever edition they might occur, should be considered as errors of the press. They will probably be found in every edition of the Bible. The edition of 1611 contains some extraordinary cases: in *Ezek. i. 3.* where *Lord* occurs twice, and is printed after the two methods, the Hebrew name is *Jehovah* in both instances: in *Judges xiii. 8.* and *Neh. viii. 10.* in both of which verses the word occurs twice, and is printed in capitals, the names are different in the Hebrew; and it is evident to every reader in *Zech. vi. 4.* and still more remarkably in *2 Kings iv. 28.* and *2 Chron. xiii. 6.* where the word is also printed in capitals, that this peculiar name of the Most High is applied in the first instance to an angel, and in the other two to men. In the passage of *Ezekiel* the error was corrected in 1617, if not previously; the other errors also had been noticed and removed before the time of *Dr. Blayney*, (see *Bishop Lloyd's Bible*;) and in all these cases the Bibles now printed at the Oxford Press have deviated from the edition of 1611, and are in accordance with the Hebrew. It is true that errors of this description may be found in Oxford Bibles of recent date; but it is also true, that the first edition of *King James* contained at least twenty-eight\* instances of the kind, (although *Mr. Curtis* can discover only eight, see p. 108,) and that all those instances are printed correctly in our modern text. If these errors are strictly typographical, even *Mr. Curtis* would unite in the wish, that the Hebrew text, and not the edition of *King James*, should be the standard to be followed †.

Of the additions made by *Dr. Blayney* in the margin, and still retained in the margins of some of our Oxford Bibles, I will merely observe, that the increase of parallel references was the suggestion of *Archbishop Secker* ‡, and is rather below than beyond the demand of modern

\* The instance (*Numb. xiv. 17.*) mentioned by *Mr. Curtis* as still remaining in the Oxford Bibles, together with one or two more, is over and above the twenty-eight errors corrected by them.

† The Oxford edition used in this comparison is the 4to of 1824. But on the whole of this question I wish to suggest, that no person is a competent judge who has not some critical knowledge of the Hebrew text. He ought at least to be acquainted with the collations of MSS. by *Kennicott* and *De Rossi*. I would propose *Kennicott's* collation of the sixty-eighth Psalm, by way of illustration.

‡ The number of parallel texts had been increased as early at least as the year 1677; and at the close of the same century, if we may judge from the editions of *Canne*, *Archbishop Tenison*, and *Bishop Lloyd*, the quantity given by the Trans-



times ; that the new readings are for the most part mere translations of Hebrew names, and have probably been acceptable to many curious inquirers ; that the notes are, with few exceptions, either historical, geographical, or chronological, and cannot easily be brought to bear upon religious differences ; but above all, that  $\frac{1}{9}$  of the Bibles printed at Oxford have no notes, readings, or references whatever in the margin, and are therefore guiltless of the offences imputed to them by Mr. Curtis.

We will now consider the charges that apply more directly to the present Delegates of the Oxford Press. "I procured," says Mr. Curtis, "a more useful collection of editions for my purpose than either of the Universities possessed last year, as I came personally to know," p. 35, note. "All the five other copies of the Bible of 1611 at Oxford," p. 42. "I found that I possessed a greater number of the earliest editions of the Authorized Version than either University," p. 45. "The copies of the Universities [of the year 1611] are all of one edition, I believe," p. 54. Mr. Curtis' list of Bibles is as follows :

2 Black folio .....	1611
1 Roman 4to .....	1612
1 Black 4to .....	1613
1 Roman 8vo .....	1615
1 Roman folio .....	1616
1 Roman 4to .....	1613
1 .....	1615
1 Black folio .....	1617
1 Roman 4to .....	1619
1 small folio, Roman .....	1629
1 Black 4to .....	1641
1 Roman 8vo .....	1661 (p. 32.)

Now at the time when Mr. Curtis was in Oxford, there were in the possession of the University, and accessible to the Delegates, the following copies, besides many others of more recent date :

7 of A, large black letter, folio .....	1611
2 of B .....	questioned 1611 or 1613
1 Roman .....	8vo 1612
1 Roman 4to Old Test. 1613. New Test. 1612	
1 small black letter .....	fol. 1613
1 Roman .....	fol. 1616
1 large black letter .....	fol. 1617
1 black letter .....	4to 1628
1 Roman .....	4to 1629
1 Roman .....	8vo 1631
1 large black letter .....	fol. 1634
1 ditto .....	fol. 1640
1 Roman .....	8vo 1640

Since that time many other copies, the property of public bodies or private individuals, have been placed at the disposal of the Delegates.

"Down to a very late period," says Mr. Curtis, "the holy Scriptures have been most *carelessly* printed at the authorized presses;" and shortly afterwards, "In the Bibles printed within the last ten or twelve years there is a decided improvement in this respect," [with regard to typographical errors,] "particularly in those of the Clarendon Press," p. 3.

Dr. A. Clarke says of the Oxford references, "I have taken care to reprint all that Dr. Blayney has inserted in his edition, which I scruple not to say are the best collection ever edited." Pref. p. xxiv.

“ There is no kind of adequate benefit for which the British public “ should pay from forty to fifty thousand pounds per ann. to the authorized printers of the Bible,” p. iv. note. “ The crown and people “ of England have largely provided and *paid*,” &c. p. 79. The reader will remember, whatever may be the amount paid by the British public to the three authorized printers, that accurate and handsome Bibles cannot be produced without considerable expense. If he has read the evidence given on this subject before a committee of the House of Commons\*, he will have seen that the actual profit received from the Oxford Press is only twelve per cent., including, be it known, the interest of capital and the rent of extensive buildings.

“ The Oxford Delegates have commenced reprinting ‘ the edition of ‘ 1611,’ which they possess. The Book of ‘ Genesis,’ the only part “ published, assists me in making the following comparative extracts.” p. 55.

Now in a pamphlet where the object of the author is to hold up certain presses to universal contempt, and more especially in a passage where he was publishing a strict collation for the purpose of distinguishing between two rival documents, we might expect that he would shew his peculiar fitness for such employments. And yet the extracts are printed so inaccurately, that were he to issue an edition of the Bible similar to the one now in progress at the Oxford Press, after the copy of 1611, and *with as little correctness as the comparative extracts in pp. 55. and 56, there would be exactly forty errors to a page.* The book will contain 1428 pages; so that the whole amount of the errors would be 57,120.

We will now examine some of the mistakes imputed by Mr. Curtis to the Oxford Bibles.

“ One” [clergyman told me] “ that an important part of a text he “ had taken in the Lesson of the day, to his great astonishment, was “ not in the Church Bible when he came to read the Lesson. It was, “ 1 John v. 12, and *of God* were the omitted words,” (p. 14.) Now it is singular that these words, although required by the Greek, are actually wanting in the editions A, B, and C; but it is still more singular that Mr. Curtis (p. 105.) should mention this very passage as one in which the Oxford Delegates have violated their duty by inserting the omitted words.

“ In the Burial Service alone,” says Mr. Curtis, “ two minor interpolations occur,” p. 80. These two cases are in 1 Cor. xv. 41. and xv. 48. The reader will see them noticed hereafter, and he will there find that the interpolations, as Mr. Curtis calls them, are in the original Greek, and had appeared in English Bibles as early as 1629.

“ An Antinomian Oxford Testament of the year 1807.” Note, “ I “ must thus characterize a New Testament which, Heb. ix. 14. reads, “ ‘ How much more shall the blood of Christ—purge your conscience “ from *good* works,’ instead of, *dead* works,” p. 17. Mr. Curtis was informed last June that a copy of this edition had been sought for in vain: that another edition of the same year, two of the year following, and all editions that could be found of eleven years nearest to the time in question, had been examined, and the passage was printed correctly in them all.

\* See Report on the Patents of the King’s Printers, No. 1885.



At the close of his pamphlet Mr. Curtis publishes two lists of errors, which I must consider separately. The first consists of "typographical errors, in and since Dr. Blayney's edition," and enumerates fifty-six mistakes, some of importance, and others totally unimportant, in different Oxford editions published from the year 1769 to the year 1823, inclusive. They are collected from eleven different editions; so that the result of this examination is, that the Oxford Bibles in question contain on an average five errors of the press. I have compared the list with the 4to edition of 1824, and in that edition, and probably in all that have succeeded it, not one of these mistakes is to be found.

The other list consisting, as Mr. Curtis says, of "intentional departures from the Authorized Version," must be considered a little more in detail. On the many cases of Italics noticed among them, I shall merely observe, that in practice, as before in principle, Mr. Curtis has perverted this distinction of the Translators and subsequent Editors to a purpose totally unknown to them. They intended Italics to denote a difference of idiom: he applies them as if in some cases their object was to point out a mere approximation to the meaning, and in others as if the sentence required such a supplemental word, but there was nothing in the language of the original to justify the use of it.

Gen. xxxix. 1. "Bought him of the *hands*, for *hand*, of the Ishmaelites."

This change would certainly seem to be unnecessary, and is opposed both to the earliest editions and to the Hebrew. The error, if it be worth while to consider it as such, may be found in Bibles as early as 1629.

Gen. xxxix. 16. "Until *his* lord, for until *her* lord, came home. Vulg. *ostendit marito revertenti domum*. Right in 1750." The Hebrew is *his*, and the change had been made in 1701.

Exod. xv. 25. "Made for them a statute; *for them* inserted." This change also is according to the Hebrew, and had been made in the year 1701.

Exod. xxvi. 24. marg. "*twined*, for *twinned*." It is singular that in the only other case where this word occurs, viz. Exod. xxxvi. 29, Mr. Curtis' favourite edition B and the edition C have the word with a single *n*.

Lev. ii. 4. "*Unleavened cakes*, for *an unleavened cake*." The Hebrew is plural, and so Bishop Lloyd printed the word in 1701.

Deut. xxvi. 1. "The LORD thy God. *Thy God* inserted." This was probably an error of copy on the part of the Translators; for this expression is in the Hebrew, and the words appear in English Bibles as early as 1629.

1 Sam. v. 4. marg. "The *fishy* for the *filthy* part of Dagon." To shew that *fishy* is not the right reading, Mr. Curtis refers us to Parkhurst. Now Parkhurst's words are these: "From 1 Sam. v. 4, "it is probable that the lower part of this idol resembled a fish; "and it appears plain from the prohibitions, Exod. xx. 4. Deut. iv. 18, that the idolaters in those parts had anciently some "fishy idols." Could Mr. Curtis suppose that his references would be taken on trust? The real error is in *filthy* in editions A and B, and it was corrected as early as in 1617.

1 Kings xiii. 11. "His *sons* came, for his *son* came and told him." The alteration, whether right or wrong, was made as early as in 1617.

- 2 Chron. iii. 10. "In the most holy *house*, for most holy *place*." The change was made in conformity with the Hebrew as early as in 1629.
- 2 Chron. xxxii. 5. "*Repaired* Millo, for *prepared*." The error is in *prepared*, and it was corrected in 1617.
- Job xxxix. 30. "Where the slain are, there is *she*, for *he*, i. e. the "male bird." Mr. Curtis is here defending a palpable misprint. It was correctly printed *she* in 1617.
- Isaiah lvii. 8. "Made *thee* a covenant. *Thee* inserted. Lowth omits "it." I answer, Bishop Lloyd in 1701 inserts it, according to the Hebrew.
- Dan. i. 12. "Give *us* pulse. *Us* inserted." The Hebrew requires it, and the word was in English Bibles as early as 1629.
- Dan. iii. 18. "Nor worship *the* for *thy* golden image." The same answer as the last.
- Hos. ix. 3. marg. "*Not* into Egypt. Flatly contradicting text." Reader, the whole note is as follows: "Not into Egypt itself, but into "another bondage as bad as that." Is this a flat contradiction of the text? Is the writer, who quotes it as such, and mutilates it for his own purpose, deserving of your confidence?
- Matt. iv. 20. "Left *their* nets. The article τὰ used for the possessive "pronoun." In other words Mr. Curtis complains that *their* is printed in Italics, because τὰ, he says, is used for the possessive pronoun.
- John vii. 16. "Jesus answered them, and said. *And said* inserted." The Greek requires it, and so it was printed in 1701.
- 1 Cor. iv. 9. "As it were *appointed*, for *approved* to death." And yet in 1617 it was *appointed*.
- 1 Cor. xv. 41. "*And* another *glory* of the moon. *And* and *glory* inserted." The change had been made in 1629, and is justified by the structure of the sentence and the words of the original.
- 1 Cor. xv. 48. "Such are they *also* that are earthy. *Also* inserted." The Greek requires it, and the insertion was made as early as in 1629.
- 2 Cor. xi. 32. "Kept the city *of the Damascenes*. *Of the Damascenes* "inserted." The words are in the Greek, and are to be found in English Bibles in 1629.
- Ephes. vi. 24. "*Amen* inserted. The better MSS. omitting it." Does Mr. Curtis talk of MSS.? The word is wanting in A, but appears in 1617.
- 1 Tim. i. 4. "Rather than *godly* edifying. *Godly* inserted." The word appears in Bishop Lloyd's Bible of 1701, and the word Θεῶν ought not to have been left untranslated.
- 1 John iii. 16. "Love *of God*, because he laid down his life. To discard a reading, which implies that Christ was God." Mr. Curtis here complains that the words *of God* are now printed in Italics, although he knows, or ought to know, that they do not appear in the Greek\*. And afterwards,
- 1 John v. 12. "Son of God (second time *Son* occurs). *Of God* inserted." This insertion was made, according to the Greek, at least as early as in 1629.

\* In these cases I refer to the Greek text of Rob. Steph., Paris, 1550, as well as to the more critical editions of modern times.



In another part of his pamphlet (p. 85) Mr. Curtis says, "I would not, as the pretensions of the King's Printers and Universities, I conceive, now do, speak **CROOKEDLY** FOR GOD." Who then is it, that in the first of these two passages complains of the *Italic* reading, although he knows that the idea is not contained *expressly* in the Greek, and in the latter passage wishes to suppress the important addition, although he knows that the genuine word of God demands the insertion of it?

A few words more, and I will conclude. Mr. Curtis says on the first leaf of his pamphlet, "Counting the *words* only which are altered in the modern Bibles, and a few of the paragraph marks, which are important; that is, not at all including the general alterations of the orthography or minute punctuation, there appear intentional departures from King James' Bible,

" In the book of Genesis, containing	50 chap.....	807
Exodus .....	40 .....	724
Psalms .....	150 .....	600
Lamentations .....	5 .....	59
St. Matthew's Gospel ....	28 .....	416
Hebrews .....	13 .....	147
Revelation .....	22 .....	178
	308	2931

" Or, in about one fourth of the Bible, upwards of two thousand nine hundred such departures, suggesting the presumption, that there are upwards of *eleven thousand* in the entire Version." In this calculation Mr. Curtis has studiously omitted to inform us from how many different editions, and where and when printed, these variations have been collected. Now I have examined, with the help of a minute collation, the text of the Book of Genesis and St. Matthew's Gospel, and I affirm that, if we exclude changes as to *Italics* and the printing of the word *Lord* or *God*, and such differences as between *toward* and *towards*, *ye* and *you*, *among* and *amongst*, *born* and *borne*, *flee* and *fly*, *to* and *unto*, including, in short, those departures only which convey an actual difference of meaning, there are not in the copy which I have used (the Oxford 4to of 1824) more than nine departures, intentional or otherwise, correct or incorrect, from the text of King James' Bible A in the Book of Genesis, nor more than eleven in the Gospel of St. Matthew. I affirm also, that in most of these cases the departure is justified by the words of the original languages, and by the length of time during which each corrected reading has had possession in our English Bibles.

I have the honour to be,

Sir,

Your very obedient Servant,

EDWARD CARDWELL.

St. Alban's Hall, Oxford,  
Feb. 18, 1833.

To the Editor of the *British Magazine*.

POSTSCRIPT.

AMONG the witnesses examined by the Committee on the Patents of the King's Printers, is

GEORGE OFFOR, Esq.

1404. " You are now a magistrate?—Yes.

1405. " Were you brought up a bookseller?—Yes.

1434. "Have you directed your attention to the editions [of the Bible] printed by either of the Universities?—I believe the editions which were usually printed at Oxford have been the most incorrect of all. In one case, a schoolfellow of mine corrected a copy of a nonpareil Bible, and he found upwards of 12,000 errors in it, which he sent to the then Archbishop of Canterbury, who in return sent him a handsome letter and 10*l.* for his trouble.
1435. "Who was the gentleman?—Mr. William Randall. It was about fifteen or sixteen years ago.
1436. "Did you see the Bible?—I did, with all the errors marked, &c.
1437. "Had it marginal references?—No.
1438. "From what edition did he take his standard?—From Blayney's 4to edition."

After fifteen or sixteen years, and with many things to create confusion during the interval, some few inaccuracies might be expected and excused. But mark the extraordinary contrast between Mr. Offor's evidence and the following statement. I have the best reason for knowing that about twenty years ago a Mr. James Randall (not William) who was not a schoolfellow of Mr. Offor, but only the brother of one, did shew to Mr. Offor a collation of an Oxford Bible; that this collation was not made by himself; that the Bible containing it did possess marginal references; that it was not the 4to of Dr. Blayney, but of the year 1802; and, above all, that the errors, so far from being upwards of 12,000, did not amount to 1,000.—Of this, a little more hereafter.

1443. "——During the time of the Commonwealth, when there were no King's Printers, Bibles were printed very nicely indeed. There is Field's Bible, and there is one printed by Giles Calvert, a Quaker.
1444. "Do you consider that during the time when there was no monopoly, more care was paid to the printing of Bibles than there is now given to them?—I am confident of it."

READER, You have had one extraordinary contrast; now prepare yourself for another. Dr. Cotton says in his "List of Bibles," p. 33, note, "The Bibles printed during the time of the Commonwealth have been generally reputed to be full of errors." The writer of a tract, entitled, "The London Printer his Lamentation, &c. 1660," speaking of Hills and Field, says, "Have they not obtained, and now keep in their actual possession, the MS. copy of the last translation of the Holy Bible in English, attested with the hands of the venerable and learned Translators in king James' time, ever since the 6th of March, 1655, and thereupon . . . . printed and published ever since, for the most part, in several editions of Bibles (consisting of great numbers) such egregious blasphemies and damnable erratas, as have corrupted the pure fountain, and rendered God's holy word contemptible to multitudes at home, and a *ludibrium* to all the adversaries of our religion\*." To this I will only add, that I have now before me

\* See Harl. Misc. vol. iii. p. 293. Park's edit. Dr. Cotton, in referring to this Tract, has supposed that Bill and Barker were the printers spoken of. On examining the whole passage, I see that it is otherwise.



a small Bible "Printed by John Field, printer to the Parliament, 1653," and I find in a single chapter, Romans vi. the three following mistakes: ver. 5. "in the *likeness* of his death," "likeness" in Italics; ver. 12. "in the lust thereof," *lust* for *lusts*; ver. 13. "instruments of righteousness unto sin," *righteousness* for *unrighteousness*. I do not believe that three such errors as are here found in a single chapter, can be discovered in the whole of the text of the Oxford 4to Bible of 1824.

And now a few words concerning the collation mentioned above. Mr. Curtis says in his pamphlet, (p. 7, note,) "I could not then have conjectured that *some* gross errors had been pointed out to one of the Universities *twenty* years before; the list of them acknowledged to be received—a modicum of reward assigned the poor but intelligent printer's reader who furnished them; and his character acknowledged as that of a person well qualified for the task of *revising an edition* of the Bible....the passages moreover all said to be 'right' in the Standard edition, (that standard being Dr. Blayney's)....Yet that some of the grossest of *these errors* should be found in Dr. Blayney's Bible and Apocrypha, and others of them remain unaltered to the present day. Unaltered ones are, &c.—Of *these facts* I have vouchers before me, and trace the information in question to the Vice-Chancellor of the University. I ought to add, that the poor man, when remonstrating on the subject of being ill rewarded, was told that his list was of 'no practical utility.' It contained 731 errors between the beginning of Genesis and the end of Jeremiah, all occurring, in a quarto Bible at that time on sale, and from which as a standard he was employed, he states, to correct the popular Bible of the late Rev. Mr. Hewlett. *Was this quarto Bible ever called in?* No. I recently bought it in Holborn. The list would then have been of 'practical utility.' Were the errors ever carefully examined? No. The preceding instances could not then have remained. Yet the Vice-Chancellor vouches they were 'all right.' Some of these errors of 'no practical utility' to point out, were as follow." Then follows a list of forty-three errors.

In answer to this long and manifold accusation I state the following facts. I have now before me the collation in question, extending from Genesis to Hosea xiv. 5. inclusive, and forming, as I have reason to know, the whole of the document received by the Delegates. If so, some of the errors quoted by Mr. Curtis, as corrected in it, (such as Eccus. xi. 25; Zech. ix. marg.; Zech. xi. 17; Wisdom i. 5, &c.) could not possibly have been noticed by it. The Bible in which the collation is made is of the year 1802, and, as I find from the Minutes of the Delegates, was received by them in the year 1810. I have now before me an Oxford Bible of 1808, and on examining the forty-three passages noticed above, I find that, with the exception of only five, they are all of them printed correctly. The errors therefore made known by the collator, had with few exceptions been discovered and removed two years at least before he offered his information. But his labour had been great, his intention was praiseworthy, and the Delegates repaid him for the copy transmitted to them by a present of twenty guineas. Was either the answer then of the Vice-Chancellor deficient in truth, or the conduct of the Delegates in generosity?

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COMPLAINTS having been made that the English Bibles printed at the Universities, besides necessary alterations in the spelling, differ greatly from the Authorized Version of the Scriptures, the Delegates of the Oxford Press have caused collations to be made preparatory to a careful consideration of the subject. They have also commenced an exact reprint in Roman letter of the Authorized Version printed in the year 1611 in *\*large* black letter, folio, to which will probably be added the various readings of some other editions printed in the same year, or soon after. When this Reprint shall have been completed, the public will be enabled to compare it with the Oxford Bibles of the last ten years, and with such as issue in future from the University Press. But, as many months may elapse before the whole work can be correctly executed, the Book of Genesis is now published, as a specimen.

\* Copies of this edition may be seen in the British Museum, at Sion College, in the Bodleian Library, Oxford, and in the University Library at Cambridge.











