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COMFORTS
OF OLD AGE.

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THE OLD AGE

COMFORTS OF OLD AGE.

WITH

BIOGRAPHICAL ILLUSTRATIONS

BY

SIR THOMAS BERNARD, BARONET.

Lenior et melior fis accedente senecta.

FIFTH EDITION.



LONDON:

JOHN MURRAY, ALBEMARLE-STREET.

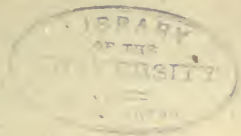
1820.

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73068

London: printed by W. Bulmer and Co.
Cleveland-row, St. James's.



INSCRIBED · TO ·
SHUTE · BISHOP · OF · DURHAM ·
AS · A · SMALL · TESTIMONY · OF ·
AFFECTION · AND · GRATITUDE ·
BY · THE · AUTHOR.

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PREFACE.

INFANCY conducts to youth, youth to mature life, and mature life to old age and immortality. In the two first of these periods, the preparation is regularly made for the succeeding state of action, and systems of tuition are adopted, to fit the traveller for the progressive stages of his journey. But the close of life is

seldom made the subject of preparatory contemplation. For while to some it is an object of terror, by others it is treated with affected neglect; and the greater part of mankind, immersed in the cares and concerns of the world, and in a contest for the toys and baubles, the crowns and sceptres, of the little scene in which they are acting a part, seem to have forgotten the great theatre to which they are ultimately destined.

I AM aware that in the hurry of busy life, amidst those professional and political efforts and exertions, which are generally useful to the community, and sometimes promote the welfare of the party himself, this preparation cannot always be properly attended to. In active life, however, while we are striving

for independence and competence, it is prudent at least, to make preparation for the time, when we may decline every other labour, except what concerns the interest of our friends, connections, and dependants, or the welfare of the community.

THE object, therefore, to which I point, is the securing of a middle period, during which our exertions may be so directed, as by duties performed and benefits conferred, to produce consolatory reflections, against the approach of age and infirmity : so that we may view the grave, not as a scene of terror, but as the source of hope and expectation. In the course of directing my attention to this interesting subject, the intimacy with which your Lordship has favoured

me, has afforded the most satisfactory evidence, that age is not necessarily attended either with infirmity of body or asperity of mind ; and that when they do occur, it is the effect of unregulated appetites and passions, of a morbid constitution, or of natural sourness of temper. Indeed I have been much gratified to perceive that the effects of age *may* be directly the reverse ; and that the feelings and affections of the mind may become softer and milder, more kind and more benevolent as the CHILD OF IMMORTALITY approaches the commencement of his spiritual existence.

In collecting and arranging the produce of my reading and meditation on this subject, with the hope, which all writers cherish but many endeavour to

conceal, that the work may prove worthy of favourable acceptance, I consider myself as a labourer employed for my own benefit and that of others, on the road which leads down the decline of life, in rendering it more safe and easy ; not indeed working entirely with my own materials, but in part with what have been left as common property, and for the general use of mankind ; happy, most happy, if my efforts may be of service to others ; and may contribute to their security and comfort in their pilgrimage to that country, which has been the object of desire to the wise and virtuous of all ages.

WHEN I inscribe my work to YOUR LORDSHIP, I am sensible that it is not in my power to give either advice or assist-

tance. I do not presume even to offer hints or suggestions : but I am anxious not to forego the opportunity of acknowledging the advantages which I have received during the time that I have turned my attention to this subject ; and to declare my conviction, that with well regulated passions and appetites, the inconveniences of age may be so far mitigated, as to leave little more of painful impression, than is necessary to prepare the tenant of this mortal body for his passage to eternity. As to myself it is no small advantage, that my meditation on this topic has not only had the passing effect of filling up hours not otherwise occupied, and of amusing and gratifying me at the time ; but it has left in my mind permanent impressions, such as I am willing to hope, should

my life be extended, will not only reconcile me to the privations and inconveniences of age, but may render that period of life in some degree acceptable.

OF the materials which CICERO possessed, no one could have made a better use, than he has done in his Essay on Old Age. But the GOSPEL has since opened purer and more valuable sources of consolation, than are to be found in Polytheism and heathen Philosophy. The miserable uncertainty, or affected indifference of some of their best and wisest men with regard to a future state, form a striking contrast to the sure and certain hope, which reliance on the word of GOD, and faith in the merits of our REDEEMER, will supply during

age and infirmity, to the poorest and humblest Christian,—who

Sinks to the grave by unperceiv'd decay
While resignation gently slopes the way ;
And all his prospects brightening to the last,
His heaven commences ere this world be past.

IN adopting the form of a dialogue passing between eminent men of the same period, I have followed the example of Cicero. The venerable BISHOP HOUGH is the CATO of my Drama ; a prelate, who enjoyed an extraordinary degree of health of body and mind, to the advanced age of ninety-two ; and died, as he had lived, respected and beloved. He is well known for his manly resistance, as President of Magdalen College, to the tyranny of James the Second. His private letters, lately

published by our friend Mr. Wilmot, present an amiable portrait of his mind; and have enabled me, in some degree, to mark his peculiar manners and mode of expression; so as to offer a view of his character in his ninetieth year, in the spring which succeeded the hard frost of 1739, the point of time which I have fixed for this Dialogue. The two other parties are his friend and correspondent BISHOP GIBSON, then Bishop of London, and Mr. LYTTELTON (afterwards Lord Lyttelton) his neighbour in the country.

HAVING at first fixed on the title of SPURINNA, I was influenced by a letter of Pliny's, the first in his third book;—a letter which I never read without real gratification, increased by circumstances of resemblance in habits, character, and

period of life ; which if, from one peculiar cause, they do not strike your Lordship, will, I am confident, not escape the application of my other readers ; even though I should give them no larger an extract than the following :

**ILLI POST SEPTIMUM ET SEPTUAGENTIS-
SIMUM ANNUM, AURIUM OCULORUMQUE
VIGOR INTEGER ; INDE AGILE ET VIVI-
DUM CORPUS, SOLAQUE EX SENECTUTE
PRUDENTIA.**

THE
COMFORTS OF OLD AGE.

BISHOP HOUGH. My valued Brother of London, I have great pleasure in pressing your hand. In truth, I rejoice at the circumstance which has brought your Lordship into Worcestershire ; may I hope in good health. You have not, I trust, suffered from the severity of a Siberian winter, unparalleled in our mild climate.

BISHOP GIBSON. I wish, my dear Lord, I could give you as favourable an account of my health, as your kindness calls for. The intense cold of this season has, indeed, been too much for me; and though your junior in years, I feel myself your senior in age and infirmity; but why name age and infirmity to you, who have so little claim to commiseration on that score?

BISHOP HOUGH. Blessed be God for his great mercies to me! I have to-day entered into my ninetieth year, with less of infirmity than I could have presumed to hope, and certainly with a degree of calmness and tranquillity of mind, which is gradually increasing, as I daily approach the end of my pilgrimage. I think indeed that my life must now be

but of short duration ; and I thank God, the thought gives me no uneasiness.

BISHOP GIBSON. If you, Bishop of Worcester, were uneasy on this subject, what must be the feelings of others ? But in good sooth, you are so hale and strong, that I think, after all, I shall give you the *go-bye*, and precede you.

BISHOP HOUGH. Nay, my friend ! whatever may be said in favour of it, *old age is a losing game*. Months now count to me more than years did formerly ; and your Lordship has above twenty years to pass, before you arrive at my number. You have a good natural constitution ; but pardon me, if, as your friend, I complain of your having made too severe a trial of its strength.

Your laborious publications on the errors of Popery, at the same time that they have been universally approved, have occasioned much anxiety in the minds of your friends, who tremble for the effect of such continued exertions. It is our duty to employ our talents for the good of others: and how can we better shew our gratitude for the comforts and advantages, which it has pleased God to bestow on us? But it is also a duty to ascertain what our strength will bear. Excess of labour will exhaust the greatest intellectual powers, and the best natural constitution.

BISHOP GIBSON. I admit that sometimes I have attempted too much.—In this respect I have often had cause, my dear friend, to admire the serenity of

mind which you have exhibited in every period of life, and with which you now bear the inconveniences and infirmities of age; so that, instead of hearing complaints, we see nothing but ease and cheerfulness. Let me be your pupil, Bishop of Worcester: trust me with your secret, and shew me how the last act of life may be filled with propriety and satisfaction;

fontes ut adire remotos,
Atque haurire queam vitæ præcepta beatæ.

But, in my pleasure at seeing you, I forgot to announce an unexpected visitor in Mr. Lyttelton.

BISHOP HOUGH. What! Is he come, after his campaign at St. Stephen's, to

recruit his forces, and enjoy quiet with Sir Thomas, at Hagley ?

BISHOP GIBSON. Even so ; and though not arrived at a period to put your precepts in practice—yet with his peculiar turn of mind, he will be highly gratified to learn, how it is that a heavy load of years, so much complained of by others, should sit so lightly upon you. But here he comes ; let him speak for himself.

Mr. LYTTELTON. Health and happiness to both your Lordships.

BISHOP HOUGH. Accept my wish, dear Mr. Lyttelton, of *multos et felices*. He who devotes his life to the service of the public, merits that his years should

be *many and happy*. How is your worthy father, my friend and neighbour, Sir Thomas ?

MR. LYTTELTON. I am most thankful that I can give a favourable account of him. Though not wholly exempt from infirmity, yet in his retreat at Hagley, the blessings with which Providence has favoured him, are received with a degree of gratitude, that enhances the enjoyment.

BISHOP HOUGH. You have indeed a garden of Eden, my young friend, prepared for you at Hagley ; and I hope the report is true, that you are occupied in the delightful task of inviting an Eve to enjoy and adorn it. Whoever be the fair unknown, I will trust in your

taste, that the virtues of the heart, and endowments of the mind will not be forgotten.

MR. LYTTELTON. Whether your Lordship's intelligence be correct or no, time will shew.—But what I heard as I entered, gave me hopes of instruction from you as to the comforts of age, and the means which I must employ to secure those comforts, should my life be extended. Instead therefore of referring to the passing concerns of youth, allow me to add my request to the Bishop of London's, that you will favour us with the secret of attaining those comforts in advanced life, which you seem so abundantly to enjoy.

BISHOP HOUGH. One of its greatest

comforts is to regard with sympathy and satisfaction the happiness of others, and to look back with complacency on the pleasures of youth. Of all temporal and worldly enjoyments, Mr. Lytton, the marriage union with a congenial mind, animating a pleasing frame, is by far the greatest. To me it is always a gratification to sympathise with the young in their enjoyments. I become more a participator in their youthful feelings than my aged and cold blood could have promised: and I profess to you, my young friend, that when the day arrives of your union with the fair object of your choice, I shall almost feel myself a bridegroom; retracing in my recollection that happy hour, which united my dearest friend to me. The separation indeed, at the time was bitter;

but that bitterness is now passed ; a fond regret remains, mingled with more and more pleasing sensations, and acquiring increased softness and tenderness, as I hourly approach nearer and nearer to the period of our re-union. I now humbly confide in her being soon restored to me, in a state of eternal and unchanging happiness, promised by the revealed word of God, to those who have faithfully served him in their day and generation.

MR. LYTTELTON. Happy they, who can thus direct their eyes to the grave ! —That I am looking to such an union, as your Lordship so feelingly describes, I am ready to admit ; and, at the same time, I cannot deny that I once held heretical opinions on the subject. It

appeared to me, that so much was required,—so intimate a blending of hearts and wishes,—such unlimited affection and unbounded confidence,—that the married state must be the extreme, either of happiness or misery.

BISHOP HOUGH. In a world of trial like this, calculated to prepare us for a world where bliss is complete and permanent, it is wrong to entertain hopes of *perfect* happiness, in any condition of life. Such hopes can only lead to disappointment and vexation. Still less should we be terrified by apprehensions of extreme misery. In a transitory state like the present, there will be perpetual occurrences to diminish the one, and to mitigate the other; thus producing in the moral, as in the natural world, an

equality of temperature.—The wind is tempered by the word that created it.—When parties fitted for each other by habits and studies, by modes of thinking, by system of occupation, by temper, disposition, and above all by moral and religious feelings,—when such parties unite in wedlock, let them co-operate with hand and heart in the duties and charities of life,—and they will find the greatest degree of happiness which this probationary world can afford, and the best preparation for that kingdom, the joys and pleasures of which are perfect and eternal.

MR. LYTTTELTON. Let me then humbly hope. that an early union with a pure untainted mind, may be the means of conducting me happily and surely to

those blissful regions. And on this subject, my Lord Bishop, I will confess myself to you as my Diocesan, in presence of the Bishop of London. In the early part of my life,—and I look back with surprise and regret—I was more than shaken with regard to the truths of Revelation. The levity of some of my fellow collegians, the cavils and objections of the new sect of Free-thinkers, and the total want of all spiritual advice, had unsettled my mind at the university. These however would have had no permanent effects on me, but for the answers which were given to those cavils and objections;—answers which, though offered with confidence, appeared to me to be perfectly weak and impotent: I therefore presumed them to be unanswerable.

BISHOP GIBSON. Christianity has suffered as much by weak and injudicious advocates, as by the open attacks of infidelity. When I see a man presuming hastily to answer objections, the force and extent of which he has never fully considered, I am almost inclined to wish he had taken the other side, and to cry out, *Adversario da istum Patronum*. Such men, however sincere and well-intentioned, generally injure the cause they propose to support.

MR. LYTTELTON. When I went on my travels, what I saw and heard of Christianity in many parts of Europe, left me, as I fear it has done many other young travellers, in a state of little better than rank infidelity. Since my return to England, however, I have held it a

duty to study the Scriptures with care and attention ; and on a subject of such infinite importance, seriously to weigh the evidence by which their authenticity is supported ; and I am indeed most thankful that the mists which had obscured my understanding are now dissipated ; and that I enjoy the glorious light of the gospel, as the director of my path through this probationary state.

BISHOP GIBSON. The revealed word of God will afford not only the best, but the only authentic and satisfactory information, to direct and inform the mind in this respect. For when we consider what *may* be done by perfect wisdom and goodness, operating with absolute power, over infinity of space, the mind is lost in the contemplation, and

necessarily recurs to revelation, as the only source of knowledge on a subject, so passing the limited faculties of man. At the same time, the *variety* of the evidence which may be adduced in support of Revelation, affords a very striking confirmation of its truth;—"the proofs from prophecy—from miracles—from the character of CHRIST—from that of his Apostles—from the nature of the doctrines of Christianity, whether considered each in itself, or in their mutual relation to each other—from other species of internal evidence, afforded in more abundance in proportion as the sacred records have been scrutinized with greater care—and from the accounts of contemporary writers—are such, that it seems to be morally impossible, that so many different kinds of proof, and all so

strong, should have lent their concurrent aid, and united their joint force, in the establishment of falsehood.”

MR. LYTTELTON. There is no accounting for the promulgation and early prevalence of Christianity, on any other supposition than that of its Truth. How otherwise can we explain the instantaneous conversion of many thousands of all ranks, opinions, and countries? How can we otherwise, among many examples, account for the conversion of St. PAUL; a fact established on the clearest and most decisive evidence, and sufficient in itself to convince any fair and candid mind, of the truth of Christianity? I have weighed the circumstances of that case with minute attention: and if I could but satisfy myself

that discussions of this kind came within the scope of a Layman, I might, at some future period, venture to offer to the public the result of my inquiries on that subject: but I should be sorry to be thought improperly to interfere with the concerns of a profession, to which I have not the honour to belong.

BISHOP HOUGH. Religion, my young friend, is the business of every one. Its advancement and decline in a country, are so intimately connected with national prosperity and with the temporal interests of society, that it is quite as much the concern of the Statesman, as of the Ecclesiastic.

BISHOP GIBSON. Allow me further to observe, Mr. Lyttelton, that what a

Layman writes on the subject of Religion, will be perused with more candour, and be more exempt from the imputation of interested motives or professional prejudices.—But, Bishop of Worcester, I must remind you of our request, that you would impart to us your antidote to the aches and infirmities of age.

BISHOP HOUGH. I never peruse the account of the journey of the Israelites through the Wilderness, as given by Moses in the Pentateuch, or abridged by David in the lxxviii. Psalm, without considering it as a type of the Christian's passage through this probationary state. The world is the wilderness, through which we are travelling; and if we are asked what is our country, we may point with Anaxagoras, to HEAVEN.—Like the



children of Israel we have difficulties and dangers to encounter, but we have the light of revelation to direct our path and to guide us by night and by day. We also have the living waters, are nourished with angels' food, and fed with the bread of heaven. It therefore ill becomes us, as we approach the *promised land*, to murmur and be dispirited, because we are weaker and more wearied. With the blessed JERUSALEM in view, approaching the holy rest of GOD, we need desire no more strength, than will carry us to our journey's end. Viewing this world in its true light, as a passage to a better, we shall find all the periods of life under the same directing providence: and we may be assured that our CREATOR has not left the last stage of our corporeal existence imperfect; but

has apportioned to each its duties and enjoyments.—When every other part of the drama of life has been so well provided for, it can hardly be supposed that the last act should have been entirely neglected. Every period of our existence has its gratifications, as every season of the year produces its peculiar enjoyments. The bloom of spring, the gleam of summer, and the rich produce of autumn may be passed and gone: but to those who have made *due preparation*, the cheerful fireside and the social comforts of winter will not be less acceptable. When, however, I say this, I except those cases, where individuals have so applied the former part of life, as to leave the latter blank and comfortless: I only mean to assert, that if our youth be so employed as not to

embitter the decline of life, we shall find enjoyments allotted to every period of our existence.

MR. LYTTELTON. Let me then request you to state the nature of those enjoyments, and the means of attaining them.

BISHOP HOUGH. I shall most willingly comply with your request. But in observing on the comforts provided for the close of life, you must not expect novelty. Much of what I shall have to say is derived from books, some part from conversation, other part from reflection: and the whole is so blended and amalgamated in my mind, that it will be hardly practicable to distinguish what I have borrowed, from my own pro-

perty. Let therefore one acknowledgment serve for all.—And again remember that while one of the pleasures of age is to be of use to others, that of hearing oneself chatter is another: I shall therefore strive to set a watch upon my tongue. Homer, you recollect, compares the prattle of Priam's aged counsellors, to the unceasing chirping of grasshoppers.—But to proceed:—they who possess no resources within themselves, will find weariness and vexation in every period of life: for while the current of animal spirits is only to be kept up by the external *stimulants* of pleasure, vanity, pride, cupidity, and ambition, a degree of languor and listlessness must at times inevitably take place; and particularly in old age, when the sensual appetite being dimi-

nished, the power of looking inwards for intellectual pleasure, becomes more and more essential to the well-being of the rational creature. The misfortune is, that if the mind be not adequately supplied with proper and rational objects, the seeds of envy, petulance, malice, sensuality, avarice, and revenge, will take root in the vacant space, and produce their harvest in the autumn of life. When, therefore, I am speaking of the enjoyments of the aged, I presume, that the prior life has been such as to *merit* enjoyment. The best and surest guard against the inconveniences of age, is to study through life the precepts of the Gospel, and to perform the duties it prescribes. The good seed thus sown, in the spring of life, will be abundantly productive of consolation, in every sub

sequent period : for it is not merely at the dying hour, but during every other portion of existence, and particularly in old age, that the memory of useful and benevolent exertions affords a source of gratification. On the contrary, what degree of comfort can an OLD MAN reasonably expect, who, at the close of this brief and chequered life, cannot console himself with the memory of any one duty fulfilled, either to GOD or man ?—who has applied, his talents and possessions to no one good or useful purpose ; but has directed their concentrated power to the mean, solitary, and unworthy object of self-gratification !—I speak not of the comforts of such an old age. They who have provided no resources of intellect, and no traces of beneficence to individuals, or of services to the

community, have no claim to comfort at the close of life. The moral government of the Supreme Being would (if I may presume to use the expression) be impeached, if they who had attempted *to live only to themselves*,—were capable of calm and unqualified enjoyment in old age.

BISHOP GIBSON. I think, Bishop of Worcester, I can read in Mr. Lyttelton's countenance, that he feels very fully the force of your observations. Let us therefore request that, before you notice the positive comforts of age, you will advert to those inconveniences of advanced life, which are not the effects of misconduct, but the necessary concomitants of length of years.

BISHOP HOUGH. In these I presume then that you will not include poverty, sickness, casualties, and those things which are common to every period of life.

MR. LYTTELTON. Certainly not ; at least no further than they are aggravated by age.

BISHOP GIBSON. And yet against that aggravation should be opposed this circumstance ; that the aged, at least those who have been provident, are generally more protected against want, and less liable to casualties, than the young.

BISHOP HOUGH. Perhaps we may fairly set the one against the other. I shall therefore venture to exclude them

from the account; and adopting the *Ciceronian* arrangement, class the inconveniences of age under the four following heads :—1st. that it unfits for public life ;—2nd. is attended by infirmity of body ;—3d. diminishes the power of animal enjoyment ;—and 4th. is a state of anxiety on account of the approach of death.

MR. LYTTELTON. Is not the failure of memory to be included under the inconveniences of age ?

BISHOP HOUGH. Certainly.—But I consider it wherever it exists, whether in age or youth, as an infirmity which may unfit for public life ; protesting however that, with exception of cases where the constitution has been originally

defective or the memory impaired by *non-exercise*, the recollection of the aged is in general detailed and minute. The fact indeed has been often noticed, that the oldest witnesses are more clear and distinct in their testimony, than the younger.—But to consider the first objection of *unfitness for public life*. There is no doubt but that the aged are less fit for enterprises, which require bodily activity and strength : but they are not therefore disqualified for the conduct of business, or less fit for counsel, advice, or direction. And I must observe that in the Government of Empires, it is knowledge and experience, not youth, and temerity, that are essential. The *advantages of young counsellors* have been proverbial, ever since the revolution which followed the death of



Solomon. Need I, Mr. Lyttelton, to one of your scale of intellect, observe that with *civilized man*, it is counsel not force, mind not body, that *must* govern. Agamemnon in his speech to the aged NESTOR, did not wish for the athletic strength of youth, but for the experienced wisdom of age, to conquer Troy; as Mr. Pope has well translated it:

O would the Gods, in love to Greece, decree
But ten such sages as they grant in thee!
Such wisdom soon should Priam's force destroy,
And soon should fall the haughty towers of Troy.

It was not by corporeal but by intellectual vigour, that our Royal master, WILLIAM, and our English HERO, MARLBOROUGH, performed those great achievements for the preservation of our civil

and religious liberties, and for the salvation of Europe. It was not muscular strength, but mental reflection working by experience that instructed the former to baffle the intrigues of Lewis, aiming at universal monarchy; and when in January 1704 the Emperor of Germany, alarmed at the progress of the French arms, and at the defection of the Duke of Bavaria, implored the aid and protection of the Queen and People of England to save the Roman empire from impending ruin, it was acuteness and sagacity of mind, that enabled Marlborough to compel the surrender of the entire French army at **BLLENHEIM**, and in one day to annihilate the tyrannic and destructive power of France.—Among those who congratulated our deliverer upon his

welcome arrival in 1688, one of the gayest and most lively courtiers that I saw in the whole party, was SERJEANT MAYNARD, then about my present age. I observed the kindness with which the Prince complimented him on his period of life (he was then ninety), and on his having outlived all the lawyers of his time: “I might (replied the old man) have outlived the law too, if your Highness had not arrived.” His spirit was just the same, as when some years before, he so ably opposed the bill for constructive treason; and at the advanced age of ninety, he was not deemed unfit to be placed at the head of the High Court of Chancery, in times extremely critical and difficult; nor was he found unequal to the pressure of business which then took place.—Neither did our ex-

cellent friend LORD SOMERS shew less vigour in projecting the union in 1708, than he displayed twenty years before in the establishment and recognition of the title of their Majesties, and in the able support which he gave to the act of convention : or even in a latter period, at the close of the rebellion in 1715, when under the pressure of great bodily infirmity, but retaining his own native vigour of mind, he reprobated those severe measures against the rebel Lords, which have had the effect of converting Tories into Jacobites ; and exclaimed to the Minister, “ Do you then mean to
“ revive the proscriptions of Marius and
“ Sylla, and to drive the Tories into the
“ arms of the Pretender, and dye the
“ royal ermine with blood ?”—To notice other examples, your predecessor,

Bishop of London, (I mean DR. ROBINSON), lived to his ninety-third year, and always preserved a considerable share of health; and SIR CHRISTOPHER WREN was in his eightieth year when he finished your cathedral of Saint Paul's. He died at the age of ninety-one, but not till he had completed other great works. MR. WALLER, at the age of eighty-two, is said to have lost none of his intellectual powers: and the immortal NEWTON, the prodigy of our age, who began his philosophical career before one-and-twenty, and had continued it with incessant labour for more than half a century, was in his eighty-third year very busy in improving his Chronology; and afterwards, averse as he had always been to contest and dispute, yet when he thought the cause of truth and the interests of science

required it, he entered the lists of controversy, and continued the literary war to his death, with all the warmth and enthusiasm of a young disputant.

BISHOP GIBSON. But observe, brother, that Sir Isaac Newton's was the solitary occupation of mere intellect. It did not require those resources and that peculiar firmness of mind, which the concerns of public business demand, and which old age does not in general possess.

BISHOP HOUGH. Take then the example of Corsini, the present Pope, **CLEMENT THE TWELFTH.** He was near four-score when he succeeded to the Papal Chair; he has now held it for ten years, and has not lost any of that popularity, which he at first acquired, by

abolishing several improvident taxes, and putting an end to the system of oppression, that Cardinal Coscia had established under his predecessor.—Or if activity in the field be more decisive, what do you say to MARSHALL VILLARS? who, after having quitted his military career for many years, has lately taken the command of the army in Italy, at the age of four score; and in a short, active, and glorious campaign, has driven the imperial army out of the Milanese territory, and rescued that country from an unexampled severity of oppression. I have a respect for a good pun; and I love the pleasantness of this old man, who at the siege of Milan, being asked his age, could answer, “ Dans peu de Jours, j’aurois MIL-AN.”

MR. LYTTELTON. You defend your ground so well, my Lord Bishop, that there is a pleasure in seeing you attacked. Allow me then to ask, whether in public affairs, the art of persuading and convincing others is not essential? and whether the powers of a public speaker are not enfeebled by age?

BISHOP HOUGH. The voice, Mr. Lytton, I admit, does not retain its *stentorian* powers: but then it acquires a sweetness and mellowness, quite as fitted to engage the attention and convince the understanding, as the more boisterous vociferation of youth. Such was the eloquence of Nestor, whose words, Homer tells us, flowed from his mouth like honey; and such the tones, with which Lord Somers (many years after he had

resigned the seals and quitted public life) addressed the House of Commons in answer to his malignant accusers, and at once confounded and silenced them.

BISHOP GIBSON. And yet I cannot but think, that the trial which you were put to early in life, called for nerves and strength, to oppose the threats and artifices of James's Commissioners. It required, my dear Bishop, the vigour of *youth* to give your answer:—"My Lords, "I submit as far as is consistent with "the laws of the land and the statutes "of the college, and no further;" or what you added, "I DO HEREBY PRO- "TEST AGAINST ALL YOUR PROCEEDINGS, "and against all you have done in pre- "judice of me and my right, as illegal, "unjust, and null; and therefore I



“ APPEAL to my Sovereign Lord the
“ King, in his COURTS OF JUSTICE.”

BISHOP HOUGH. And why, Brother, should I be more timid and more time-serving at my present age, than at thirty-six? Is disinterested contempt of life and fortune less practicable at the age of ninety, than at an earlier period? or are those who find themselves approaching the end of their mortal pilgrimage, more likely to sacrifice liberty and truth to the extension of a precarious existence, and for the sake of life to surrender all which can give to life any real value? How different were the feelings of SOLON! who when he opposed with vigour, though without success, the tyranny of Pisistratus, and was asked what had inspired him with such un-

daunted courage, replied, "MY OLD AGE." You and I, Bishop of London, would, I trust, at no period, be disposed to make so precious a sacrifice, for the prolongation of life: and however infirm my mortal frame may now be, I feel, at the present moment, as fitted for the trial I then underwent before the Bishop of Chester and the two Judges, and as ready to meet the danger and abide the event, as at any preceding period of my life.

MR. LYTTELTON. Patriotic feelings like these, my dear Lord, are then more likely to increase than diminish in advanced life?

BISHOP HOUGH. So, indeed, I should conceive.—But I have still more proof

that old age is not incapacitated for public life. If the peace and prosperity of a country afford evidence of the talents of a minister, who ever deserved the name of a great Statesman, better than the present Premier of France, in his 88th year?—I mean the amiable, the honest, and the pacific FLEURY : yet the Cardinal was near seventy-four, when he undertook the administration of the kingdom of France ; which in the course of little more than fourteen years, he has by peaceful measures in a great degree restored, exhausted as it was by the profusion and ambition of the late monarch and his ministers. And, my dear Mr. Lyttelton, you must pardon me when I observe, that your political opponent, Sir ROBERT WALPOLE, has very great merit with me in that respect. To his

co-operation with the mild and equitable minister of France, we are indebted for a greater extension of peace, than we have enjoyed for a long time. Our late monarch, indeed, was not exempt, nor, I fear, is our present sovereign, from the infectious desire of military glory.

MR. LYTTELTON. I must remind you then, my Lord, of your warm panegyric on King William, and the Duke of Marlborough; and ask whether there was no itch, no infectious desire of military glory in them?

BISHOP HOUGH. There might have been. God only knows the heart of man. —But there was a cause. The clouds of bigotry and despotism threatened misery and havock to our quarter of the

globe: and those heroes were the instruments to which, under an overruling providence, Europe is chiefly indebted for the civil and religious liberty which it now enjoys. We have (and I grieve to hear it) just declared war against Spain, and are rejoicing in the capture of Porto Bello; prepared by success for an attempt on Carthagena, or for something which may end in loss and disgrace. When I hear a proposal for declaring war, I figure to myself a suspension of commerce, a decay of manufactures, a scarcity of food, an increase of taxes, a state of irritation, uncertainty and discontent; and I am persuaded, that if warlike sovereigns would frequently visit their hospitals, crowded with the dying and disabled, and contemplate the depopulation and distress

which are the effects of their itch for glory, that fatal disease would be less prevalent and destructive.

MR. LYTTELTON. Do you then, my Lord Bishop, approve of the corrupt means, by which the present minister has so long preserved his power?

BISHOP HOUGH. I say not that. But impressed as I have been with all you have so ably stated in the House, still I acknowledge his merits as the PRESERVER OF PEACE: they perpetually recur to my mind, and create an interest in his favour.—Let me however return to my subject,—The period in which we have lived, has supplied many valuable lessons on the subject of old age. Hardly any one has left more impression on my

mind, than a visit which I paid in 1693, to our late metropolitan, DR. SANCROFT, at Fresingfield in Suffolk ; a little farm where he was born, and which had been above three hundred years in his family. He was then approaching to four-score ; I found him working in his garden, and taking advantage of a shower of rain which had fallen, to transplant some lettuces. I was struck with the profusion of his vegetables, the beauty and luxuriance of his fruit-trees, and the richness and fragrance of his flowers, and noticed the taste with which he had directed every thing. “ You must not
“ compliment too hastily (says he) on
“ the *directions* which I have given.
“ Almost all you see, is the work of my
“ own hands. My old woman does the
“ weeding ; and John mows my turf,

“ and digs for me : but all the nicer
“ work,—the sowing, grafting, budd-
“ ing, transplanting, and the like, I trust
“ to no other hand but my own, so long
“ at least as my health will allow me to
“ enjoy so pleasing an occupation. And
“ in good sooth,” added he, “ the fruits
“ here taste more sweet, and the flowers
“ have a richer perfume, than they had
“ at Lambeth.”—I looked up to our
deprived metropolitan with more respect,
and thought his gardening dress shed
more splendour over him, than ever his
robes and lawn sleeves could have done,
when he was the first subject in this
great kingdom.

MR. LYTTELTON. Was it not per-
verse, however, after boldly petitioning
James against the dispensing power, and

signing the declaration to William, to refuse the oaths to his new sovereign, and yet not assign any reason for his conduct?

BISHOP HOUGH. Whenever I behold disinterested sincerity, I bow to it with reverence, however opinions may differ. Strict and severe as to himself, he was kind and tender to others; the friend of the conscientious dissenter, disposed to concede to the scruples of others, he could not induce his mind to offer a new oath of allegiance, whilst his liege sovereign was still living; not, however, uncharitable to those who had not the same scruples; as appears by what he said, during his last illness, to one of his chaplains who had conformed. “ You
“ and I have gone different ways in

“ these late affairs ; but I trust Heaven’s
“ gates are wide enough to receive us
“ both. What I have done, I have
“ done in the integrity of my heart ;
“ indeed in the great integrity of my
“ heart.”

BISHOP GIBSON. I think, Brother,
that Mr. Lyttelton, even if he cannot
hold Mr. Waller’s opinion that age im-
proves the understanding, will at least
allow, that it does not absolutely dis-
qualify for public business.

MR. LYTTELTON. I do most readily.
But now, my Lord Bishop, for your
second objection, that *age is attended*
with infirmity of body ; is not that in
some degree a part of your first ?

BISHOP HOUGH. It seems to me to deserve to be considered separately.—In estimating the infirmity peculiar to age, we should remember that *fallen* man is subject to aches and pains, to sickness and disease, in every period of his probationary state ; and we must not place to the separate account of old age, what is common to every period of life. Again, there are some constitutions which are naturally infirm ; and moreover, in a plurality of instances, those who suffer much in old age, are indebted for their sufferings to the habitual stimulus of vinous or ardent spirits, or to some improper indulgence. As to myself, the lesson of temperance, which our great dramatic poet has put in the mouth of the faithful Adam, has not been lost on me :

For in my youth I never did apply
Hot and rebellious liquors to my blood :
Therefore my age is as a lusty winter,
Frosty, but kindly.

You will, I am sure, admit that deduction should be made, not only for weakly habits of body, for intemperance, and for neglect and inattention to bodily health, but also for the indulgence of PASSIONS AND ANXIETIES, as far as the bodily health may be thereby affected. This will confine the infirmities of age within a much smaller circle, than is commonly estimated ; leaving little more than what is necessary to wean us from a world, which, with all our complainings, we are apt to love too well ; and to prepare for the close of life, in the same manner as the weariness, which

we feel at the end of a cheerful and active day, fits us for quiet and calm repose.

BISHOP GIBSON. You do not however, my dear friend, mean to say that age has no infirmity, except what it derives from collateral circumstances?

BISHOP HOUGH. I allow it to be perfectly true, that age lessens the amount of bodily force. But if the quantum of happiness depended on the positive degree of strength, we should rather lament that we have not been endowed with the animal powers of the bull or the elephant; and the strongest of the brute creation would be then more happy and enviable, than the best and wisest of rational beings. I admit,

my dear Mr. Lyttelton, that my strength is inferior to yours : but your strength is inferior to that of some others ; and greatly inferior to what is possessed by those athletic boxers, whose savage combats disgrace the present age. No one, however, except those who patronise them, would prefer the possession of their trained and brutal strength, to the endowments of your cultivated and enlightened mind.—Even at my extended age, though my strength and activity are abated, yet with my bowling green and other occupations, I have so kept myself in *training*, that they are not entirely gone.—In PLINY's letters, there is an interesting account of his friend SPURINNA, and of the methods he took to preserve his activity ; arranging his life by that uninterrupted regularity,

which seems to be peculiarly fitted to old age. Though he was only a boy to me, being then in his seventy-eighth year, I have profited by his example.—The first part of his morning (Pliny tells us) he devoted to study. At eight o'clock he dressed, and walked about three miles for contemplation and exercise. Conversation and reading, with a little indulgence of repose, filled up his time till noon; when he took the air in his chariot, with his lady, or some friend, and used a little more walking exercise. Between two and three he went to the bath; after which he played some time at tennis, and then reposed while a favourite author was read to him, till at six o'clock he sat down to an elegant repast, enlivened by the recital of a dramatic entertainment,

and extended by mirth and good humour to a late hour.

MR. LYTTELTON. These, my Lord, are Roman manners ; but with a little modification, the example might be fitted to English habits and climate.

BISHOP GIBSON. There are, however, other privations, not indeed exclusively confined to old age, yet much more frequent in advanced life; such, for example, as the *loss of sight*, which MILTON has so feelingly and pathetically described.

BISHOP HOUGH. And yet, my dear friend, is it not more than probable, that we are indebted to it for much of the beauty, melody, and variety of his



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immortal work, the PARADISE LOST? in which, rejecting the delusions of vision he has referred the examination of his numbers to his ear. How far these privations are, in most cases, compensated by a merciful Providence, we have in some instances, opportunities of judging. Milton himself seems to have had experience of this mercy, when he added to his poetical complaint those beautiful lines :

———— Yet not the more

Cease I to wander, where the Muses haunt,
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song,——
Then feed on thoughts, that voluntary move
Harmonious numbers.————

MR. LYTTELTON. The name of Milton

naturally leads the mind to the Father of Epic Poetry. Does it not appear probable, my good Lord, that to this circumstance of blindness, we are indebted for the rich and luxuriant flow of the lines of HOMER, surpassing not only every thing of his own period, but of every other age? If the Grecian Poet had been accustomed to scan, and measure, and examine his verses by his *eye*, as the *predominant sense*, should we have inherited those poetical examples, which the world has ever since imitated, but will never equal? I am, however, aware that there was another circumstance, which gave Homer, in common with the ancients, a great advantage over modern Poetasters: I mean the practice of frequently repeating their compositions in public, and thereby correcting and

refining them to the utmost practicable extent. The trial of the effect on the public ear, the detection of flatness or hardness in the composition, and the improvement of the flow of the numbers and the harmony of the style by repeated and public examination, will account for the high degree of polish and perfection, to which some of their works attained. Hardly any one who has not made the trial, can appreciate the disadvantages of writing Poetry in the closet, modulating it by the eye. It is true the ear is also referred to ; but the discriminating faculty has already been pre-occupied by the sight ; which of all the senses, as Horace justly observes, makes the most powerful impression on the mind.

BISHOP HOUGH. I proceed now to consider the third inconvenience of age, *the diminution of animal enjoyment.*— Upon this I have to observe, that different pleasures are adapted to different periods of life; so that as one desire diminishes, another increases. We do not therefore lose, but only vary the objects of attachment; exchanging the turbulent and tyrannic passions of youth, for the milder and more sedate affections of age. If increase of years be a check to intemperance, it is also a preservative against its unhappy effects. It does not exclude conviviality; but leaves us the delight of social intercourse, while it improves the pleasures of conversation, and diminishes the cravings of appetite. Indeed there is hardly any thing so dangerous, as an inordinate

love of pleasure ; nor any crime, public or private, which men abandoned to the lawless and unbridled indulgence of appetite, will not commit.—When those who place their enjoyments merely in the gratification of the senses, describe one of their dinner parties, their account of it refers to the turtle, venison, and burgundy, which made the *entirety* of the entertainment : but if three or four intellectual persons by chance mix with the society, the narrative is changed : and the *dullest eater and drinker* of them all will cry out,—“ what an agreeable “ party ! what wit, what pleasantry, what “ information.”—Who that has noticed this, will question the superiority of intellectual over sensual pleasure, or pity us *old men*, who can enjoy all this, the most desirable part of a social en-



tainment, better than at five-and-twenty ?

BISHOP GIBSON. Do you then mean to infer, Brother, that the whole of our course through life is a progress from sensual to intellectual enjoyment ?

BISHOP HOUGH. I do.—The newborn infant is a mere *sensualist*. Softness to the touch, sweetness to the taste, fragrance to the smell, brilliancy to the eye, and pleasing sounds to delight the ear, constitute the sum and substance of his existence. He is composed entirely of sensual appetites : and when they are satiated, sinks into repose. But every ray of intellectual light that is admitted into the mind by instruction, experience, example, and by the kindness of friends,

tends to convert the *animal* into a *rational* being ; supplying mental pleasures in the place of those which are merely corporeal, and the direction of reason for that of instinct. As the heir of immortality advances in the period of existence, a series of mixed enjoyment follows in succession, until what is called the entrance of life ; when the sexual attraction, the desire of pre-eminence, and the dreams of ambition, supply new objects ; which, though not purely intellectual, are not so grossly sensual as those which occupy the very vestibule of existence. As life passes on there is an increasing prevalence of intellect ; and the soul is gradually prepared for the glory, to which it is destined. To complain, therefore of the diminution of sensual gratifications as our intellectual enjoy-

ments increase, seems to me neither just nor reasonable.

MR. LYTTELTON. In your account of the progress of intellect, your Lordship has only slightly alluded to the *sexual* passion; but does it not afford an apt exemplification of the progress of the mind, and of its power to convert an appetite of a sensual nature into an intellectual pleasure?

BISHOP HOUGH. Where the powers of the mind and the intellectual habits have been duly cultivated, connubial love will gradually refine and become intellectual; and be more and more assimilated to that spiritual enjoyment, which will form a portion of the felicity of the pious in a future state. It is thus

that mutual confidence and esteem,—complacency, forbearance, intellectual improvement, and benevolent occupation, become increasing sources of reciprocal tenderness, and of pure and undivided affection; so as to produce that vital union of soul, of which the sensualist can have no more conception, than of the heaven for which it is a preparation.

MR. LYTTELTON. What elevated ideas, does this convey of the wedded state?—Not sensual and fleeting, but intellectual and unfailing. Health may decline and beauty may decay; but rectitude of mind and purity of heart will for ever improve, until they become fitted for those regions where DIVINE LOVE is all in all.—Attachment founded on esteem, and affections fixed on intellectual endow-

ments and on the virtues of the soul, when directed to one beloved object, must in their nature be spiritual and eternal.

BISHOP GIBSON. According to the arrangement of your subject, Bishop of Worcester, there now remains for consideration the fourth inconvenience of age:—“*Anxiety on account of the approach of death.*” Let us, I pray you, have your sentiments on that subject.

BISHOP HOUGH. Uncertainty as to life, is not peculiar to old age. The young and the active are even more liable to fatal accidents and violent diseases, than the aged; and if the postponement of death be an advantage, age has already obtained it; whilst to youth

it must be a matter of uncertainty, when not more than one in five attains the age of fifty. But who that looks to his well-being—who that feels the strugglings of immortality in this mortal body, would desire an extraordinary length of *probationary* existence? Considerations common to the heathen world, and suggested by a general view of human nature, would repress such a wish. Those, however, which are derived from Revelation, are of infinitely greater weight. In a fallen world, where sin and misery are the consequences of a lapse from a state of bliss and innocence, no wise man would desire to extend the period of probation further than its appointed limit, when he may be mature for happiness and immortality. For, when the circulation of the blood ceases, and the

vital heat is no longer conveyed through this mortal frame, the SOUL is emancipated from its earthly tabernacle, and with renovated joy and vigour, commences its course of intellectual and immortal existence. And if medical men may be relied on, the suspension of that vital heat and of the current of the blood by which it is conveyed, and the immediate approach of death, produce a sensation similar to that of falling asleep. —I do not, however, refer to a premature and violent death, which is generally attended with pain; but merely to the cessation of that VITAL HEAT, which breathed into created man, made him a living soul; and which by the blood, not only communicates its power to every part of the living creature, but gives out warmth, even to the bodies around it.

MR. LYTTELTON. It is said, my Lord, that the heat of the blood is of the same temperature, in youth and in age, amid the snows of Siberia and in the burning sands of Africa; and that while by wool, fur, feathers, and other non-conductors, this *animal heat* can be prevented from escaping, the *living creature* will bear almost any severity of climate.

BISHOP HOUGH. So I have read.— But let me caution you, that when I speak of the final cessation of animal heat being a mere *sinking into repose*, I am not talking of the parting hour of the *criminal* and the *vicious*. To meet death with ease and tranquillity, is the exclusive privilege of piety and virtue. At the same time, frequent meditation on our removal from this *material* world

is necessary for those who desire that the terrors of death should be soothed, and its pangs alleviated. I have long meditated on the subject ; and indeed to neglect it at my advanced period, would be to sleep on my post at the moment of attack.—But here again, age has its advantages: and I must observe, as to the actual pain of death to the *aged*, that in a state of maturity the fruit drops spontaneously from the tree: and the separation of the immortal soul from the mortal body, is of course less painful than in early life. How different was the death of the youthful LORD RUSSEL, which I witnessed in 1683!—The forlorn age of his father,—the widowed state of his dear Lady Russel,—the orphan condition of his children,—the illegality of his sentence,—the dark

clouds which overhung his country,—and the cruelty of Charles and James,—did so combine to embitter his removal from this world, that it required all his Christian fortitude and patience, and all the support which he derived from his earnest prayers, to bear the trying scene with decent composure.—Not that even in youth, death is always arrayed with terrors : our excellent Sovereign, QUEEN MARY, in the prime of life, met her approaching end with calmness and tranquillity ; thus expressing herself, “ I thank God, I have always carried this in my mind that nothing is to be left till the last hour. I have now only to look up to God, and to submit to his will.”

BISHOP GIBSON. The parting hour,

of our late Royal Mistress, QUEEN CAROLINE, was not less affecting and impressive. She closed her life with admirable and exemplary devotion ; maintaining to her last moment, christian fortitude and serenity of mind, “ I “ have made it,” said she, “ the object “ of my life to discharge my religious “ and social duties ; and hope that God “ will pardon my infirmities, and accept “ the sincerity of my endeavours to pro- “ mote the King’s honour and the pros- “ perity of the nation.” The prayer which she repeated on the immediate approach of death, was her own composition, and truly devout and pathetic. When she concluded it, she desired those around her to join in repeating the Lord’s Prayer *so loud*, that she

might hear them ; and waving her hand as it concluded, she silently expired.

BISHOP HOUGH. The dread of the unknown world to which we are approaching, is like the fear of a child going into a dark room ; and we only blame the child, when he knows the place well, and yet fears the *darkness* in which it is for the time involved.—The heathens knew not the place to which they were going : they had no Revelation as to a future state, and were therefore terrified. To us it is revealed ; and we know, and are sure, that the world we are leaving, and that to which we are approaching, are under the same government and protection of the same omnipotent and benevolent power,—with this only difference, that sin and

misery, the consequence of the disobedience of Adam, are in the present world, more or less, the lot of all his descendants ; but in a future state will affect none but the reprobate and disobedient.

MR. LYTTELTON. I have heard, my Lord Bishop, some old men complain of *want of respect*. Has that been considered by your Lordship, or do you not estimate it among the inconveniences of advanced life?

BISHOP HOUGH. I do not so estimate it. The evil lies in man, not in the period of life. The cheerful and obliging, however aged, will always receive respect and attention : while the fretful and querulous, the morose and gloomy, the sordid and avaricious, will not find

either respect or attention at any period of life. I was, indeed, prepared to mention the deference paid to age, among its advantages: and in good sooth I consider it as a balance for some of the pleasures of youth. If peevishness or avarice discover themselves in the wane of life, they are the defects of temper not of age. He who would be happy must guard against them at all times.

BISHOP GIBSON. But why, Bishop of Worcester, not put *sufferings by loss of Friends*, among the inconveniences of age?

BISHOP HOUGH. Because it is not peculiar to old age, but common to every period of life; and in fact it is not so painful to the aged, for two causes;

—our feelings are less acute ; and the restoration to those we love, is prospectively less distant, as we approach the grave. Little, indeed, did I think, at the time of the death of my beloved companion, that I should have survived her loss for near twenty years. I then had comforted myself with the expectation of an earlier re-union :—it cannot, however, be *now* very distant.

MR. LYTTELTON. Indeed, my Lord, I cannot conceive a greater loss, than that to which you so feelingly refer.

BISHOP HOUGH. You did not know her, my young friend. Let me, therefore, indulge myself in a few words to her memory.—Long—long may it be before you experience the interest which I now

feel, in bearing witness to the virtues of a departed wife. — Endowed with a pleasing and engaging aspect, “ she bore a mind which envy could not but “ call fair.” Diffident and reserved in mixt society, her intellectual powers were best appreciated in the recesses of private life. Warm and affectionate in her attachments, placable and forgiving when injured, and extending her charity with unsparing hand to the deserving and distressed, her life was such a continued preparation for eternity, that the unexpected event, which we all so painfully felt, might to her be deemed a blessing. I say unexpected, for she was apparently well; and, on Whit-sunday morning, was preparing for that attendance on church, which was never

omitted, when she suddenly expired. Her health and spirits, though naturally good, had been gradually undermined by a long, an anxious, and assiduous attendance on a near and dear relative; and her illness had been accompanied by severe sufferings, as appeared by several of her manuscript prayers, which came into my hands after her decease. I know it may appear selfish to praise where the object might be deemed a part of one self. But why should I not declare her virtues? The light which they will shed, may guide many of my fellow Christians to eternal happiness.

MR. LYTTTELTON. Such praise, Lord Bishop, requires no apology. When all the habits and affections are centered in

one beloved object, the breaking of the bond of union must be like the separation of the soul and body,—the annihilation of all earthly comfort.

BISHOP GIBSON. Mr. Lyttelton is musing, Brother, on the dear object of his choice: shall we recal him from his reverie, by proceeding in your subject?

BISHOP HOUGH. If we have losses, we should recollect the possessions we retain, and the additions we are daily making to them,—of children, grandchildren, nephews, nieces, relatives, connexions,—advancing in life, displaying the good effects of the instruction and assistance which we have given them, and supplying new friends to fill up the

broken ranks, and to produce fresh objects of kindness and affection. I mean not, however, to preach stoical apathy, on the death of those who are dear to us. Time must pass, and grief must be soothed by a limited indulgence, before the heart is ready to receive even the balm of consolation. But an even temper, which does not impatiently struggle under adversity, will eventually overcome; slowly indeed and by degrees, but with more assured and complete victory. For, where we humbly submit to affliction, and at the same time use all proper endeavours to lighten its weight, our heavenly father will send his blessed spirit to influence and support us and to enable us to apply our afflictions for the furtherance of our present and future happiness.

BISHOP GIBSON. I am perfectly aware, that it is by trials endured and duties fulfilled, that we become fitted for the angelic state; and have often traced in my own history, and in that of my nearest and dearest friends, that events, painful and distressing at the time, have in fact been *blessings in disguise*, and have proved beneficial in their consequences.

BISHOP HOUGH. True, Bishop of London!—And who would wish to remain in a state of blindness and security thoughtless of his latter end, until the awful hour overtook him in which he must appear before the throne of God, to render his final account? How many parents have been recalled from the gross idolatry of a favourite child, by the removal of the object of that

idolatry? How often, when prosperity has filled the heart and made it hard, do these light and temporary afflictions soften it, recal us from the vain illusions of the world, and prepare us for the hour of death? The heathen philosophers boasted of the power of alleviating mental afflictions, as if it had been in their own disposal; but they could not bestow on their votaries, what human nature has not to bestow. The great author of our being has reserved it, to be given to those only, who seek it worthily by prayer and supplication.

MR. LYTTELTON. Let me in this pause of your subject, again confess myself to you my Lord Bishop. It sometimes happens that I omit the duty of PRAYER, conceiving my mind to be un-

fitted for an act so solemn and sacred : for, if I feel no warmth of gratitude and affection and derive no pleasure from it, I fear my homage will not be acceptable, and I do not presume to offer it at a time so little adapted to worthy service.

BISHOP HOUGH. ALL OUR SERVICE IS UNWORTHY. But we should ever bear in mind, that regular prayer is a *duty* enjoined ; and though worldly occupation or bodily indisposition may sometimes occasion wandering thoughts, yet God will ever listen to the desires of a heart humbly devoted to him.

BISHOP GIBSON. By a similar misconception, some well-intentioned Christians have been kept from the HOLY SACRAMENT : not considering that, al-

though *none* of us are *worthy* of being admitted to his table, YET WE ARE ALL COMMANDED TO COME. I have sometimes met with serious and well-disposed persons, who because they did not always feel the same pious disposition, have feared that God had at times *withdrawn himself* from them, and that they were become unworthy of his GRACE. I have endeavoured to pour balm into such broken and contrite spirits, by this consoling truth: that when we are so humbled by the sense of our own guilt as to dread being cast off for ever, God is most watchful over us, and most compassionate towards us. There is indeed no trial so afflicting to a pious and virtuous mind, as this state of spiritual darkness—this sense of guilt and earnest longing for mercy and pardon from the

Supreme Being. This seems to have been the great trial of our BLESSED SAVIOUR, when he was wounded for our iniquities.—God withdrew himself from him; deprived him of the inward support and consolation of his divine presence, and abandoned him on the cross to all the sufferings of his human nature. JESUS endured the sense of his heavenly Father's displeasure; and his soul was sorrowful and dismayed, when he cried out “MY GOD, MY GOD, WHY HAST THOU
“FORSAKEN ME?” He has himself experienced this state of agony; and his mercy and pity will be ever ready to make intercession for those who are truly sorry for their sins.

BISHOP HOUGH. Allow me, in the fulness of my heart, here to express my

feelings on this affecting subject. What praises, what debt of gratitude indeed, do I not owe to our heavenly Father, for countless mercies during an extended life, and for that greatest of all mercies that he has not hid his face from me? The votaries of sensual indulgence have sought out many inventions,—vain and corroding pleasures,—broken cisterns that hold no water; and though again and again deceived they still recur to the same delusion. Did they but once practically know, from whence is derived all happiness, earthly and celestial, human and divine, they would feel that to the Father of Mercies alone, their prayers, their desires, their devout aspirations should be directed. He is the fountain and source of all happiness; and when he condescends to

visit the penitent and humble suppliant and to speak comfort to his soul, all the petty inconveniences of sickness, penury, and misfortune, vanish in a moment; for in his presence is fulness of joy, and at his right hand there is pleasure for evermore.

MR. LYTTELTON. I thank both your Lordships for the satisfaction I receive.—But hitherto, Lord Bishop of Worcester, you have been acting only on the defensive, and obviating objections.—What say you to carrying the war into the enemy's country? I look with interest and expectation, to your account of the positive comforts of old age.

BISHOP HOUGH. I thought it right, Mr. Lyttelton, to clear my ground and

remove obstructions, before I began my edifice.—Enough has been said of the inconveniences of old age ; let us now consider its advantages. Here, however, I fear it will be necessary for me to play the Egotist ; and to enter into the detail of my own life, and the disposition and arrangement of my time.

BISHOP GIBSON. This is the very thing, Brother, we both wish ; my young friend that he may prepare against a distant period, and myself that I may now follow your precepts.

BISHOP HOUGH. By the mercy of God, I can still say that I am never sick ; nor do I feel any acute pain at the advanced age of ninety. I still live in greater ease, than I durst have hoped ;

but to me, every day is now become a portion of life. Indeed, I little thought of living to the age I am now arrived at.—HEALTH is the root of all our innocent enjoyments in this world. To the attainment of health, we shall find temperance, exercise, and regularity of habit to be all essentially necessary. For the portion of that health which I enjoy, I am in some degree indebted to my profession; which excludes every idea of dissipation and intemperance, and requires a regular and orderly course of life. From the episcopal order to the clergy, and from the clergy to the people at large, it is most essential that the examples of Christian virtue and decorum should be transmitted, as from a pure and uncorrupted source; and that we should not only be exempt from vice,

but a shining example to others. The inscription for the Roman Senate, is more peculiarly applicable to the English clergy: IS ORDO VITIO CARETO CÆTERIS SPECIMEN ESTO. But though temperance and exercise, and regularity of habit, be necessary to the preservation of health, yet they are weak and impotent agents, if the mind itself be agitated. When CORNARO, celebrated for temperance and longevity, sought in the prime of life the restoration of health, his first object, as he tells us in the account he has given of himself, was *the regulation of his temper, and the cultivation of cheerful habits*: and to this he appears to have been as much indebted for an extended and happy life, as to his daily practice of temperance. My late friend, Sir JOHN FLOYER, who preserved his health and

spirits to the advanced age of ninety, spent some weeks with me at Hartlebury two or three years before his death. My neighbours were all surprised to see a man of that age, with his memory, understanding, and faculties perfect: and appearing to labour under no infirmity. He was, Mr. Lyttelton, the *old gentleman* of the party: I was then only fourscore. In compliance with the wishes of *us young folks*, he communicated his secret,—his Receipt for preparing the ELIXIR VITÆ; and informed us that by attention and habit, he had obtained so great a command over his temper, as never to be moved with any thing that he could not hope to remedy; and by this, and a constant disposition to enter into the innocent amusements and enjoyments of others, he had extended

his life to that period, in peace and comfort.

MR. LYTTELTON. Sir John Floyer was before my time : but I have heard my father describe him, as a man of the most amiable disposition.

BISHOP HOUGH. He was extremely amiable. But, indeed, Mr. Lyttelton, complacency and social habits are characteristics of the true Christian. Nothing promotes cheerfulness and suavity of manners, more than the study of the Gospel : and as it is pleasing to see the fire of youth tempered by the gravity of age, so it is gratifying to observe the phlegm of age enlivened with the vivacity of youth. When, therefore, I am in company with the young, I endeavour,

as far as my station and time of life will permit, to assimilate my manners to theirs; and I find two good effects from it; one, that they listen with much more pleasure and attention, to any advice I may see occasion to offer: the other, that I prevent, what is far more odious than any wrinkles of the body—*those wrinkles of the mind* (as Montaigne terms them) which are so destructive of the virtues of the heart, and of the intellectual features.—Why should sourness and peevishness of temper have any thing to do with old age? They are the vices of the narrow and selfish. The liberal and benevolent, like rich and generous wines, improve with *keeping*. What will turn acid in so short a life as ours, must owe its sourness to poverty of spirit and meanness of character. Nobler dispo-

sitions soften and ameliorate, and become more and more kind and disinterested, with length of years ; acquiring a smoothness, a milkiness, and sweetness of character, commensurate to their period of existence, and preparatory to that intellectual state which they are shortly to enjoy. The handsomest and most elegant compliment which is to be found in the father of epic poetry, comes from the aged counsellors of Priam ; who, on the sight of Helen exclaimed, “ We cannot
“ object to suffer so long the calamities
“ of war, for a woman so like the im-
“ mortals in beauty.” Where is the young Beau, who could have expressed himself with more chivalrous gallantry ? — But in order to preserve this pleasantness of disposition, a regular habit of SELF-EXAMINATION is necessary : so that

we may relieve and disincumber the mind of all selfish and irritable feelings ; and cherish by daily habit, gentle and conciliating manners, forbearance to our equals, kindness to dependants, attention to the poor, and all the other dearest charities of life.—I am therefore in practice a Pythagorean ; and before my *lectular* devotions at night, I strictly examine my conduct during the day ; and if I have been peevish or perverse, or have done amiss, consider how I may make amends the next morning. If, however, my conscience does not accuse me of any act or omission on my part, I sink immediately into quiet sleep, almost as I lay my head on the pillow ; being able to say with the poet ;

———— Rectius hoc est ;

Hoc faciens vivam melius, sic dulcis Amicis
Occurram.

BISHOP GIBSON. Self-examination, my good friend, may do much towards preserving us from what is evil, and something in directing us to what is good : but to produce habitual cheerfulness, will not more be necessary, than merely to ascertain and correct our course through life ?

BISHOP HOUGH. Certainly: and I am preparing to state what those means are. Indeed I hold it absolutely necessary, that from various sources which I shall enumerate, pleasant and amusing thoughts should be stored up and *domesticated* in the mind ; not only as an antidote against serious evils, but as a medicine for those little vexations and untoward incidents, which sometimes will discompose the firmest mind.

BISHOP GIBSON. Such, I suppose, as that which befel your barometer.

MR. LYTTELTON. Allow me to ask what was that accident, my Lord.

BISHOP GIBSON. Why nothing in the world, but that a young clerical visitor contrived by excess of awkwardness to throw down and break my Brother's favourite barometer: but he was immediately relieved by the Bishop saying with a smile, "Well, I never saw the quicksilver *so low* before."

BISHOP HOUGH. If you will not accuse me of Egotism, I will mention a circumstance that has very lately occurred. A country neighbour and his dame dined with me on new-year's-day.

She was in the *family-way*, and during dinner was much indisposed : they both went home as soon as they could after dinner. The next morning the husband came and informed me of the cause of her indisposition :—that *she had longed for my silver tureen*, and was in considerable danger. I was anxious that my tureen should not be the cause of endangering her life, or become a model for the shape of her child ; and immediately sent it her. In due time she produced a chopping boy, and last week when I offered my congratulations on her recovery, I informed her that now in my turn I *longed* for the tureen, which I begged she would send by the bearer ; and that I would always have it ready to send her again, in case of any future longing.

BISHOP GIBSON. So, Brother, you saved both the tureen and the child.

BISHOP HOUGH. Well? and was it not well managed? — This, however, suggests another topic of consideration. In order to preserve serenity and cheerfulness of mind, we should be very careful to guard against *vain and fruitless desires*, which vex and agitate the mind, and give it a restless and unsettled disposition. Our real happiness does not so much depend on the nature and extent of our possessions, as on our being satisfied with what we possess; and our obtaining that self-command, which will enable us to limit our wishes to what may be attainable. This is a matter of great importance to our peace and tranquillity. At the same time I

must not omit adding, that it is not enough to put on habits of cheerfulness in our social meetings: we should be cheerful, not merely when our friends are about us, but when we are alone and in our closet; we should exclude every thing that presumes to disturb our serenity of mind, and entertain only such thoughts, as bring comfort and pleasantness along with them.

MR. LYTTELTON. But how, my dear Lord, are we to do this? Can we always repel anxious and afflicting thoughts from the mind? or when deeply injured and exasperated, or cruelly wounded by the faults or follies of others, can we always preserve a stoical apathy, and remain entirely unmoved?

BISHOP HOUGH. It may appear difficult to those, who have never tried what may be done by patience and perseverance. The faults and follies of others may for the moment awaken a painful sensation : but *we are very seldom really injured, except by our own*. Can we imagine that HE, whose yoke is easy and whose burthen light—HE, who knew the heart of man and needed not that any one should tell him,—would have commanded us not to be of *an anxious mind*, if the degree of anxiety had been entirely out of our power ? The command implies a promise, that whenever our endeavours to obey his precept are sincere, earnest, and continued, HIS GRACE shall be sufficient for us. Can we conceive that HE, who could say to the

wind and the sea, “PEACE, BE STILL,” cannot also give tranquillity to the agitated mind? or is it a lesser miracle, than an unbelieving and abandoned sinner should be converted from the error of his way, than that a sincere Christian should be enabled to regulate his passions and affections? Or shall we suppose that the divine grace will not be equilly extended in either instance? God said to Abraham, “Walk thou before me, and be perfect.” The presence of our creator will always calm the mind,—will give peace to the soul during the trials of the day, and tranquil rest to the body at night.

BISHOP GIBSON. But do you mean to say that all persons are able, with our

present premier Sir Robert, *to cast off their cares with their clothes*, as he is said to do?

BISHOP HOUGH. Certainly I mean to contend that they should *always attempt it*; at least, if they have any *taste* for the *enjoyment* of calm, refreshing, and invigorating sleep. Natural tempers may differ, as well as natural strength of mind, or natural health of body: while, therefore, we strive to improve our intellectual powers and bodily health, let us address our prayers to God, that he would vouchsafe to calm and mitigate that TEMPER, upon the tone of which the exertion of those powers, and the enjoyment of that health, must in a great measure depend.

BISHOP GIBSON. These considerations, Bishop of Worcester, may apply to the petty incidents of domestic life. But, even if we can guard our minds as to private calamities, how can we hope to exempt ourselves from other causes of uneasiness? The state of public affairs, for example, since the late Queen's death,—the ambition of Princes,—the hostile dispositions of foreign courts,—the violence of contending parties at home,—are not these subjects of alarm, Brother? and can we pretend to keep the mind entirely calm and composed, amid such a hurricane around us?

BISHOP HOUGH. In a free country like England, the energy of national character, and the union of those *who*

do not contaminate themselves by party politics, will always augment their power and exertions, in proportion as the exigencies of the community require it. Impressed with this idea, I view with composure, things that may be alarming to others. The personal character of those who govern their petty jealousies and contests, their probable apostacies and contradictions, and the possible consequences of the future transformations of the EPHEMERAL POLITICIANS, are of little moment to me, while I look back with devout gratitude on the events of the last fifty years. Preserved from civil and ecclesiastical tyranny, I ACKNOWLEDGE A RULING PROVIDENCE IN THE HISTORY OF BRITAIN: and I confide in the continuance of that providential protection, so long as my country is not

wholly unworthy to hold its place upon this ball of earth. In an age of dissipation and profligacy, I feel that much good has been done by individuals among us. We have preserved the knowledge of divine truth ; we have spread it among our own poor ; and we have diffused it with active and well directed zeal over every peopled region of this habitable globe. I look up, therefore, to the God of mercy ; and though I put not my trust in princes, or in the sons of men, yet while *fifty righteous* are to be found in this country, I have hope that we shall not be left, like Sodom and Gomorrah, a monument of divine justice.

BISHOP GIBSON. How say you then Brother, when *the Church is in danger* ? — When the cause of anxiety refers not

merely to temporal and perishable concerns, but to the interests of our pure and reformed religion as by law established, are we to remain calm and composed, and is not neutrality at such a moment culpable? For example, the sectaries of the present day, tempted by pride and the desire of power, are busied in suggesting doubts and difficulties, hostile to the Establishment, and destructive of Christian unity and Charity.

BISHOP HOUGH. Let me not be supposed to approve of a factious opposition, tending to create schism and division in the church, and to mislead the pious and humble Christian. At the same time, let me say that my apprehension is about the progress of INFIDELITY. What I most dread is a relapse into that *indif-*

ference about religion itself, against which you have so solemnly warned us in your excellent Pastoral Letters. My paroxysms of anxiety, however, have been slight and momentary; for I have an entire and unshaken reliance in HIM, who, speaking of pure Christianity, has assured us that, “the gates of hell shall never prevail against it.” I see with very great satisfaction, that eminent men among the dissenters are uniting with our own learned and pious divines, in defence of revealed religion. This union in a common cause gives me the more pleasure, because serious Christians, in proportion as they know more of each other, will love one another more. The Champion of our Church, Dr. Chillingworth, has well observed that the BIBLE ONLY IS THE RELIGION OF PROTESTANTS.—

While this remains our common standard of orthodoxy—our Christian bond of union, we may regard lesser things without anxiety. No hostility should ever exist among those disciples of Christ, who strive to make their lives and doctrines conformable to his precepts and example. Hearts may agree, though heads differ : there may be unity of spirit, if not of opinion ; and it is always an advantage, to entertain a favourable opinion of those, who differ from us in religious sentiments. It tends to nourish Christian charity. For my own part, I welcome with cordial and entire satisfaction, every thing which tends to approximate one denomination of Christians to another ; being persuaded that he who is a conscientious believer in CHRIST, cannot be a bad man. Whatever there-

fore contributes to unite us ALL in kindness and brotherly love,—to smooth asperities, to remove difficulties, and to reconcile discordancy of sentiment,—is to me soothing and delightful; as it brings all the sincere and faithful disciples of CHRIST into one fold, under one shepherd: and thereby anticipates his glorious reign upon earth.

BISHOP GIBSON. But, Brother, let us be very careful, lest, while we avoid indifference as to religion, we fall into *indifference as to doctrine*: and under the specious names of candour and liberality, nourish habits of complacency for the errors and heresies of others.

BISHOP HOUGH. *Error*, my dear Friend, should not be confounded with

HERESY. Among Protestants, who possess the privilege of reading the scriptures, and forming their lives and opinions by them, it is hardly possible but that some shades of difference should exist; particularly among those who, like the Bereans, “receive the word “with all readiness of mind, and search “the Scriptures daily.” “ERRARE “POSSUM (says Augustin) HERETICUS ESSE “NOLO, I may err, but I will never be “an Heretic.” The true Christian is known by his fruits. His object is *vital* and practical Christianity; not the diving into mysteries, on which God hath not thought proper expressly to declare his will.—What is so revealed, the Christian feels it his duty to obey; with these encouraging words from our Redeemer, “If a man love me, he will



“ keep my words ; and my father will
“ love him, and we will come to him,
“ and make our abode with him.” Let
us therefore bear in mind the saying of
Moses—“ THE SECRET THINGS BELONG
“ UNTO THE LORD OUR GOD : BUT THOSE
“ THINGS WHICH ARE REVEALED, BELONG
“ UNTO US AND TO OUR CHILDREN FOR
“ EVER THAT WE MAY DO THEM.”

BISHOP GIBSON. It is the HOLY SPIRIT
alone, which excites and enables us to do
good, and to render to God acceptable
service ; though the miraculous endow-
ment of it has long ceased, and it is now
no otherwise discernible than by its fruits
and effects, as they appear in our lives.
But these *enthusiasts*, my friend, endea-
vour to persuade others, and some of them
seem to be themselves persuaded, that they

are miraculously gifted, and directed in an extraordinary manner by divine *impulses* and *impressions* of the spirit of God ; not distinguishing aright between the ordinary and extraordinary operations of the HOLY SPIRIT : and they thus wander on from error to error, in the mazes of ENTHUSIASM, because they will not submit themselves to a proper guide and director.

BISHOP HOUGH. I am not insensible of the dangers of enthusiasm, or ignorant of the persecutions and excesses to which it has led, when bigots have attempted to force their creeds upon the consciences of others. Misjudging of the motives and principles of their brethren, presuming on the exclusive truth of their own opinions, and impelled by *religious anxiety*, they thought, like Paul, they

were doing God service when they were persecuting their Christian brethren. How different the devout and zealous Christian, whose errors are accompanied by meekness and humility!—Who can acquit the benevolent, the excellent FENELON, the venerable Archbishop of Cambray, of the charge of ENTHUSIASM. Yet it was the enthusiasm of piety and devotion: it was the aspiration of the creature to its Creator. Pure and undefiled religion is of no sect; whatever garb it wear, and whatever be the denomination of the sincere and faithful believer, let us in him acknowledge the brother.—But the tendency of infidelity is to narrow the soul, to weaken its energy, contract its views, and to confine its hopes to the present period of existence. The infidel is a solitary and

ferocious animal ; reckless of the welfare of others, and occupied with the sensual and selfish enjoyment of the present hour ; while such a believer as Fennelon,—though he may err, in opinion, and carry his religious feelings to an extent not warranted by Scripture, is raised above the petty objects of this transitory state, and despising danger and death, looks forward with fervent hope to the rewards of futurity.

BISHOP GIBSON. Your seclusion from public life, my excellent friend, has made you less acquainted with this new sect of Methodists, and the intemperance and hostility of their conduct. They now carry their presumption so far, as to pretend to ordain for the ministry ; they have the audacity to accuse our

clergy of neglect of duty, not merely in lesser points, but in the primary and essential one, of preaching the Gospel. They profess to agree with us in doctrine, while they separate from us in communion and unite against us in practice : and, pretending to extraordinary sanctity, they seek for excess of power, and by extending their influence over the kingdom threaten the subversion of the Establishment. Is not this, Bishop of Worcester, a just and sufficient cause for anxiety ?

BISHOP HOUGH. I think not. If it be of man, it will come to nought ; but if it be of God, we cannot overthrow it, nor need we fear evil from it. May they not, in the hands of Providence, be the means of bringing us to a more

acute sense of our duty, and to a more perfect knowledge of evangelical truth? The Christian Church has never been in so great danger, as when it has continued for any time in a state of unruffled prosperity. The existence of sects seems to me not only to be inseparable from the nature of imperfect intelligence, but of benefit to religion itself; and while the BIBLE continues to be the acknowledged standard of faith, they can be of no material prejudice. I respect even the errors of the conscientious Christian; and feel the impossibility of a *perfect unison* of sentiment, in rational beings *who think for themselves*. That there have been sectaries, whose objects were worldly praise and worldly power, cannot be denied: but the number I trust is limited. And, looking to the true

interests of religion, let us consider in what state (had no diversity of opinion existed) Christianity *might* have been at the present day; if we now are *lukewarm*, what would have been our state of *torpidity* had one dominant creed been submitted to by all Christians, without examination, for a period of seventeen centuries; and there had existed no difference of religious opinion, to induce inquiry or awaken interest? Let us at the same time not forget, that the right of searching the holy scriptures, and judging for ourselves, was the ground on which we separated from the church of Rome, venerable both in antiquity and authority; and let us be very tender of abridging this right to others. While we bear in mind that we are the descendants of fallen and

imperfect creatures, we can hardly presume that of all sects, we alone are without any shade of error or warp of prejudice : and we should be very careful how we intermix any *desires* or *interests* of our own, with the concerns of religion. “ When lust (says the Apostle James) hath conceived, it bringeth forth “ sin ; and sin, when it is completed, “ bringeth forth death.”

MR. LYTTELTON. Did it ever strike you, my Lord, that to this single verse, we are indebted for Mr. Milton’s bold and poetic Allegory of Sin and Death ?

BISHOP HOUGH. The observation to me is new, and appears to be founded.— But to proceed.—I have mentioned devout prayer, earnest endeavour, and

habitual piety, whereby, (to use our Saviour's words,) *the kingdom of God is within us*, or as St. Paul explains it, we are filled with "righteousness and peace, "and joy in the Holy Ghost"—as the means of obtaining that *happy temperament of mind*, on the regular prevalence of which, our mental and bodily health, and our present and future happiness do in a great measure depend.—To these I must add CHEERFUL THOUGHTS, derived from cheerful society, and from the perusal of pleasant and entertaining books.—The latter we can always command ; but the frequency of social intercourse will depend, not merely on the temper of the host, but on local and accidental circumstances ; and I rejoice to find, that hitherto neither my age or appearance have terrified the young and

the gay from my presence. As, however, the society of books may be always enjoyed, I shall enlarge a little on that subject.--The mind is a camelion. It takes its colour from that with which it is most conversant, but particularly from its studies; which, as Cicero observes, have a great and important influence on the human character. We are sensible of the danger, of habituating ourselves to representations of cruelty or sensuality; aware, that the one hardens the heart, and the other debases and corrupts it. Yet few attend to the effects of those writings, which furnish melancholy and desponding ideas, and cast a shade over our view of a world, in which (however impaired by sin and disobedience) a merciful Creator has abundantly provided for the happiness of his crea-

tures. The accustoming of a child to *cheerful habits*, is of such importance to its welfare in life, that it ought to be an object of education; and it would not only be compatible with discipline, but might be made subservient to it, and accelerate the progress of instruction.

BISHOP GIBSON. If Mr. Locke's suggestion of engaging the feelings and wishes of children, and substituting for terror and corporal punishment, emulation and the desire to excel, could be practically adopted in our schools, it would contribute greatly to that habitual cheerfulness, which you, Brother, so properly recommend. He who shall ever arrange, and carry into practice, such a system of education, will confer an

essential benefit on mankind, and gladden the hearts of millions.

BISHOP HOUGH. Habitual cheerfulness, indeed, may be considered as a continued act of gratitude to the giver of all good, for the countless blessings which we enjoy; and as it forms a part of the Christian character, we should avoid all books of a contrary tendency. But there is another species of reading, which I deem it proper to protest against; —the perusal of those writings, which tend to vilify and degrade human nature. When we are induced to forego the high pretensions of rational and immortal beings, the heart becomes enfeebled and debased. Submitting to a lower estimate of our rank in creation, we weaken the spring of virtuous and noble actions:

for no one who has a mean opinion of his own character and powers, will act above the standard which he has fixed on. Mr. Addison has truly said, that “there is not a more improving exercise of the human mind, than to be frequently viewing its own great privileges and endowments ; nor more effectual means to awaken in us an ambition, raised above low objects and little pursuits, than to value ourselves as HEIRS OF ETERNITY.”—There is yet a third species, which it seems necessary to notice ; I mean those writings, which are calculated to vituperate our national character. All misrepresentations of the actions and motives, even of our enemies, are unjustifiable and criminal ; but an attempt thus to degrade and paralyse our own country, goes as far beyond the

other, as the crime of a parricide exceeds that of a common murderer : and when this is committed under the pretence of *patriotism and candour*, the most abandoned guilt is aggravated by the most infamous hypocrisy.—In selecting books, therefore, for my perusal, I prefer those which supply the mind with cheerful and pleasing ideas : such as may not only furnish conversation in society, but most gratefully occur to the recollection, and provide intellectual pleasure at other times :—such as may enliven solitude, and amuse a wakeful hour at night. In the first class of these I place the HOLY SCRIPTURES ; and after them, the classic writers of different ages and countries.—What solitary or heavy moment can that rational being experience, whose mind is stored with contemplations of the

power, wisdom, and benignity of the Divine Being,—animated by the hope of an happy immortality,—and enlivened by the most pleasing and ingenious productions of the human mind? The aged, who for want of instruction in youth, or from indolent habits in mature life, are incapable of reading, and are thereby deprived of the intellectual comfort which it affords, are almost, if not quite, as much the objects of compassion, as those who have lost their appetite for bodily food.

BISHOP GIBSON. Yet I have met with some illiterate parents, who have had strange apprehensions of their children becoming too fond of books, lest they should injure their constitution by over-study.

BISHOP HOUGH. Among the sources of health, at my advanced period of life, I reckon my constant practice of devoting certain hours every day to literature or science. Books are calculated, not only to meliorate the habits of society, but to tranquillize the mind, soften asperity of character, extend the benevolent affections, and to *intellectualize* the sensual part of our nature ; and indeed it is an unfounded prejudice (as the indefatigable BISHOP HUET has observed) to imagine, that the pursuit of learning is injurious to health. Studious men are as long lived in general, as others. The *literati*, to whom we are indebted for the amusing collection known under the title of ANA, were long lived ; two thirds of them passed the age of seventy-six ; and as many of them attained the age of

ninety, as died under sixty. In fact, if *excess of exertion* be avoided (I address myself particularly to you, dear Bishop of London) and if exercise and temperance be not neglected, the kind of occupation which the love of literature supplies, and the regular, calm, and uniform course of life which it ensures, will conduce generally to health, and preclude many things which might otherwise impair it.—But to return to my subject. He who can read the classical writers for taste, and the scriptures for devotion, need never be apprehensive of the *tedium* of age. For my own part, I make it a rule constantly to devote a certain period of the day to each of these studies. But I do not stop there. Fortunately for me, among some property left by a relation, was a large collection of voyages,

travels, history, biography, romances, novels, and a variety of miscellaneous books. I say fortunately ; for if I had been obliged to resort for them to my bookseller, as a purchaser, some of my flock would have exclaimed, “ our old
“ Bishop might employ his money and
“ his time on better books.”

BISHOP GIBSON. What, Brother, are we then to infer, that you have admitted novels and romances into your library, as sources of literary occupation ? Is not their tendency, to enfeeble the mind, to give a false estimate of life, to corrupt the imagination, and unfit us for the enjoyment of domestic society,—making every day that is not marked by some striking and interesting occurrence, appear tame, heavy, and insipid ?

BISHOP HOUGH. Novels are not admitted into my list, except *speciali gratia*; —not that a man turned of ninety, need be warned against their bad effects. In this uncertain world, however, when there are such frequent calls for fortitude and resignation, those studies are best which strengthen the mind and direct it to higher and nobler objects; they will indeed be found of the greatest comfort and utility, under the trials of this probationary state; and our daily prayer should be for purity of heart, holiness of life, and daily progress in habitual kindness, in mutual forbearance, and devout resignation to the will of God. But all this, Bishop of London, is not inconsistent with occasional recurrence to these lighter studies, which promote gaiety of heart, and vivacity of mind. Nor do I

conceive that universally, such writers are either idle, or merely entertaining. Cheerful habits may be acquired by the perusal of them. Incidents and thoughts may be stored in the mind, to enliven not only the *grave and vacant* hour, but what is sometimes much more heavy and tiresome, *grave and vacant discourse*. They may serve to illustrate a serious discussion, and to attract the young and the gay to one's habitation.—I am very fond of VOYAGES and TRAVELS. The being able to make the tour of Europe, or to sail round the world, without quitting the comfort of one's arm chair, is to an old man at least such a luxury, that when we talk of taxing luxuries, I marvel how this escapes. Besides, they excite in me a warm interest, for the moral and religious improvement of distant regions;

just as historical reading creates gratitude in my heart for the age and country in which my happy lot has been cast. HISTORY is indeed to me always delightful. The being able to exist, not only at the present hour, but in any period of six thousand years back,—to trace events from their causes, and to estimate the progressive improvement of mankind, are gratifications of the highest order.—Of the authors of what are sometimes miscalled *idle books*, I honour CERVANTES for his courage and talent. Surrounded by the snares and fires of the Inquisition, he has ventured in many parts of his *Don Quixote*, to attack the frauds and delusions of Papal Rome, with infinite spirit and address. He has furnished excellent lessons for our instruction : and whenever, in early life, I was seized with

a slight paroxysm of AMBITION, I found in the annals of Sancho Pança's short and toilsome government, an effectual and pleasing remedy. From GIL BLAS' own history I have learnt to bear the little untoward incidents of life with calmness and good humour: and the story of the Archbishop of Grenada has not been lost upon me; for while I am fulfilling my clerical duties, I am careful not to weary the world with my HOMILIES. And I trust, if my faithful and affectionate friend and Secretary Harrison, who has just left the room, were to warn me that I was extending the period of my oratory a little too far, I should not reply with the eloquent Archbishop, "*Allez dire à mon Tresorier qu'il vous compte cent ducats. — Adieu, Monsieur Harrison; je vous souhaite*

“ toutes sortes de prospérités, avec un
“ peu plus de gout.” —MOLIERE is with
me a favourite author. After some of
our English dramatists have shewn, that
a composition may be offensively licen-
tious and yet abominably dull, we have
no small obligation to Moliere, for
having proved that the comic muse may
be decent and unexceptionable, and yet
extremely witty and entertaining.

BISHOP GIBSON. I have often regret-
ted, Brother, that our dramatic poet is
not entitled to the same commendation.
There is hardly a play of SHAKESPEARE'S
that can be enjoyed by a family circle ;
some indecorous expression or allusion
occurring, unsuitable to the feelings of
chaste and delicate minds.

BISHOP HOUGH. The compositions of Shakespeare mark the gross manners of the age, in which he lived ; as later productions have displayed the profaneness and licentiousness, which reigned in this country after the Restoration. Moliere belonged to a Court which, however dissipated, always preserved an *exterior of decency* ; and he played off the little follies and foibles of life, with inimitable pleasantry and humour. But Shakespeare, with every disadvantage of situation, held an elevated course as a DIDACTIC AND INTELLECTUAL POET ; and whatever may remain of the contagious atmosphere, through which it was his lot to pass, yet he displays the most sublime lessons of virtue and morality, that are to be found in any uninspired writer.

BISHOP GIBSON. Why not then at once purify the source, and correct the plays for domestic use, as the players do for theatrical representation ; and in the inundation of *commentated and illustrated editions*, let there be one, purified and corrected for the benefit of private families ?*

BISHOP HOUGH. I heartily wish there were.—But to proceed. The perusal of the story of Baba Abdalla, (lately translated by Monsieur Galland in his *mille et une nuits*) is an antidote to AVARICE.—

MR. LYTTELTON. Of all these Arabian tales, my Lord, none pleases me so much

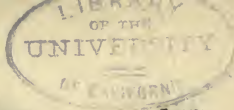
* Since the above was written, an edition of Shakespeare's Plays, purified and corrected for the use of private families, has been published by Thomas Bowdler, Esq. in 10 volumes 12mo.

as that of Prince ZEYN ALASNAM, who is the possessor of eight statues, each composed of a single diamond. He is informed, however, that there is in the world a ninth statue, of a thousand times greater value than them all. The acquisition of this inestimable prize becomes his object. The statue is at length obtained,—a lovely female of a pure unadulterated mind, whom he receives with this admirable lesson : “ if you wish she
“ should preserve for you a constant and
“ unbroken faith, love her always, and
“ LOVE ONLY HER; admit no rival in
“ your affections, and I will be answer-
“ able for her fidelity.”

BISHOP HOUGH. What my young friend ! still thinking of the Eve, that is to adorn your paradise ? Do you then

desire to apply these eight diamond statues, as foils—all to display the greater beauty of one beloved object? and do you not willingly admit that one *statue parlante* would surpass the other, eight?

MR. LYTTELTON. And with reason, my Lord: for what is the worth of mountains of diamonds, compared with a pure, spotless, female form, illumined by benignity and intelligence, and endowed with an immortal soul? How should a mere inanimate substance be ever capable of vying with the display of mind in the human countenance? or what brilliancy can gems and *senseless matter* add to the beams of benevolence and affection, emitted from the eye of a lovely woman, and diffusing a gleam of



light on all around her? They can have no unison of character : but instead of adding lustre, must debase and contaminate the brightness of living beauty, and deteriorate what is divine and intellectual.

BISHOP HOUGH. Do you then venture, Mr. Lyttelton, to exclude diamonds from your thirty-nine articles of female attire? and will not a synod of matrons condemn such a doctrine as heresy ?

MR. LYTTELTON. *Their matron rights*, my Lord Bishop, I respect, and do not presume to invade. I am ready to indulge those who may want it, in the *glow worm* privilege of shining in diamonds, and displaying that species of lustre, which in vegetable nature is generally

recognised as the symptom of decay. Let them, if they prefer it, continue to enjoy the costly ornament, which our dramatic poet has ascribed to the terrific goddess, Adversity ;

“ Which like the toad, ugly and venomous,
“ Bears yet a precious jewel in its head.”

But, that youthful and resistless charms should be incumbered by armour so unnecessary, I cannot agree. A licence to wear diamonds should never be granted, but as a compensation for the loss of youth and beauty.

BISHOP GIBSON. Will not, however, some of your fair friends, Mr. Lyttelton, who are attached to these ornaments, be disposed to consider this invective against diamonds, as a defence of your purse?

MR. LYTTELTON. If my EVE, as the Bishop of Worcester calls her, do not think so, I shall be indifferent to the opinion of others.

BISHOP HOUGH. No one who knows Mr. Lyttelton, will ever accuse him of avarice.—It is a propensity, however, which has been sometimes imputed to the aged, though I hope without justice. That men should wish in early or in mature life, to provide for extension of years and increase of family, may be very natural: but that an old man, just at his journey's end, should be *encumbered* with what he can have no possible use for it is to me perfectly unaccountable. I must however measure my words, in what I say about avarice, as I have myself a propensity to hoarding. When-

ever I can avoid the charge of a new coach, or curtail any expence the saving of which does not affect others, I accumulate a little fund for the first public or private call that may occur. This desire of saving prevented any increase in my domestic establishment, on my translation to Worcester: and has enabled me to set apart an annual sum, in the appropriation of which I have no interest, except in the pleasure which I derive from the happiness of others.

MR. LYTTELTON. I am indeed convinced that the gratification to be derived from beneficence, is of all our pleasures the most enviable: and therefore I pity those, whom narrowness of circumstances precludes from this enjoyment.

BISHOP HOUGH. And who, Mr. Lytton, are they? When the widow's mite proved the best and most acceptable gift,—who can plead poverty, as an excuse for the neglect of this duty? Something may be done or contributed, even by the most necessitous; more will be expected of the rich. In all cases, it should bear a proportion to the means, and to what can be well spared; and it should not be exercised thoughtlessly or lavishly, but with attention and discrimination. We may bestow all our goods to feed the poor, and yet have no charity: for this listless and unprincipled prodigality of bounty, is not only devoid of merit as to ourselves, but is frequently injurious to the very objects of our charity.—Professionally, you know, I ought to be a

friend to *tythes*. As soon therefore as I had any income at all, I began by devoting a *tenth part* of it to objects, in which SELF HAD NO CONCERN ; and I kept to this little proportion, not intending to wrong myself or my heirs, by appropriating more. I have sometimes, however, improved my charitable stock, from windfalls on my leases, and by economy in my expenditure. For as this fund really affords me more pleasure than any other, I catch at any fair means of improving it ; and without departing from my original proportion, I have found it (although sometimes anticipated) in general equal to the calls, which have been made upon it.

MR. LYTTELTON. According to your principle then, my Lord, the poor man

may be charitable : I wish he had also the power of benefitting mankind by example.

BISHOP GIBSON. And why not, Mr. Lyttelton ? If he has a wife and children, will they not be better for what he may do, or say ? If he has relations and neighbours ; may not his example extend also to them ? and have not they their families and friends, who will probably be influenced by them ? See then how far the light of one individual may extend.

BISHOP HOUGH. Let me now say a few words, about the division and employment of my time. We assemble in the morning to prayers and breakfast, and again at dinner : and also at supper,

where if the conversation prove interesting, we sometimes linger on unwilling to part, though hoping to have the pleasure of meeting the next morning as well as we parted. In the winter my quadrille party, and in the summer my bowling green, are of no small importance to me. The last ten or twelve days have been fine: and I have not neglected to make the best of them, either by bowling at home, or taking the air abroad: which, I thank God, keeps me in good health. Let the young have their hunters and their tennis-courts, provided they envy not me my bowling-green, my easy carriage, and my quadrille-table.—The spring is to me always delightful: and old as I am, I cannot forbear, after the winter's confinement, to peep out as the insects do, and see how my little im-

provements are advancing. My horses and carts have for some time back, been employed in conveying earth to a low piece of ground, which, by degrees, we have gained from the moat,—a tedious work, that shews nothing at present but rubbish and disorder : yet I flatter myself, that when I have given it its projected form, I shall not only have got an acre of useful ground, but have gained some credit for taste in the *picturesque*. You, Bishop of London, who are prudent and discreet, will, I fear, think I have always been too fond of brick and mortar.

BISHOP GIBSON. I'll confess that I have often wondered at your troubling yourself so much with building, when planting and improving your ground

would have occupied you with less cost or anxiety.

BISHOP HOUGH. I like planting well enough: but I never could make my trees grow as fast as my walls do. Indeed I have been building now for above half a century. I begun with my Rectory at Tempsford, just fifty-five years ago. The President's apartment at Magdalen College, and the new building there, occupied all my spare money and time, till I was translated to Lichfield and Coventry, in 1699. I then found my new episcopal residence at Eccleshall in a very proper state for a *building* Bishop. In fact I almost renewed it; and I have since added a new front to the palace at Worcester, and done a good deal to this Castle, as it is

called, of Hartlebury. I make it a rule as soon as I have finished one work and settled the bills, to project another ; and if I do not immediately announce my intentions, I hear my old carpenter, with an anxious look say, “ My Lord, if you do not find us another *job*, we shall be very *dull*.”—Perhaps I may have been censured for proceeding in works of this sort at my time of day. Some of my neighbours may ask, “ What prospect “ has this old Bishop of ours, of seeing “ his projects completed and brought to “ maturity ?” Others perchance will be more severe, and say, that “ I should “ now direct my attention to the earth “ that is so soon to cover me ; that then, “ all these worldly thoughts will be at “ an end ; and a man so near the grave “ as myself, should learn to shake them

“ off, and supply their place with meditations of a different nature.” They would require with Cicero, *non minus Otii quam negotii rationem extare*. But Cicero and Shakespeare were both notorious punsters : and let me observe that occupations of this kind may give birth to the most serious thoughts ; and that vanity and folly are never more out of my head, than when my mind is so occupied. How many people derive their amusement from vicious propensities ? How many more from frivolous and contemptible pursuits ? And indeed can human life subsist comfortably, without some resources of this kind ? My excellent mistress, Queen Mary, held the want of employment to be the source of all evil ; and that any thing that would occupy and interest the mind, without

leaving any dregs of evil behind it, ought to fill up those vacant hours, that were not claimed by devotion or business. She and the ladies of her court brought work again into fashion.—The object should be, to make our occupations not only inoffensive, but useful; and so to manage them, as to improve for those who succeed us, and to supply employment and food for those who are dependent upon us.—Excuse me, my dear friends, if I am too diffuse. My wish is to suggest some of the means which I have adopted to preclude anxiety of mind, and preserve a constant flow of cheerful and pleasing thoughts.

MR. LYTTELTON. Thank you, my dear Lord. You open new light on me,

by so forcibly displaying the impropriety of cherishing anxious thoughts. I shall add to my list, as the *eighth deadly sin*, that of ANXIETY OF MIND; and resolve not to be pining and miserable, when I ought to be grateful and happy.

BISHOP HOUGH. I have endeavoured to shew, how mental anxiety may be relieved and habitual cheerfulness obtained,—by regular and earnest prayer, by social intercourse, by entertaining books, by pleasant and innocent amusement, and by constant employment; so that every occupation shall have its hour, and every hour its occupation. But there is another source of cheerfulness and complacency of mind in advanced life, which ought not to be forgotten; I mean the *pleasure of reflecting* during

the infirmity of age, on the *benevolent exertions* which we have made in the active period of life.—What comfort will not you always derive, Bishop of London, from your endeavours to disperse the mists of popery? The light which you have thus diffused, will shed a lustre round your path, as you descend the hill of life.—And again, may not you and I, my friend, look back with satisfaction, on the active share we took, in improving the religious knowledge and habits of the poor, at the commencement of the present century? Much was then done under her Majesty's sanction. The effects are already to be traced, in the check which has been given to that extreme profaneness and immorality, which had prevailed from the time of the restoration; and a foundation has been

laid for a system of UNIVERSAL EDUCATION, extended to every individual in the country. In all the darkest and most depraved ages of the world, ignorance has been the source of vice and immorality. The soul will not be left vacant and unoccupied.—To talk of keeping evil out of the mind by ignorance, is idle. You must choose between two things. If you do not supply it with useful knowledge,—if it be not instructed in virtue and piety, it will abound in vice and wickedness. If it be not cultivated with good seed, the evil spirit will fill the deserted space with tares.

MR. LYTTTELTON. The importance of a general system of education, extended to all classes and ranks of people, has

been very strongly impressed on my mind by what I saw during my travels in Italy, and by what I have read of ancient history. I am now indeed convinced, that if our FREE CONSTITUTION is to be perpetuated, it must be by the *universal* adoption of a system of moral and religious instruction. History, both ancient and modern, proves that LIBERTY is not *peculiar* to any soil or climate: but the offspring of VIRTUE and INTELLIGENCE, wherever they fix their abode. At the time when Britain was immersed in ignorance, and bowed its head under the yoke of oppression, Bologna, Modena, St. Marino, and some other parts of Italy were distinguished for science, literature, and regulated liberty. On my late visit to Italy, I found the great mass of the people, in these and other

parts, debased and degraded, the victims of despotism and ignorance,—while we are enjoying the blessings of freedom and intelligence.

BISHOP HOUGH. Our late brother Burnet, of Sarum, who was ever a true and zealous friend of liberty, has justly observed that “the education of youth” is the foundation of all that can be “performed for bettering the next age;” and it must be to both of us a perpetual gratification, to reflect that we have contributed to this *unfailing antidote against moral depravity*. If the voluptuary did but once experience the gratification which may be derived, from the instruction of the ignorant, the relief of necessity, and the calming of the anxious and troubled mind, he would be

able to enlarge greatly the scope of his enjoyments. And here let me observe, that independently of the pleasures of looking back on what we have done, a rich source of gratification is to be derived from *the prospective view of the welfare of others*; especially when we have been so fortunate, as to contribute to that welfare. To the aged in particular, this interest in the well-being of those around them, is of use in giving action to the heart, and nourishment to the lamp of life. It is one of the most potent *cordials* for the languor of old age. My wishes and hopes may, indeed, sometimes deceive me; yet the allusions are so satisfactory, and the error so grateful to the mind, that, for one at least, I cannot be persuaded to forego them; and whenever in the poor there

is natural acuteness, and a pre-disposition to piety and the kindly affections, I have a real gratification in assisting them to rise in the world, as objects of excitement to the other poor ; thereby promoting among the labouring class, more general habits of exertion, industry, prudence, and virtue.

MR. LYTTELTON. I sometimes meet with men of fortune, who appear to be in good health and of a benevolent disposition : yet by a constitutional languor and by a weariness of mind are unfitted to take an active part in promoting the welfare of others. Is not this, my Lord, a lamentable misfortune ?

BISHOP HOUGH. The Preacher hath said, ALL IS VANITY. And so it is, when

man shrinks from his duty, and takes no concern—feels no sympathy, in the pains and pleasures of his fellow creatures. He then finds indeed, that, “all is vanity and vexation of spirit.” But when he is at his post—when he is strenuously and usefully employed, nothing is vain or unsatisfactory: he looks with complacency on his present occupation, with hope at his future prospects.—Insulated and unconnected, what would the descendants of Adam be? forlorn and useless beings, of all animals the most helpless. Our comforts depend on the wants of others, and on our own exertions. Man is at the same time a social and contemplative—a dependent and a beneficent being. His scale of happiness is commensurate to his *mutual intercourse of benefits*, and to the amount

of good which he *confers* or *receives*. Whenever that channel is stopped, the sources of happiness are obstructed, and the dearest charities and enjoyments of life are suspended. No individual exists, but has some allotted circle to which his influence or example may extend ; so as to supply him with *social pleasure*, of contributing to the well-being of others. It seems to me, therefore, that the SCIENCE of promoting more general habits of exertion, industry, prudence and virtue, among our fellow subjects, should be systematically cultivated. Institutions should be formed and information supplied, particularly for the benefit of the idle and the opulent, nervous and hypochondriac ; to enable them to improve their state of health, and to enlarge their sphere of

utility and enjoyment, by the interest they might be *taught* to acquire in the happiness of those around them.

BISHOP GIBSON. Instruction so useful should not be confined to middle age. It should be extended to the rising generation ; so as to give them early habits of being useful to themselves and others. In the education of the higher classes of life, there is a want of attention to the cherishing and promoting of the SYMPATHETIC AFFECTIONS ; without which, and the energy and activity which they supply, the human heart is liable to become hard and selfish, sensual and voluptuous. Besides this, it sometimes happens that young persons, born to opulence and independence, become listless and torpid ; or waste their affections

on cats, monkies, dogs, and parrots, for want of proper objects of interest and attachment : and thus sow the seeds of satiety and caprice, for the annoyance of their future life.

BISHOP HOUGH. I perfectly agree with you ; and have therefore been delighted with a little incident, which my Kensington correspondent has just sent me, of a General Officer whom we all love and value. He is left a widower, with three young and lovely daughters. He has a neighbour, whose youngest child, an interesting and beautiful girl, has been long suffering with cheerful resignation, under a painful and hopeless malady : and our friend, the General, asked, and obtained leave of his neighbour, for his three girls to make *very*

frequent visits to her sick room, as *the school of sympathy*; where they alternately attend, as the little nurses of their dear invalid; thus cherishing in their youthful minds, habits of gratitude for the health which they enjoy, and of pity for the sufferings of others.

MR. LYTTELTON. I know the General well. The anecdote is quite in character. But, my Lord, I have had frequent occasion to observe during my travels that this sympathy is generally increased, in proportion to the necessity and helplessness of the object. In the vallies of Switzerland, the ideots of that country, under all the disadvantages of deformity and imbecility, are cherished with extraordinary kindness and affection: a most gratifying instance this of a mer-

ciful Providence, which, while defect of mind or body in the child, blights the hope and checks the pride of parents and friends, it awakens compassion, and increases anxiety for its protection and preservation.

BISHOP HOUGH. Let me now draw your attention to another advantage of old age ; — *its legitimate right to indulge in ease and leisure, after a life of activity and exertion ;* with the consciousness that this indulgence is then as beneficial to health, as in youth it is pernicious. When I had nearly attained fourscore, I thought myself justified in giving up my triennial visitations ; not so much on account of fatigue, either of travelling or of delivering my charges to the clergy, as of the numerous confirmations : which

were very laborious, and might have exhausted a man, even in an earlier period of life. I had before that, discontinued my attendance in Parliament, and my annual visit to the metropolis: and though I have for the last twelve years lived almost wholly at Hartlebury, yet I do not feel myself secluded from the world, while I have kind friends to supply me with all the interesting events of busy life. Indeed I sometimes think that I am now better acquainted with what is going on in town, than when I used to be a resident: and I interest myself more than ever in the progress, and matrimonial connections, not only of my own friends and relations, but of all those families, in whose history I conceive the welfare of the community to be implicated. Again, if I do not regularly



answer my letters or dispatch business, I can plead my age, and the indulgence to which I am entitled. These are saucy infirmities ; but the plea is allowed by the good nature of my friends ;—not that I can claim to be disabled from writing and thinking ; but I may fairly aver that neither my head nor my hand are so active as they have been ; and when you consider that I am this day entered on my ninetieth year, I dare say you will not wonder at it.

BISHOP GIBSON. The only wonder to us, Brother, is that you bear it so lightly and pleasantly.

BISHOP HOUGH. My London correspondents wrote me word last winter, that the frost pinched very much in town,

and that in the country they supposed I must feel it in greater extremity. I cannot say but that I really felt it ; but then I had plenty of fuel, and I indulged myself freely in the use of it ; and this, with the ordinary provisions of warm clothes and food, fortified me against its rigour ; so that the winter passed very gently over my head. I am easy both in body and mind, and am looking to the end of my journey without anxiety. I seldom go now, more than three or four miles from home ; but am pleased to see you and my other friends, and to hear from you ; and I must do you all the justice to say, you do not forget me. What infirmities I have, I expected years ago ; I therefore do by no means complain of them now ; but adore that gracious Providence, which has brought them upon

me gently and insensibly, and suffered my life to wear out in a quiet and easy manner.—Cicero has observed, that as the craving for bodily food is diminished in advanced life, the appetite for conversation is augmented. I feel the truth of his observation, and in proportion as I apprehend the diminution of animal gratifications, I endeavour to provide intellectual enjoyments to supply the place. Thus as I lose the relish for the active and boisterous pleasures of youth, I acquire more appetite for the tranquil amusements of age: and my mental pleasure increases, in proportion as the sensual appetite is abated. In consequence of this, my taste for the fine arts and the classics, and my delight in the sublime beauties of the sacred scriptures, have augmented to such a degree during the

last thirty years, that I seem to have acquired a new sense ; supplying a foretaste of that existence, where our enjoyments shall be spiritual, unchanging, and eternal.

MR. LYTTELTON. My dear Lord, you have so warmed yourself with your subject, that I am apprehensive of your being fatigued and exhausted by the excess of your exertions.

BISHOP HOUGH. Ah no, dear Mr. Lyttelton ! the subject can never fatigue or exhaust me. It is to me a source of health and comfort ; and my meditations on it produce those effects, which Longinus ascribes to the true sublime ;—“ It
“ elevates and affects me, swelling my
“ mind with transport and inward satis-

“faction, and supplying ideas more enlarged and more exalted than the mere sounds of words can convey.”—

You, Mr. Lyttelton, would have quoted the original: I can only give a transcript of the impression left on my mind, when I read it; having been too busy at the age of sixty, to follow Cato's example, and to devote my time to the study of Greek.—Let me here observe to you, that the gratifications, which I now derive from *reading, conversing, and meditating*, are of a different order from what I formerly enjoyed in the active period of life. They have a calmness and tranquillity annexed to them, which more than compensates for the absence of many of the hurrying and bustling pleasures of youth. The perusal of books, which either direct our hopes to future happi-

ness or give lightness and gaiety to the fleeting hour,—conversation on scientific or literary subjects, on the events of our past lives, on the scenes now acting before us, or on future prospects,—and meditation on the attributes of God, on acts of duty performed by us, on kindness received from others, and on the invisible world to which we are approaching,—acquire a double relish in old age, and are of power to consign to oblivion many of its infirmities.—It is at that advanced period of life, that the mind looks forward with anxious expectation to an eternity of bliss; and though incapable of fixt and permanent contemplation on the subject, springs like the *unborn babe quickening into life*, with the consciousness of the approach of a new and unexplored state of existence.

BISHOP GIBSON. Assuredly, Brother, there cannot be a more animating motive to virtue and piety, than the prospect of eternal happiness. Whenever the arch-fiend—our great enemy, is most earnest to pervert and corrupt us, he labours to erase from the mind the HOPE OF IMMORTALITY; and as Dr. South has quaintly expressed it, “when once infidelity can persuade men, that they shall *die* like beasts, they will soon be brought to *live like beasts* also.”

BISHOP HOUGH. Yet this hope has cheered the heart of man in all ages. Some of the wisest and most virtuous heathens have, by the mere light of nature, perceived that our future existence is the only one deserving the name of life; and that the soul, during its con-

finement in a mortal body, is doomed to a state of penance and probation, looking with desire to its native seat in heaven. If we consider the faculties of the mind, the rapidity of its conceptions, its recollection as to the past, its sagacity with regard to the future, and its discoveries in every branch of art and science, it must be evident that this active and comprehensive principle cannot be corporeal or mortal. “ O my sons, (said the dying Cyrus) do not suppose that, when I shall be separated from you by death, I shall cease to exist. You beheld not my soul, while I have been with you ; yet you were persuaded of its existence, by the actions you saw me perform. Infer the same, when you see me no more.—I never will be induced to believe, that the soul can properly be

“ said to live, while it remains in this
“ mortal body ; or that it will cease to
“ have existence, when death has dis-
“ solved the vital union. Neither can I
“ be persuaded that it will become void
“ of sense, because it has quitted its
“ connection with *senseless matter* : or
“ that on the contrary, its intellectual
“ powers must not be improved, when
“ refined from corporeal mixture.”

MR. LYTTELTON. I have frequently admired that passage, my Lord, and consider it as one of the most favourable examples of the consolations of heathen philosophy.

BISHOP HOUGH. What, however, are these faint glimmerings of unassisted reason, compared with the divine light

of Revelation, which shineth more and more unto the perfect day?—My strength declines and my end approaches: but I am most grateful, that the moderate degree of understanding which God has been pleased to give me, is not impaired; and I have a consoling hope, that when our SAVIOUR shall come in all his glory to judge mankind, you and I, with all faithful people, shall through the mercy of God, and the merits of our REDEEMER, find a place at his right hand. What our portion may be in that kingdom, is known only to his Father and himself: but this is revealed to us, that at his right hand are pleasures above our conception to all eternity. I have no doubt but that I have lengthened my life, and preserved my health by the calmness and composure which I derive from frequent

meditation on this subject ; for what can be more delightful and invigorating to the mind, than to contemplate with the eye of faith, a period now no longer distant, when I shall arrive at the eternal mansion where the glory of God shall lighten it, and the LAMB shall be the light thereof ? The earthly house of this pilgrimage shall then be dissolved, and I shall have a building of God, a house not made with hands, eternal in the heavens ; and shall exclaim with the Apostle, “ I have finished my course, I have “ kept the faith ; henceforth there is “ laid up for me a crown of righteous- “ ness, which the Lord, the righteous “ judge, shall give me at that day.”— The sun shall then no more be my light by day, neither for brightness shall the moon give light unto me ; but the LORD

shall be my everlasting light, and our God shall be my glory.—Nation shall not then lift up sword against nation, neither shall they learn war any more ; for there shall be no more death, neither sorrow nor crying ; neither shall there be any more pain,—And is not this a subject, my dear friends, to awaken all the enthusiasm of gratitude in my breast, and abundantly to recompense for the little aches and pains, the weaknesses and infirmities of old age ? With these contemplations present during the day, and always ready to tranquillize my waking hours at night, is it wonderful that I should, with so little suffering or anxiety, have advanced to my ninetieth year ? or that I should exclaim, that neither death, nor life, nor angels, nor principalities, nor powers,—nor things

present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in CHRIST JESUS our Lord. The calm and steady perseverance, with which the martyrs for our faith in the times of primitive Christianity; and the victims of bigotry in our latter days, have indured all the torments which malice and ingenuity could invent and inflict, has ever been a subject of admiration and astonishment to the world. If, however, we reflect that (like as to the Proto-Martyr STEPHEN, when he looked stedfastly into Heaven, and saw the glory of God, and JESUS standing on the right hand of God) these contemplations must have been present to the mind; and that they then anticipated with hope and faith,

the blessed regions to which they were *immediately* advancing, and the glory and felicity prepared for them,—their stedfastness and constancy become less matter of wonder. It was this Christian hope, this foretaste of the bliss of Paradise, which enabled the expiring martyr, MACCAIL, to exclaim, “ Farewell
“ sun, moon, and stars ; farewell kindred
“ and friends,—farewell world and time,
“ —farewell weak and frail body:—
“ welcome eternity.—Welcome Angels
“ and Saints,—welcome SAVIOUR of the
“ World, and welcome GOD, the Judge
“ of all.”——Let us now advert to another source of gratification ; that we shall enjoy in our spiritual state, a degree of KNOWLEDGE, surpassing the glimmerings of this mortal state, far more than the matured wisdom of man

exceeds the imperfect views of infancy ; so that not only all the secret recesses of natural knowledge, in which BOYLE, NEWTON, BECHER, STAHL, and HALE, have in our time been labouring with such successful assiduity, shall be then opened to our wondering eyes,—but that which has baffled all human skill, and has been the perpetual source of error, whenever man—weak man has attempted to pass beyond the express words of Revelation—the immutable nature and wisdom of the moral system of God's government in this nether world—will be open to our comprehension. New sources of the benevolent affections, new motives for gratitude and devotion to the giver of all good, and new inlets of intellectual pleasure, will be supplied to the wondering enraptured mind ;

and we shall then know, even as we are known. Looking therefore to the extension of the knowledge which we now enjoy, while we are viewing with wonder this minute part of creation, what will be our delight, in perpetually discovering innumerable evidences of the DIVINE POWER AND WISDOM, exemplified in new worlds, in new properties of matter, and in new uses and benefits to which created nature is made subservient, for the good of his creatures?—Again, as to one of the sources of enjoyment,—who is so blind, who has so little of intellectual feeling, as not to have experienced the delight of contemplating an intelligent and benevolent mind, addressing itself to the heart, through the features of a beautiful face? What then must be our pleasure in

those heavenly mansions, to contemplate PURITY, AND TRUTH, AND KINDNESS, AND BENEVOLENCE, no longer in mouldering forms of clay, but personified in glorious and incorruptible bodies, restored to what had been lost by the disobedience of our common ancestor, and increasing in splendour and perfection to all eternity? Great indeed, and beyond all expression, is the difference between such a state of intellectual happiness, and the sensual Paradise of Mahomet : and looking to the elevating and spiritualising of our kindly affections, as the means of unceasing gratification, futile is that Philosophy—(I speak not of the disgusting sensuality of Epicurus, but of the more elevated Doctrine of the Portico)—which, hopes to *regulate* the passions and affections of man,

has attempted to *extinguish* them ; and, instead of purifying the human heart, has endeavoured to deprive it of all its greatest and most valuable enjoyments,—of LOVE, JOY, SYMPATHY, HOPE, AND GRATITUDE ; producing, not the beauty of order or the calm of tranquillity, but the solitude of inaction and the dreary stillness of death. The reverse of all this is to be found in the PHILOSOPHY OF REVELATION ; which leaves in full energy and vigour the nobler passions, the kindly affections, and all our most exquisite feelings,—implicated as they are with a thousand tender connections of Wife, Parent, Child, Brother, Sister, Relative, and Friend,—given us for the noblest and dearest purposes by our omniscient Creator ; and at the same time that it divests them of every base and

selfish motive, directs them to a warm and disinterested love of GOD and MAN ; enabling them, according to the extent of their power to promote the GLORY of the one, and the HAPPINESS of the other, and diffusing the effects of their kindness in concentric circles : commencing with their nearest relatives and friends, and extending to the whole race of man, and from thence to every part of animated existence.—Connected with these benevolent feelings, will be another source of happiness, when we exchange this mortal and corruptible for a glorified and immortal body ;—our RE-UNION with all those friends, whose virtue and piety make their friendship truly desirable. Then may I hope again to rejoin my beloved wife ; of whose value a separation of near twenty years, has only made me

more sensible, and whom from thenceforth I shall call—for ever—ever mine. We shall then too, be united to the pious and virtuous of all ages; and of all countries. We shall come to Mount Sion, and unto the City of the living God, the heavenly Jerusalem : and to an innumerable company of Angels,—to the general Assembly and Church of the first born, which are written in heaven—and to God, the Judge of all, and to the spirits of just men made perfect,—and to JESUS, the Mediator of the new Covenant. We shall approach the throne of HIM, who liveth for ever and ever ; who is worthy to receive glory and honour, and power : for he hath created all things, and for his pleasure they are, and were created. We shall then all unite in that new song, “ WORTHY IS

“ THE LAMB THAT WAS SLAIN TO RECEIVE
“ POWER AND RICHES, AND WISDOM, AND
“ STRENGTH, AND HONOUR, AND GLORY,
“ AND BLESSING ;” saying with all na-
tions, and kindred, and people, and
tongues, “ SALVATION TO OUR GOD WHICH
“ SITTETH UPON THE THRONE, AND TO THE
“ LAMB, FOR EVER AND EVER.”

**NOTES,
AND BIOGRAPHICAL
ILLUSTRATIONS.**

NOTES
ON THE
LITHOGRAPHIC
INDUSTRY

NOTES
AND BIOGRAPHICAL
ILLUSTRATIONS.

Page 8, line 11.

BISHOP HOUGH was born on the 12th of April 1651, and educated at Magdalen College, Oxford, of which he was afterwards a Fellow. Mr. Hough took orders in 1675; and in 1678 was appointed Domestic Chaplain to the Duke of Ormond, then Lord Lieutenant of Ireland. After his return, he was in 1685 made Prebendary of Worcester, and Rector of Tempsford in

the county of Bedford. Upon the Vacancy of the Presidentship of Magdalen College in 1687, James the Second, by Letters mandatory to the Fellows, recommended Mr. Farmer, a Papist, and otherwise disqualified by the Statutes of the College. With this mandate the Fellows did not comply; but elected Mr. Hough; who was admitted and sworn in by Dr. Mews, Bishop of Winchester, the Visitor of the College. The King's Commissioners for Ecclesiastical affairs declared the election void: and (there being objections to Farmer's character) the King recommended another Papist, Dr. Parker, Bishop of Oxford and Dean of Christ Church, to the Presidentship. This being also unanimously declined by the Fellows, on the ground that the office was full, and the election contrary to the Statutes of the College, the King appointed three commissioners specially to visit the College; before whom Dr. Hough, attended by the Fellows, appeared and defended with great firmness their collegiate rights. Notwithstanding his protest against their proceedings, and his appeal to the King *in his Courts of Justice*, they proceeded to deprive him of the

Presidentship, and to remove him by force from his situation in the College. On twenty-five of the Fellows refusing to subscribe their submission to the illegal acts of the commissioners, they were in November 1687, deprived of their Fellowships, *for disobedience and contempt of the Royal Authority*; and declared incapable of any ecclesiastical dignity, benefice, or promotion. In the October following, however, the immediate terror of the invasion of the Prince of Orange, produced a Royal Mandate, for restoring Mr. Hough and the Fellows to their offices. After the Revolution, Dr. Hough was appointed Bishop of Oxford in 1690, and in 1692, was promoted to the Bishopric of Lichfield and Coventry. On the death of Archbishop Tenison in 1715, he was offered the Archbishopric of Canterbury, which he very modestly declined; but two years after, he accepted the see of Worcester, to which he was translated on the death of Bishop Lloyd. In 1702 the Bishop had married Lady Lee, the widow of Sir Charles Lee; with whom he lived very happily twenty years. She died in November 1722, deeply and permanently regretted

by him. His life has been lately published, with some of his letters, by Mr. Wilmot. From this work, I have selected the anecdotes and circumstances, which I have referred to in the preceding dialogue. The Bishop died on the 8th of May, 1743, in his ninety-third year.

Page 9, line 11.

BISHOP GIBSON had been at that time employed in compiling and publishing, in three folio volumes, a collection of the Treatises against Popery, with prefaces and observations of his own.—He was born in 1669, at Knipe in Westmoreland; was admitted a Servitor at Queen's College, Oxford, and some time afterwards appointed domestic Chaplain to Archbishop Tenison. He was a man of great erudition, and author of many learned and pious tracts; and among others of an excellent and useful explanation of the Sacrament of the Lord's Supper, and of the duty of frequent attendance on it. In 1713 he produced his CODEX, containing an accurate and judicious com-

mentary on the English ecclesiastical law. Soon after the death of Archbishop Tenison in 1715, he was consecrated Bishop of Lincoln ; and in 1720, he succeeded Dr. Robinson in the See of London. He was from principle a zealous friend of the church establishment. For some years, Sir Robert Wolpole had placed in his hands the conduct of ecclesiastical affairs in England: until, in 1736, he very strongly opposed Sir Robert's Bill for the relief of the Quakers. The see of Canterbury was offered him in 1747 : but he declined it on account of his age and infirmities, and died in the beginning of the next year, at the age of seventy-nine.

Page 9, line 12.

MR. LYTTTELTON, afterwards George Lord Lyttelton, was the eldest son of Sir Thomas Lyttelton. He was born in 1709, and educated at Eton and Christ Church ; in both of which he was distinguished for talent and application. In 1728, he set off on his travels ; and on his return to England obtained a seat

in Parliament, where he took a leading part in the opposition to Sir Robert Walpole. In 1741 he married Lord Fortescue's sister, Miss Lucy Fortescue, whose death in 1747, he made the subject of a laboured and pathetic monody to her memory. In 1749 he married for his second wife, the daughter of Sir Robert Rich. On the resignation of Walpole in the year 1744, he came into office as a Lord of the Treasury; was appointed Chancellor of the Exchequer in 1755, and created a Peer in 1757. He died in August 1773, aged 64.—In the early part of his life, he had been led to entertain doubts of the truth of Christianity: but upon a serious investigation of this most important of all questions, he became a zealous believer; and in 1747, published his “Observations on the conversion and apostleship of St. Paul.” His father's letter to him on the subject of this work is very interesting. “I have read your religious treatise with infinite pleasure and satisfaction. The stile is fine and clear; the arguments close, cogent, and irresistible. May the King of Kings, whose glorious cause you have so well defended,

“reward your pious labours, and grant that I
“may be found worthy, through the merits of
“Jesus Christ, to be an eye witness of that
“happiness, which I don’t doubt he will
“bountifully bestow upon you! In the mean-
“time, I shall never cease glorifying God, for
“having endowed you with such useful talents,
“and given me so good a son. Your affec-
“tionate father, THOMAS LYTTELTON.”—His
death was exemplary; and on his part expected
with calm and devout resignation. Two days
before he died he said to his physician,—
“When I first set out in the world, I had
“friends who endeavoured to shake my belief
“in the Christian Religion. I saw difficulties
“which staggered me; but I kept my mind
“open to conviction. The evidences and
“doctrines of Christianity, studied with atten-
“tion, made me *a most firm and persuaded*
“*believer of the Christian Religion*; I have
“made it the rule of my life, and it is the
“ground of my future hopes. I have erred
“and sinned; but have repented, and never
“indulged any vicious habit. In politics, and
“public life, I have made the public good the

“ rule of my conduct. I never gave counsels,
 “ which I did not at the same time think the
 “ best. I have seen that I was sometimes in
 “ the wrong, but I did not err designedly. I
 “ have endeavoured, in private life, to do all
 “ the good in my power ; and never for a
 “ moment, could indulge malicious or unjust
 “ designs upon any person, whatsoever.” To
 his son-in-law, Lord Valentia (the present Earl
 of Mountnorris) he said, on taking leave of
 him,—“ BE GOOD, BE VIRTUOUS, my lord.
 “ You must come to this.”

Page 27, line 3.

BISHOP GIBSON, in his first pastoral letter,
 has thus enumerated the evidences of revealed
 religion.—‘ There are many sorts of proofs, by
 ‘ which the truth of Christianity is supported ;
 ‘ as 1, TYPES. 2, PROPHECIES. 3, The GE-
 ‘ NERAL EXPECTATION of CHRIST’S coming at
 ‘ that time. 4, THE MIRACLES he wrought.
 ‘ 5, HIS PREDICTIONS of his own death and
 ‘ resurrection, and of many other events which
 ‘ were punctually fulfilled ; and 6, The speedy

‘ and wonderful PROPAGATION of the gospel ‘ after his death.’—The Bishop might have added the state of the Jews, since the predicted destruction of Jerusalem, scattered and dispersed for a period of more than seventeen hundred years among all nations; yet still existing and known as a distinct people, and minutely adhering to the ceremonial law of Moses.—The passage in the dialogue, to which this note refers, is to be found in Mr. WILBERFORCE’S Practical View.

Page 40, line 16.

JOHN CHURCHILL DUKE OF MARLBOROUGH, eldest son of Sir Winston Churchill, was born in 1650. He entered very early into the army; and served with distinction under the Duke of Monmouth in the French Campaign against the Dutch, in 1672. He was created an English Peer in 1685; but on measures being adopted, hostile to civil and religious liberty, he withdrew from Court, and afterwards, in 1688, joined the Prince of Orange. King William created him Earl of Marlborough, and

appointed him Commander in Chief of the English forces in Holland: but in a short time after he was disgraced, and committed to the Tower for high treason. Of this charge he was almost immediately acquitted; and was restored by the King to confidence and employment. On the accession of Queen Anne, in March 1701, he was declared Captain General of her Majesty's forces, and also of those of the States General. The War with France was proclaimed in May 1702; in which he commanded with great success, and was rewarded by the title of Duke of Marlborough. In 1704, he undertook, by the Queen's command, the defence of Germany; and being joined by Prince Eugene, saved the Empire, defeating the French and Bavarians in a single victory at **BLLENHEIM**; their Commander, Marshal Tallard, being taken prisoner, with the loss of 40,000 veteran troops. He afterwards defeated the French at Ramillies. This was followed by other victories and by the submission of several strong towns and fortresses. In October 1706, the French made proposals for peace; which were renewed in the beginning of 1709, but not being agreed

to, he again defeated the French army, under Marshal Villars, at Malplaquet. In 1711 having lost the friendship and confidence of the Queen, he and the Dutchess resigned their employments, and went abroad in 1712. He returned very soon after the Queen's death, which happened on the first of August, 1714. The rest of his life he spent in retirement; and died on the 16th June, 1722, in his 73d year.

Page 43, line 1.

LORD SOMERS was born at Worcester, in 1652; educated at a private school in Staffordshire, and admitted a Gentleman Commoner at Trinity College, Oxford. He was of the Middle Temple, where he continued his literary pursuits, at the same time applying very assiduously to the study of the law. In 1683 he was Counsel for Lord Gray and others who were prosecuted by the Crown for a riot; and in 1688, Counsel for the seven Bishops. In the convention of 1689, he represented his native city of Worcester; and was one of the Managers for the House of Commons, on the conference with

the House of Lords. Soon after the accession of William and Mary, he was appointed Solicitor General, received the honour of knighthood, and took a leading part in the debate on the Bill for confirming the acts of the convention. In April, 1692, he was made Attorney General, and soon after Lord Keeper; and in 1697, he was appointed Lord Chancellor, and elevated to the Peerage by the title of Lord Somers, Baron of Evesham. To support his title, the King granted him the Manors of Ryegate and Howlegh, together with £2100. per annum out of his Fee-farm Rents. In 1700 he was removed from his appointment, and in the next year impeached of high crimes and misdemeanours by the House of Commons, but on his trial acquitted by the House of Lords. He then devoted himself to science and literature, and was soon after elected President of the Royal Society. In 1706, sometime after the accession of Queen Anne, he projected and proposed the Union between England and Scotland. He was made Lord President of the Council in 1708; but in 1710 removed upon the change of the Ministry. He died in April 1716, at the age of sixty-four,

—He was one of the first, who brought Milton's "Paradise Lost" from obscurity into notice. Few men have been more praised and respected than Lord Somers. 'He was (says Mr. Horace Walpole) one of those divine men, who, like a Chapel in a palace, remain unprofaned, while all the rest is tyranny, corruption, and folly. All the traditional accounts of him, the historians of the last age, and its best authors, represent him as the most incorrupt lawyer and the honestest statesman; as a master orator, a genius of the finest taste, and as a patriot of the noblest and most extensive views; as a man who dispensed blessings by his life, and planned them for posterity.'

Page 44, line 4.

SIR CHRISTOPHER WREN was distinguished as a Mathematician and an Architect. He was born in 1632; and became the Savilian Professor of Astronomy at Oxford, where he had received his education. 1668, he was appointed Surveyor General of the Royal Works, which office he held for fifty years. The Theatre at

Oxford, Trinity College Library, Greenwich Hospital, the Steeple of Bow Church, and St. Stephen's Walbrook, are among the examples of his skill in architecture. He built 53 churches in the metropolis : but his great work was the Cathedral of St. Paul's ; the first stone of which was laid in June 1675, and the body finished, and the cross erected by him, in 1711. He died in February 1723, at the age of ninety-one.

Page 44, line 9.

MR. WALLER was born in 1605 ; received his education at Eton, from whence he went to King's College, Cambridge. He took his seat in the House of Commons, before the age of seventeen. In 1640, he joined the Parliament against the Court ; but on matters being pushed to extremities, he engaged in an attempt in the King's favour : and being discovered, purchased his life by great concessions,—being expelled the House, imprisoned for a year, and allowed to quit the kingdom on payment of a fine of ten thousand pounds. He then retired

to France ; from whence he afterwards returned to England with permission of Cromwell, and was in a degree of favour. On the Restoration, he was kindly received by Charles the Second, and resumed his seat in Parliament, when he became (as Bishop Burnet expresses it) ‘ the delight of the House, and though old, said ‘ the liveliest things of any among them.’ Being present once, when the Duke of Buckingham was paying his court to the King, by arguing against Revelation, Mr. Waller said, “ My Lord, I am a great deal older than your “ Grace ; and have, I believe, heard more “ arguments for atheism, than ever your Grace “ did ; but I have lived long enough to see “ there is nothing in them : and so, I hope, “ your Grace will.” He died in 1687, in his eighty-third year.

Page 44, line 11.

SIR ISAAC NEWTON was born on Christmas day 1642 ; educated at the Grammar School at Grantham, and entered at Trinity College, Cambridge in 1660, where he very soon distin-

guished himself. In 1664, at the age of twenty-two, he produced his new method of infinite Series and Fluxions, and soon after, his Theory of Light and Colours. In 1669, he was appointed Mathematical Professor of the University. In February, 1672, he published his Theory of Light and Colours, and in 1687 his **PRINCIPIA**, and his mathematical principles of "Natural History." He was elected of the Convention Parliament in 1688, and in 1696, appointed Warden, and in 1699, Master of the Mint. In 1703, he was chosen President of the Royal Society ; which situation, as well as the office of Master of the Mint, he held till his death. In 1704, he published his method of Fluxions. In 1725, he was engaged in a scientific contest with Leibnitz, which in spite of his desire to avoid disputes, terminated only with his valuable life, in March 1727, in his eighty-fifth year.

Page 45, line 14.

CLEMENT THE TWELFTH, of the Corsini family at Florence, was born 7th of April 1652, and made Cardinal in May 1706. In August 1730, then in his seventy-ninth year, he was elected Pope. On his election, and before his Coronation, several of the cardinals offered him advice on the state of public affairs, to which he answered shortly, "It is for the Cardinals to elect the Pope, and for the Pope to choose his Ministers."

Page 46, line 6.

MARSHAL VILLARS was born in May 1651. He served under Marshals Turenne, Condé, Schomberg and Crequy; and distinguished himself so much, as to obtain a regiment at the age of twenty-three. During the wars of Lewis the XIV. he continued in very active service; and in the short intervals of peace in 1679 and 1696, went as Ambassador to Vienna. On the death of his Father in 1698, he suc-

ceeded to the Dukedom of Villars: he had been appointed Field Marshal in 1689, and Marshal of France in 1702. In 1709, and the two succeeding years, he was opposed to the Duke of Marlborough by his sovereign, who counted on the circumstance of *Villars never having been beaten*; and though he was defeated by the Duke at Malplaquet, yet he supported the contest so ably, as to induce the English Court to treat for peace; which was signed at Utrecht, in April 1713. In October 1733, when the Marshal was *in his eighty-third year*, he was solicited to take the command of the French army in Italy, in defence of the Sardinian territory; and was appointed Marshal General of France. In ten days after he reached Turin on the Sixth of November; where he joined the King of Sardinia, and proceeded with such vigour and expedition against the enemy, as to drive the Imperial army out of the Milanese, the Lodisan, and part of the Dutchy of Mantua, in the course of the next month, December. The Marshal then proposed to pursue their success, as the means of keeping the enemy in check, and preventing

his recovering himself. The King of Sardinia, however, satisfied with his success, withheld his concurrence. As they were examining the position of the Imperial army, being at a distance from their own and with a small escort, they found themselves exposed to the attack of a much larger part of the enemy. The King expressed his fear of an ambuscade: when Villars cried out, “ Il ne faut songer qu’à sortir
“ de ces pas. La vraie valeur ne trouve rien
“ d’impossible. Il faut par notre exemple,
“ donner du courage à ceux qui pourroient
“ manquer.” Saying this the Marshal charged the enemy at the head of his little troop: they fled astonished, leaving fifty men dead on the field, and thirty prisoners. The King said, he had not been surprised at his courage, but at his *vigour and activity*. He replied, “ Sire, ce
“ sont les dernières étincelles de ma vie, car je
“ crois, que c’est ici la dernière opération de
“ guerre, où je me trouverai.”—Disgusted with the inactivity and ingratitude of the Sardinian Monarch, he solicited his recal: and quitting the camp on the 27th of May 1734, went to Turin; where, a few days after, he died, on

the 17th of June 1734, in his eighty-fourth year.

Page 51, line 8.

CARDINAL FLEURY was the son of a receiver of tithes in Languedoc, and born in 1653. He was educated under the Jesuits, in the school of Harcourt, where he soon distinguished himself by his talent and address. In 1668, at the age of fifteen, he was appointed a Canon of Montpellier; and five years after, Chaplain to the Queen, and on her death, Chaplain to Lewis the XIV. In 1689, he was selected to be Subpreceptor to the Duke of Burgundy and his two brothers, Fenelon being the Preceptor. He was promoted to the See of Frejus in 1698, and on the death of Lewis the XIV. in 1715, became Preceptor to his Sovereign Lewis XV. over whose mind he ever preserved a great degree of personal influence. In June 1726, he succeeded the Duke of Bourbon, as Prime Minister; and was soon after nominated a Cardinal, being then in his 74th year. With the most conciliating manners, he was

sincere and honourable in his conduct ; and for a period of fourteen years, from 1726 to 1740, he had the happiness of contributing very essentially to the peace and prosperity of France. The three last years of his administration were unfortunate. On the death of the Emperor Charles the Sixth in 1740, without male issue, a war ensued respecting the imperial succession, the calamitous events of which preyed on the Cardinal's mind, and occasioned his death in 1743, at the advanced age of ninety.

Page 51, line 19.

SIR ROBERT WALPOLE, third son of Robert Walpole, esquire, of Houghton, in the County of Norfolk, was born in August 1676 : came into Parliament in 1701, and united with the Whig Party. In 1705, he was appointed Secretary at War, and in 1709, Treasurer of the Navy ; but on the change of ministry in 1710, was dismissed from office ; and an inquiry into his conduct as Secretary at war, instituted by the new administration ; which, in January

1712, prevailed so far as to expel him the House, and commit him to the Tower. In February 1714, on a new Parliament being called, he was re-elected; on the accession of George I. in September 1714, he was appointed Paymaster of the Forces; and, in October 1715, first Lord of the Treasury and Chancellor of the Exchequer. On the removal of Lord Townshend, as Secretary of State, in December 1716, Sir Robert Walpole resigned his situation at the head of the Treasury; to which offices they were afterwards both restored in April 1721. From that time he continued in full power as Prime Minister, for 21 years, until 1742: when the Opposition prevailing against him in Parliament, he resigned all his appointments, was created Earl of Orford, and retired to his seat at Houghton; where he died in 1745, in his 71st year.

Page 55, line 2.

DR. WILLIAM SANCROFT was born in 1616. In 1642, he was elected Fellow of Emanuel College, Cambridge; from which, in 1649, he

was ejected as a loyalist, for refusing to take the *engagement*. He then went abroad, where he continued till the Restoration. On his return he was in 1662, elected Master of Emanuel College; and in 1664 promoted to the Deanery of York; and soon after, to the Deanery of St. Paul's. He assisted in revising the Liturgy, in 1661; and afterwards contributed very liberally to the rebuilding of St. Paul's Cathedral, after the great fire in 1666. He was in 1677, unexpectedly advanced by Charles II. to the See of Canterbury. In the reign of James II. he took a very decided part against the measures, adopting for the re-establishment of Popery; and upon the King's issuing a declaration in favour of the Papists, in June 1688, he joined with six of the Bishops, in a petition to the King, assigning the reasons why they could not cause it to be read in churches. For this petition, the Archbishop and the six Bishops were committed to the Tower, and tried for a misdemeanor: but acquitted. He soon after brought forward a plan for the relief of Protestant dissenters. He was pressed by King James, to sign the Declaration against

the Prince of Orange : but he declined it, and in December 1688, joined with the Lords in the Declaration to the Prince. When the Prince came to St. James's, however, the Archbishop did not wait on him, nor did he attend the Convention Parliament. In this he was influenced by a conscientious regard to the oath of allegiance, which he had taken to James the II.; which determined him to refuse taking any new oaths to William and Mary. For this refusal he was, with seven other Bishops, deprived in February 1689; and being ejected from Lambeth by process of law, he retired to his paternal estate of £50. a year in Suffolk; where he lived in great seclusion until his death in 1693, at the age of 77. Dr. Turner, Dr. Kenn, and Dr. White, (three of the six Bishops committed with him to the Tower) were also of the number of those deprived at the same time with Sancroft. Lord Aylesbury calling at his lodgings, just after his deprivation, was very much affected by seeing that he had no attendant, but was obliged to open the door himself. "Oh, my good Lord," said Sancroft, "rather rejoice

“ with me : for now I live again.” The Rev. Dr. Wagstaff, who attended MR. SANCROFT in his last illness, observed that any man might read the pleasure in his breast, by the constant serenity and cheerfulness of his aspect. ‘ It was ‘ indeed (he adds) an unspeakable comfort and ‘ satisfaction to us, and we reflected on the ‘ mighty power of a well spent life. Drawing ‘ near his end, he said, “ that his profession “ was real and conscientious ; and that if the “ same thing was to be acted over again, HE “ WOULD QUIT ALL HE HAD IN THE WORLD , RATHER THAN VIOLATE HIS CONSCIENCE.”

Page 58, line 6.

There was a contemporary of DR. SANCROFT, a Scotch Archbishop, who in times of the severest trials and difficulties, when contending parties alternately persecuted one another, exhibited the most amiable example of every christian virtue. I mean the excellent ARCHBISHOP LEIGHTON, who (says Bishop Burnet) had great quickness of parts, a lively apprehension, a charming vivacity of thought and

expression, a perfect knowledge of the learned languages, was well versed in theological learning, and particularly in the holy Scriptures. He spent some years in France, and spoke that language like one born there. On his return from abroad in 1641, he undertook the ministry of the parish of Newbottle, near Edinburgh. His preaching had a great sublimity both of thought and expression, and the grace and gravity of his pronounciation was such, that few heard him without very sensible emotion. In 1648, being attached to the royal cause, he preached with great freedom against the injustice and violence which then prevailed ; and when at the annual Synod, the ministers were asked “ whether they preached to the times,” he replied, “ For God’s sake, when all my “ brethren preach to the times, suffer one poor “ priest to preach about eternity.” He was so generally esteemed, notwithstanding the party rage which then existed, that he continued undisturbed, until he thought proper voluntarily to withdraw from his situation. He soon after accepted the Mastership of the College of Edinburgh ; where he presided ten years, unti

upon the restoration of Episcopacy in Scotland in 1661, he was thought a proper person to give credit and success to the appointment. He was persuaded to accept the little Bishopric of Dunblane, but he refused to join Sharp and the other Bishops, in their public and pompous entry into Edinburgh, or in the measures they were adopting; and when ARCHBISHOP SHARP, said, "How can these men expect moderation from us, when they themselves imposed their covenant with so much zeal and tyranny on others?" LEIGHTON answered. "Let us treat them with gentleness, and shew them the difference between their principles and ours."—Finding he could not mitigate these violences, he went to Court in 1665 to resign his Bishopric, saying to the KING, "the measures were so oppressive, that he could not concur in them, were it even to plant Christianity in an Infidel Country; much less when it went only to alter Church Government." His remonstrances produced their effect; the measures of Government were changed, and the King prevailed with him to continue in his Bishopric.—In 1669 he was offered the Arch-

bishopric of Glasgow, which he declined. However, he was induced to accept it the next year, when he endeavoured to make peace between the Church and the Presbyterians; but having failed in the attempt, and the severities being increased, he asked leave to resign his Archbishopric. His request was not granted; but he received a promise, that, if he did not change his mind, he should be allowed to resign within the year. About twelve months after, in 1673, he retired from his Archbishopric into Sussex, devoting the residue of his life to charity and devotion. He used often to say, "that if he were to choose a place to die in, it should be *an inn*; it looking like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it; that the officious tenderness and care of friends was an entanglement to a dying man; and that the unconcerned attendance of those who could be procured in such a place would give less disturbance." —He came to London, in 1684, at the earnest request of his friend Burnet, and for a pious and benevolent purpose. He was then some-

thing more than seventy. His friend observed on his appearing so fresh and well, and so active in body and mind: he answered that he was then very near the end of his work and his journey. The next day, apparently from a cold caught on the road, he was taken ill. His disease was a pleurisy; and he expired the day after without pang or convulsion. His death took place at an inn, in Warwick Lane, agreeably to the wish he had frequently expressed. My veneration for this PRIMITIVE BISHOP, has induced me to collect these incidents of his life; affording an example of genius, talent, science, and literature—being conducive to a pious and useful life, and to a happy old age, cheered by the bright hopes of immortality.

Page 62, line 16.

As a companion to Pliny's Diary of SPURINNA, the reader may perhaps like to peruse the following account of ARCHBISHOP FENELON's arrangement of his day, given in the abridged history of his Life, by Mr. Butler:—He allowed himself a short time for sleep, rose

at a very early hour, gave some time to prayer and pious meditation, and then arranged with one of his grand vicars, the employments of the day. Except on Saturdays, or on festivals particularly celebrated in some Church of his diocese, when he officiated there, he said mass every day in his private Chapel. On Saturdays, he said it in his Metropolitan Church : and during the rest of that morning heard indiscriminately the confessions of all who presented themselves. Till nine o'clock he was visible to those only who attended by appointment : after that hour till he dined, his doors were open to all persons, who professed to have real business with him. At noon he dined ; his table was suitable to his rank ; but he himself was extremely abstemious, eating only the simplest and lightest food, and of that very sparingly. All his chaplains were admitted to his table. It was his general rule to shew them the greatest respect : if he sent them into the country, on any business of his diocese, it was always in one of his own carriages, and with one of his own attendants ; that the respect which he showed them, might conciliate to them the general respect of

his flock. Both before and after dinner, he himself said grace with seriousness, but without affectation. During dinner, the conversation was general; and strangers were struck equally with his ease and politeness. After dinner, all the company retired to a large apartment for about an hour; there the same style of conversation was continued; but a small table was sometimes placed before Fenelon, on which he signed his name to papers, which required immediate dispatch; and he sometimes took that opportunity, of giving directions to his chaplains on the affairs of the diocese. An hour was spent in this manner; after which, unless he was prevented by urgent business, or necessary visits, he lived to himself till nine o'clock; then he supped, and at ten the whole of his household assembled, and one of his chaplains said night prayers; at the end of them the Archbishop rose, and gave his general blessing to the assembly.—The only recreation of Fenelon, was a walk in his garden or in the open country. His letters, like those of Cicero, often express the satisfaction which he felt in retiring, after the agitation and hurry

of business, to the simple and interesting scenes of nature.—By their stillness and calmness, any ruffle of the day was quickly smoothed; and his mind, wearied by study or business, soon recovered its freshness and elasticity. There too his piety was often invigorated. “The
“ country (the Archbishop says in one of his
“ letters) delights me. In the midst of it, I find
“ God’s holy peace. Oh, what excellent com-
“ pany is God ! with him one never is alone.”
—In his country walks with his friends, his conversation was particularly instructive and pleasing: this circumstance is frequently mentioned by his contemporaries. “No person (says
“ the Duke de St. Simon) ever possessed in a
“ higher degree than Fenelon, the happy talent
“ of easy, light, and ever decent conversation :
“ it was perfectly enchanting. His mild, uni-
“ form piety troubled no one, and was respec-
“ ted by all.”—Fenelon passed his last eighteen years at his diocese in his official duties, and in the exercise of Christian charity and kindness; and died as he lived, respected and beloved.

Page 79, line 14.

QUEEN MARY, wife of William the III. was the eldest daughter of James II. She was born on the 30th of April, 1662, and married to WILLIAM, then Prince of Orange, on the 4th of November, 1677. In consequence of the Revolution which seated her husband on the throne of her father, her situation was rendered peculiarly delicate and distressing ; particularly during the war in Ireland, when her husband and father were personally opposed to each other, and while she was agitated by ardent wishes for the success of the one, and by extreme solicitude for the safety of the other. Her feelings are beautifully expressed in the letters which she addressed to her husband, at that time. In her congratulations to him on the victory of the Boyne, she says, " When I " heard the joyful news from Mr. Butler, I " was in pain to know what was become of the " late King, and durst not ask him. But when " Lord Nottingham came, I did venture to do " it, and had the satisfaction to know he was " safe. I know, I need not beg you to let him



“be taken care of, for I am confident you will
“for your own sake. Yet, add that to all your
“kindness, and for my sake let people know
“you would have no hurt come to his person.”

She died of the small-pox on the 28th of December, 1694, in the thirty-third year of her age, greatly beloved and regretted.

Page 85, line 2.

THIS was a tribute to the memory of an ever dear and regretted friend, who died on the 6th of June, 1813. It was written immediately after her death, and contains as correct a delineation of her general character, as an unreserved intimacy of above thirty years could supply.

Page 98, line 10.

CORNARO was born at Venice in 1464, being the descendant of one of the noble families of that State. In early life, he is said to have injured his health by intemperance, and by indulging his *propensity to anger*, so as by the

age of thirty-five to have greatly impaired his constitution ; but that when he perceived the bad effects of his unregulated passions and appetites, he succeeded in *acquiring such a command over himself*, and in adopting such a system of temperance, as to recover his health and vigour, and to enjoy life to an extreme old age. He died at Padua, in 1566, while he was sitting in his arm chair, being then above an hundred years old. “ Such (says this amiable and happy old man, in the first of four Essays on a sober and temperate life) are the effects of this sober life, that at my present age of eighty three I have been able to write a very entertaining comedy, abounding with innocent mirth and pleasant jests. This species of composition (he observes) is generally the child and offspring of youth, as tragedy is of old age ; the former being by its facetious, and sprightly turn, suited to the bloom of life, and the latter by its gravity, adapted to riper years.”—The mild and equable temper, which he acquired by resolution and perseverance, appears to have had a great share in the health and vivacity, which marked his latter course of life. Speaking of

himself at the age of 86, he says, “ I was born with a choleric disposition, insomuch that there was no living with me ; but I took notice of it, and considered that a person swayed by his passion, must at certain times be no better than a madman ; I mean, at those times, when he suffers his passions to predominate, because he then renounces his reason and understanding. I therefore resolved to make my choleric disposition give way to reason ; so that now, though born choleric, I never suffer anger entirely to overcome me.”—In the account which this amiable old man gives of the occupations which filled up his time, there is something extremely pleasing and interesting : particularly when he speaks of the good health and spirits which he enjoys, and observes how gay, pleasant, and good humoured he was ; how free from every perturbation of mind, and every disagreeable thought ; in lieu of which, joy, and peace had so firmly fixed their residence in his bosom, as never to depart from it.—“ I contrive, (he continues) to spend every hour with the greatest delight and pleasure ; having frequent opportunities of conversing with many honourable

gentlemen,—men, valuable for their sense and good manners, their acquaintance with letters, and every other good quality. Then when I cannot enjoy their conversation, I betake myself to the reading of some good book. When I have read as much as I like, I write ; endeavouring in this and in every thing else, to be of service to others to the utmost of my power.—My estate is divided by a wide and rapid branch of the river Brenta ; on both sides of which there is a considerable extent of country, consisting entirely of fertile and well cultivated fields. Besides, this district is now, God be praised, exceedingly well inhabited, which it was not at first, but rather the reverse ; for it was marshy, and the air so unwholesome, as to make it a residence fitter for snakes than men. But on my draining of the waters, the air mended ; and the people resorted to it so fast, and increased to such a degree, that it soon acquired the perfection, in which it now appears, hence I may say with truth, that I have offered on this place an altar and temple to God, with souls to adore him. These are things, which afford me infinite pleasure, com-

fort and satisfaction, as often as I go to see and enjoy them.—At the same seasons every year, I revisit some of the neighbouring cities; and enjoy such of my friends as live there, taking the greatest pleasure in their company and conversation: and by their means I also enjoy the conversation of other men of parts, who live in the same places; such as architects, painters, sculptors, musicians, and husbandmen, with whom this age most certainly abounds. I visit their new works; I revisit their former ones; and I always learn something, which gives me satisfaction. I see the palaces, gardens, antiquities; and with these, the squares and other public places, the churches, and fortifications: leaving nothing unobserved, from whence I may reap either entertainment or instruction. But what delights me most is in my journeys backwards and forwards, to contemplate the situation and other beauties of the places I pass through; some in the plain, others on hills, adjoining to rivers and fountains, with a great many fine houses and gardens.—Such are my genuine and no trifling satisfactions; such are the recreations and diversions of my old age

which is so much the more to be valued than the old age, or even youth of other men; because being freed by God's grace from the perturbations of the mind and the infirmities of the body, it no longer experiences any of those contrary emotions, which torment a number of young men, and many old ones destitute of strength and health, and every other blessing." —His diet consisted of bread, meat, eggs, and soup. He was very temperate in point of quantity, not exceeding in the day three quarters of a pound of food, and a pint of new wine. He adopted this regimen, finding it best agree with his stomach, which was naturally weak. To others he recommends more variety and quantity of food, if they find it agree with them. His preference of new wine, was occasioned by wine of more than a year old, not so well agreeing with his stomach. He passed with health and comfort beyond his hundredth year, and died, as he had lived for his last threescore years, exempt from pain and suffering.

Page 98, line 19.

SIR JOHN FLOYER was Physician to Queen Anne. He died in January 1734.—In one of the Bishop's letters to Mr. Knightly, (dated from Hartlebury, 4th July 1730) the following passage occurs, referring to this gentleman—
'Sir John Floyer has been with me some
' weeks; and all my neighbours are surprised
' to see a man of eighty-five, who has his me-
' mory, understanding, and all his senses good;
' and seems to labour under no infirmity.—*He*
' *is of a happy temper, not to be moved with*
' *what he cannot remedy*; which, I really be-
' lieve, has in a great measure helped to pre-
' serve his health and prolong his days.'

Page 114, line 2.

THIS alludes to the operations of "the So-
ciety for promoting Christian Knowledge,
and of the Society for the propagation of the
gospel in foreign parts." The recent esta-
blishment of a third,—“The British and

‘ Foreign Bible Society,”—its astonishing exertions, and its rapid increase and success,—will naturally recur to the reader’s mind. In the short period of ten years, it has supplied almost every nation and language of the earth with the BIBLE. In 1805, its income was only equal to an expenditure of *six hundred and ninety-one pounds*. In consequence however in some degree, of an ill-founded jealousy and opposition, its income was increased in 1811, to more than £32,000 ; and in the next year (1812) to above £76,000. In 1813, it exceeded £87,000 ; and in 1814 the year’s receipts amounted to nearly ONE HUNDRED THOUSAND POUNDS ; which have been applied, in conveying the WORD OF GOD not only to our own countrymen, but to every nation, and kindred, and tongue and people. Like the little cloud seen from the top of Mount Carmel, it has kept increasing, till it is now pouring down the *living water*, not only on the British dominions, but throughout the whole earth. Of the sum which I have mentioned of £100,000. (the income of the last year 1814, above sixty thousand pounds were contributed by four hundred and eighty-

six auxiliary and branch Societies, connected with it in the British dominions. The publications of the sacred Scriptures, made or promoted by the Bible Society, extend to fifty-five different languages and dialects. With a pecuniary assistance from the Society of *L*28,700. there have been printed abroad, in the same year, 200,000 Bibles and Testaments, for the use of the foreign poor of every sect and denomination, and in every quarter of the globe. This is exclusive of the sum of *L*61,217. 18s. 7d. expended in the same year by the same Society, in printing Bibles and Testaments, for the supply of our own poor at home.—The existence and exertions of **THESE THREE GREAT SOCIETIES**, for purposes so benevolent and disinterested, are indeed most honourable to the age and country, in which we live; and offer a powerful antidote to the evils incidental to commerce, opulence, luxury, and extended dominion. May they long flourish for the benefit of mankind! Dec. 21st, 1815.

Page 116, line 18.

MR. CHILLINGWORTH, whom Archbishop Tillotson justly calls THE GLORY OF HIS AGE AND NATION, was born at Oxford in 1602. Archbishop Laud, then a Fellow of St. John's College, was his godfather. He was scholar and afterwards fellow of Trinity College, Oxford: when he was prevailed upon by one Fisher, a Jesuit, to quit the English Church, for that of Rome, and to remove to the Jesuits' College at Doway. For his return to the English Church, he was chiefly indebted to the correspondence and arguments of his godfather Archbishop Laud, then Bishop of London. Upon full and serious inquiry, he afterwards became an enlightened and zealous Protestant. He had refused Church preferment, from scruples as to some of the thirty-nine articles, and the Athanasian Creed. These scruples, however, were afterwards removed by a conviction, that it was not a subscription, declaratory of *assent or belief*, (as he had considered it) but to articles of PEACE AND UNION, not to be preached against. During the civil war, he was very zealously attached

to the royal cause; and having been taken prisoner in Arundel castle in December 1643, died a few weeks after, in consequence of the hardships he endured. He was then in his 42d year. His great work, intitled "THE RELIGION OF PROTESTANTS A SAFE WAY TO SALVATION," is unequalled in perspicuity and closeness of argument. Mr. Locke proposes it, as the object of study for all who would excel in right reasoning. His defence of our separation from the Church of Rome, should be well considered by those *Protestants*, who are disposed to deal hardly with other denominations of Christians. —'By the *religion of Protestants* (he says) I
' do not understand the doctrine of Luther, or
' Calvin, or Melancthon;—nor the confession
' of Augusta, or Geneva, nor the catechism of
' Heidelberg, nor the articles of the Church of
' England,—no, nor the harmony of Protestant
' confessions; but that wherein they all agree,
' and which they all subscribe with a greater
' harmony, as a perfect rule of their faith and
' actions,—that is, the BIBLE. The Bible, I
' say, *the Bible only*, is the Religion of Protes-
' tants!—I for my part, after a long and (as I

‘ verily believe and hope) an impartial search
‘ of the true way to eternal happiness, do pro-
‘ fess plainly, that I cannot find any rest for
‘ the sole of my foot, but upon this rock only.
‘ I see plainly and with my own eyes, that
‘ there are Popes against Popes, Councils
‘ against Councils, some Fathers against others,
‘ the same Fathers against themselves, a con-
‘ sent of Fathers of one age against a consent
‘ of Fathers of another age. Traditive inter-
‘ pretations of Scripture are pretended; but
‘ there are few or none to be found; no tradi-
‘ tion but only of Scripture, can derive itself
‘ from the fountain, but may be plainly proved
‘ to have been brought in, in such an age after
‘ Christ,—or that in such an age, they were
‘ not in. In a word, there is no sufficient
‘ certainty but of Scripture only, for any con-
‘ sidering man to build upon.—I will think no
‘ man the worse man, nor the worse Christian
‘ —I will love no man the less, for differing in
‘ opinion from me; and what measure I mete
‘ to others, I expect from them again. I am
‘ fully assured that GOD does not, and there-
‘ fore that *men ought not* to require any more

‘ of man than this,--TO BELIEVE THE SCRIPTURE TO BE GOD’S WORD, TO ENDEAVOUR TO FIND THE TRUE SENSE OF IT, AND TO LIVE ACCORDING TO IT!’

Page 122, line 7.

FENELON, Archbishop of Cambray, a younger son of the Count de la Mothe Fenelon, was born in 1651. Zealous and enthusiastic in the duties of his sacred profession, he no sooner was ordained priest, than he meditated a voyage to Canada, with a view of devoting his life to the conversion of the Indians. This being given up as then impracticable, he adopted the project of going as a missionary to the Levant. But his talents and zeal were destined to be otherwise employed. Having distinguished himself both as a preacher and a writer, he was, in 1689, appointed Preceptor to the Duke of Burgundy and his two younger brothers, the three sons of the Dauphin. His extraordinary exertions and success in their education obtained for him the Archbishopric of Cambray. Soon after Fenelon’s consecra-

tion, the tenets of the QUIETISTS drew the attention of the public. “ Their general pur-
“ port was, that man ought to love God for his
“ own perfections, without any reference to
“ future reward or punishment ; devoted silent-
“ ly to the contemplation of the Deity, with
“ feelings, that neither language can express
“ nor thought embody.”—The lives of the Quietists were pious and unexceptionable; but to their doctrines it was objected, that they excluded *hope*, the foundation of Christian virtue, and *fear*, the beginning of Christian wisdom; substituting a passive and quiescent devotion, for that *constant and assiduous prayer*, which is expressly enjoined by our BLESSED SAVIOUR. The Archbishop, though he held some of their doctrines to be erroneous, and had assisted in the examination of them, yet declined to join in an unqualified and severe censure of them. Being thereupon pressed to declare his sentiments on the subject, he produced his “ *Explication des Maximes des Saints sur la Vie intérieure ;*” which however not satisfying BOSSUET, the Bishop of Meaux, he denounced to the King what he called the

fanaticism of his mitred brother. Lewis the XIV, desirous of compromising a life of vicious indulgence by the tyranny of intolerant bigotry, immediately exiled the Archbishop from his court, and treated him with the most cruel, unprincipled, and unrelenting severity. The case was submitted to the Pope; who at the instance of the King, instigated by Bossuet, pronounced a tardy and unwilling censure of some expressions of the Archbishop's, not as being in themselves heretical, but as being capable of misleading the weak and pious Christian. To this sentence Fenelon instantly submitted with a degree of humility and resignation, that gained the hearts of all, except of his malignant opponents. The Pope's observation on the termination of the contest, was "that Fenelon was in fault for too great love of God, and his enemies equally in fault for too little love of their neighbour;" his words to Fenelon's opponents were these: *Peccavit excessu amoris divini, sed vos peccastis defectu amoris proximi.*—Fenelon continued in his diocese, universally beloved and respected, until his death, at the age of sixty-five. His life has been

the subject of several publications. The last was written by Beausset, Bishop of Alais, in 1808. Mr. Butler has made an interesting abridgement from it, to which I have chiefly referred.—QUIETISM originated at Rome, in the sixteenth century, with a Spanish Monk of the name of Molinos. It was known in Spain in the time of Cervantes; as appears by a sentence which he puts in the mouth of the Governor of Barataria, who was *not a quietist*: —“ I have heard it preached (says the great “ Sancho) that God is to be loved *for himself* “ *alone*, without our being moved by the *hope* “ of reward, or the *fear* of punishment; “ though, for my part, I am more inclined to “ love and serve him for what he is able to do “ for me.”

Page 123, line 15.

METHODISM had originated in 1729, with Mr. Charles and Mr. John Wesley (public tutors of Christ Church, and Lincoln College, Oxford) agreeing with several of their pupils to meet regularly to study the Scriptures. The

Methodists were joined in 1735 by Mr. Whitfield; and in 1740, were increasing rapidly in number and power. Being at this time excluded from the Churches and Chapels of the establishment, they began preaching in the fields; and justified themselves, not only on the ground of necessity as in the case of the Scotch clergy, who when they cannot otherwise obtain accommodation for all their flock, preach occasionally in the fields; but also by the example of our Blessed Saviour, who preached not only in the temple, but on the mount, by the sea-side, and in the wilderness. They began at this time to ordain for the ministry, which gave great offence. Here also they defended themselves, on the ground of the necessity of continuing by ordination, the power which they had received; and they also claimed the privilege of a divine call and command, to preach the gospel with demonstration of the spirit. Their manner of preaching was earnest and powerful, but at the same time objected to, as sometimes being mixed with a familiarity of manner, which, if not profane, was in many instances indecorous. To this they answered,

that if the vicious, the ignorant, and the thoughtless are to be addressed,—if sinners are to be called to repentance,—and if it be the object to awaken those who are dead in their sins, an impressive and attractive matter is absolutely necessary.—They affected a degree of contempt for human learning; as if the experience of the monkish ages had not shewn, that when learning was neglected and despised, the doctrines of Christianity were corrupted and deteriorated.—The hostility, which they encountered from the clergy of the established Church, induced them to retaliate by casting improper and unworthy reflections on the Parochial clergy, whom they stigmatised as their indolent, earthly-minded, pleasure-taking brethren; censuring them for neglect of their duty, and observing that people would be every where willing to hear, if the ministers were ready to teach the truth, as it is in JESUS. Upon this Bishop Gibson very justly observes in his caution against enthusiasm, contained in his fourth Pastoral Letter, that ‘ the success of
‘ ministers in the discharge of their duty, de-
‘ pends greatly upon the esteem and good

‘ opinion of their people; and they, who go
‘ about to represent the parochial clergy as
‘ unable or unwilling to teach their people
‘ aright, are so far answerable for defeating the
‘ good effects, that their ministry might other-
‘ wise have.’

Page 134, line 2.

It is very gratifying to contemplate the forebodings of immortality which cheered and illuminated the close of Bishop Hough's life. In a letter to Mrs. Knightley on the loss of a friend, he observes upon the power of faith, to open the regions of eternal bliss, and discover those, who have been bright examples in this world, in so glorious a state there, as would animate hope, abate regret, and invigorate endeavours to follow them. “ Who (he continues) can conceive the transport of joy that will attend such a meeting? and how insignificant will the former short separation appear! Indeed, Madam, there was a time when I possessed ONE (*alluding to his dear and regretted wife*) who was the desire of mine eyes, and the

delight of my heart. I relished every thing with her, and nothing without her. We both knew the common fate of mankind: that a parting was unavoidable. It was very often the subject of our discourse, and I will not say what convulsions attended it; but I thank God, I had the hope of a Christian, and that supported me: and let you and me keep up our spirits in that confidence, that the variable and transitory state in which we now live will soon pass over; when we and our friends shall find ourselves together again,—inseparable, and unalterably happy for evermore.”

Page 135, line 18.

OF the literary characters alluded to in the text, under the title of ANA, St. Evremond, as well as Huet, passed the age of 90; Chevreau that of 88, Valesius 85, Longerue 82, Poggio 79, and Duchat and Segrais 77. Furetiere died at 68, and Cardinal Perron at 62. The other two did not live to attain the age of sixty.—Of literary men noticed in the present work, Sancroft died at 77, Gibson at 79;

Newton, Waller, and Clement the Twelfth, passed the period of 80 ; and Hough, Robinson, Fleury, Floyer, Maynard, and Wren, exceeded the advanced age of ninety.—BISHOP HUET himself was a remarkable instance of health and longevity in a very studious man. He had been a hard student from his infancy ; and ‘ neither the heat of youth, nor multiplicity of ‘ business, nor the love of company, nor the ‘ hurry of the world had ever been able to moderate his invincible love of letters.’—Huet was born on the 8th of February 1636. His Literary attainments led to his appointment in 1659, of Sub-preceptor to the Dauphin : and to him we are chiefly indebted for the Delphin editions of the classics. Though his studies directed him to the church, he did not enter into holy orders until 1676, when he was 46 years of age. In 1685, he was nominated to the Bishopric of Avranches, which he resigned in 1699 ; and having spent the remaining twenty years of his life in devotion and study, died on the 26th of January, 1721, in his ninety-first year.

Page 140, line 14.

THE BISHOP alludes in this place to passages in Don Quixote, levelled at the abominable tyranny of the INQUISITION, the absurd doctrine of FLAGELLATION, and the vices and frauds of PAPAL ROME. The disenchantment of Dulcinea by the whipping of Sancho, has an evident reference to what was then a great source of wealth to the clergy; who exacted large sums from the opulent, under the pretence of self-inflicted flagellations, to compensate for the sins of those, who could afford to pay for the compromise. There were, however, some who inflicted this penance on themselves with real severity. The great LOPE DE VEGA, then Secretary to the Inquisition, is said to have died of the effects of this self-applied discipline. Sancho at first objects to it: he does not see what his penance and sufferings can have to do with the sins and transgressions of others. But as soon as he is to be paid for every lash, he undergoes the penance like a true friar, taking care so to manage it, as he

intimates the priests did their flagellations, as not to feel any pain from it.—What shall we say of the *Quixotism* of CERVANTES, in thus boldly attacking this abuse, amidst a credulous laity attached to it, and a knavish clergy, interested in the continuance of the imposition? The adventure of the *speaking head*, which Cervantes tells us, “was broken in pieces by order of those watchful centinels of our faith, the gentlemen of the inquisition,”—and that of the *prophesying ape*, as to whom Don Quixote expresses his surprise, that he has not been accused to the inquisition, *and examined by torture*, till he confess by virtue of what or whom he divines,—are both levelled at the inquisition. In that of the restoration of *Altesidora* to life, Sancho Panza was dressed in the ridiculous dress, which was worn at the stake by the victims of the inquisition, as Cervantes himself tells us. Even if he had not risked the observation, the allusion would have been obvious, on comparing the account of Sancho’s dress, with the following account of the execution of the Bohemian Martyr, JOHN HUSS; who was burnt alive in 1415,

for holding that, in the eucharist, the *wine* as well as the bread ought to be administered to the laity;—‘ They put a paper coronet on his head, on which they had painted three devils, with this inscription, AN ARCH HERETICK; and said ‘ we devote *thy soul to the infernal devils.*’ When the painted paper was put on his head, one of the bishops said, “ *now we commit thy soul to the devil.*” At the stake the paper crown falling off his head, the soldiers put it on again, saying, that it must be burnt with the devils whom he served.’—The devoting of the soul of their victim to the infernal devils, was *pro salute animæ.*—On these *painted flames and painted devils*, however, Sancho sarcastically observes, “ WELL ENOUGH YET! THESE DO NOT BURN ME, NOR DO THOSE CARRY ME AWAY.”—Sancho’s account of his own orthodoxy, is *very catholic*:—I “ believe in all that our holy church prescribes: and I *mortally hate* all Jews and *Hereticks.*”—What, however, this original and inimitable author might have done, and how far, in his display of the vices and corruptions of *papal Rome*, he would have

surpassed all that LUCIAN has said on the follies and absurdities of *Polytheism*, may be conjectured from an anecdote in the *Segrasiana* :— Upon the French ambassador complimenting Cervantes on the wit and humour of Don Quixote, he replied, “ I would have made it “ much more diverting, if I had not been “ afraid of the inquisition.”—The reader may, perhaps not dislike to be reminded briefly of some of the leading incidents of his life.— CERVANTES was born in October 1547, and was educated at Madrid. In 1571, he lost his left hand at the battle of Lepanto; and in September 1575, as he was passing in a galley to Spain, he was taken by a Corsair and carried a slave to Barbary. He obtained his liberty in 1580; returned to Spain, and devoted the remainder of his life to literary pursuits. His *Galatea* was published at Madrid in 1584. For the next ten years, he was employed in writing for the Spanish stage, and produced no less than thirty comedies during that period. From 1594, he passed some years in La Mancha, where he was employed on his *DON QUIXOTE*; the first part of which

he published at Madrid in 1605, and the second part in 1615: he died in his sixty-ninth year, on the 23d of April 1616, the same day that deprived the world of our dramatic poet, Shakespeare.

Page 149, line 19.

BISHOP HOUGH generally kept a sum of money by him for contingencies. As examples of the use which he made of his *hoarding*, I will give two well authenticated anecdotes; one of a public nature, the other of a private one.—The collectors for a charity calling on him for his contribution, the Bishop ordered them £500.; and his secretary making some demur to so large a sum, he said, “you are right, Harrison, it is not enough. Give the gentleman a thousand pounds; you will find them in my bureau.”—The other is of a private nature.—A poor widow applied to him for mitigation of a fine on the renewal of her lease. The Bishop heard her story, forgave her the whole fine, and presented her with £100. towards the support of a numerous

family ; saying to his steward, how can we
“ apply this money, good Harrison, to a better
“ purpose ?”

Page 162, line 1.

ABOUT the beginning of the eighteenth century, efforts were made by an association of pious and elevated individuals, both of the clergy and laity, the objects of which, as expressed in the preamble to their first subscription rolls were “ promoting Christian knowledge, by erecting catechetical schools, by “ raising lending-catechetical libraries in the “ several market towns of the kingdom, and by “ distributing good books.” The EDUCATION of youth, by the erection and establishment of charity and Sunday schools, was adopted by them, as an object of the first importance ; and it appears by the statement of the Society in the year 1741, that no less than sixteen hundred charity schools had already been established in England and Wales. All this was admirably calculated to check the gross and licentious manners, which had prevailed

among all classes of people after the Restoration. Much good has certainly been done by the schools then established ; though many of them now require to be brought into more activity, and to be made more generally useful, and more conformable to the benevolent views of the founders. Much indeed still remains to be done, notwithstanding the great exertions which have been lately made, and are now making in every part of the kingdom. England has never *yet* had a *legal provision for* UNIVERSAL EDUCATION, such as Scotland has now enjoyed for above a century ; nor has it till lately had the benefit of Dr. Bell's invaluable discovery, which is likely to render such a legal provision of less moment in future.

Page 168, line 18.

THERE are few persons, who have not met with cases of *hypochondriacs*, who have been relieved and made more happy, by useful and disinterested occupation in promoting the welfare of others ; but I have not known of any instance of a cure perfected in a case apparently

so hopeless, as that of CAPTAIN BLAKE, distinguished for his benevolent exertions, in the attempt to supply London with fish by land carriage.—The late Dr. Heberden used very frequently to be sent for by him. The Captain was a *hypochondriac*, attentive to every little feeling, and anxious about its consequences. In this state he continued for several years; and was during that time seldom more than a week or two, without consulting the Doctor; who had tried not only all the medicines, which he thought likely to correct any cause of disease arising from bodily infirmity, but every argument, which his humanity and good sense could suggest, for the comfort of his mind; but in vain. At length Dr. Heberden heard no more of his patient; till after a considerable interval, he found that Captain Blake had formed a project of conveying fish to London from some of the sea-ports in the west, by means of little carts adapted for expeditious land carriage. The arrangement and various occupation of the mind in forwarding this object, were sufficient *entirely to supersede all sense of his former malady*; which from

hat time, as far as is known, never returned.—The late Dr. Heberden used frequently to mention in conversation the circumstances of this extraordinary case : which was communicated to me by his son, the present Dr. Heberden through our common friend, the Bishop of Durham.

Page 172, line 4.

THE following confirmation of this remark I have from an authority on which I can depend.—In the year 1789, during the prevalence of a partial scarcity in Bengal, many of the poorer natives were driven to send some of their children to Calcutta, and offer them for sale. A noble lord, at that time a Member of the Supreme Council of Bengal, directed his servant to purchase them, giving the parents at the same time an assurance that, on the return of plenty, their children should be restored to them on application. Of those purchased, there was only one reclaimed by its parent : and that, the child of a poor woman, who derived her subsistence from the lowest

species of labour ; and *the child was deaf and dumb*, incapable of making any return for her care. The prospects of this child would have been dark and cheerless, without this heaven-directed sympathy and affection.

Page 187, line 8.

MACCAIL was a Scotch probationer preacher, one of the sacrifices offered at Edinburgh, by Archbishop Sharp in 1666, to the bigotry and tyranny of the court. He sunk under the torture ; and died in a rapture of joy ; uttering with a firm voice, and in a manner that astonished his hearers the words which appear to be quoted by Bishop Hough in the dialogue.—Sharp fell a sacrifice to public indignation, thirteen years after, in 1679.

Page 190, line 1.

THE tranquil anticipation of a future state, and the forebodings of eternal and unfailing happiness, had diffused over the close of the

Bishop's life, a gleam of light which displayed itself in his countenance, and in his conversation and correspondence. Extracts from two or three of his letters will, I am persuaded, be acceptable to the Christian reader. The first I shall offer him, is of the 6th of April 1743, written six days before he entered into his ninety-third year, and only four weeks before his death:—"I apprehend I shall not live to
" see much more of the coming year, though I
" wear out leisurely, and am free from sick-
" ness and pain. The moderate degree of un-
" derstanding, which God was pleased to give
" me, does not impair.—I have no doubt, but
" that when OUR GRACIOUS REDEEMER comes
" in all his glory to judge mankind, you and I
" with all faithful people, shall, through the
" mercy of GOD, and in HIS merits, find a
" place at HIS right hand. What our portion
" may be in his kingdom, is known only to his
" Father and himself; but this is revealed to
" us that there are pleasures above our con-
" ception, and durable to all eternity."—The
other, to Lord Digby, was a fortnight after:—
"I am weak and forgetful, having as little in-

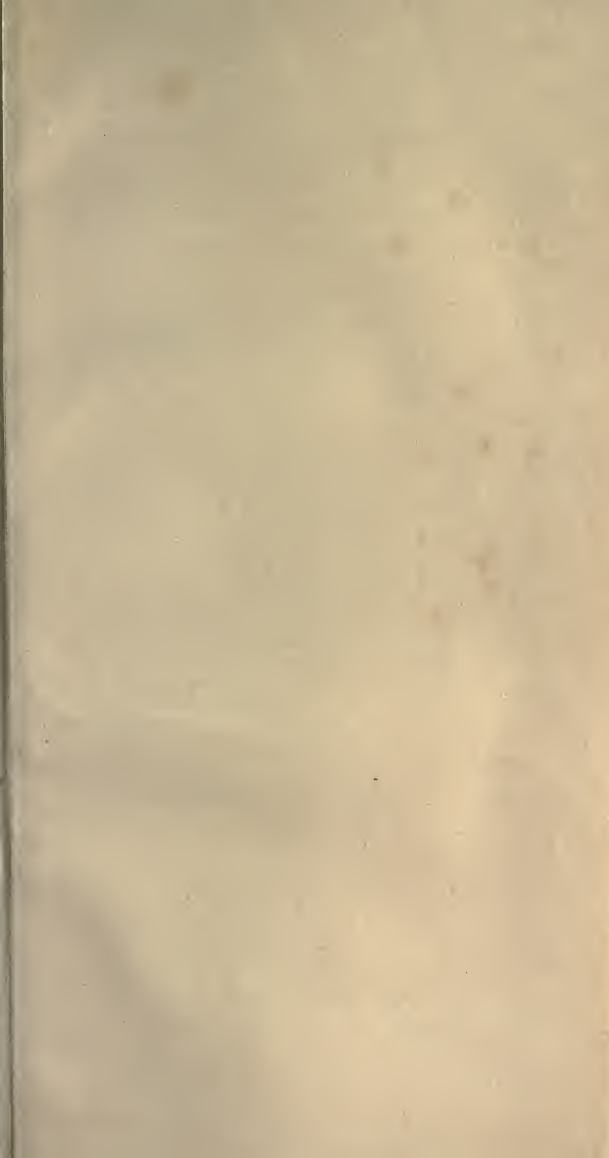
“clination to business, as ability to perform it.
“In other respects, I have ease, if it may not
“more properly be called indolence, to a de-
“gree beyond what I durst have thought on,
“when years began to multiply upon me. I
“wait contentedly for a deliverance out of
“this life into a better, in humble confidence
“that by the mercy of GOD, through the me-
“rits of his Son, I shall stand at the resurrec-
“tion on his right hand: and when you, my
“Lord, have ended those days that are to
“come, as innocently and exemplarily as
“those that are past. I doubt not of our
“meeting in that state, where the joys are un-
“speakable, and will always endure.”—Four
days before his death, in a letter to his friend
Bishop Gibson, he expresses himself thus;—
“I lately saw the day when I entered into the
“ninety-third year of my life; and I thought
“it a very proper season to make particular in-
“quiry into the state of it. I found the last
“year to have impaired every faculty of mind
“and body, more than I could have imagined,
“and by such imperceptible degrees, that I
“was not aware how treacherously it stole

“ upon me, and how deep impressions it had
“ made, till the several items of my loss came
“ together in full view ; and then it appeared
“ I had suffered so much, as left little to sup-
“ port the remainder of life. I think it can
“ be but of short duration ; and I thank God,
“ the prospect gives me no uneasiness.” His
dying words to some of his friends and neigh-
bours, who attended the Bishop in his last
moments were “ WE PART TO MEET AGAIN, I
“ HOPE IN ENDLESS JOYS.”—It was observed
by a person then present that, “ as he had on
former occasions expressed his well grounded
hopes of immortality, so they gradually grew
stronger upon him, and seemed to be more
vigorous in proportion to the decays of his
body. His lamp of life burnt clear if not
bright to the last ; and though his body was
weak, he had no pain or sickness. His end
was peace, and he enjoyed tranquillity at the
last. The easiness of his death seems to have
been as much derived from the SERENITY OF
HIS MIND AND A GOOD CONSCIENCE as from
his insensibly exhausted spirits, or rather by
the concurrence of both. In Scripture lan-

guage, he gently fell asleep."——Who would NOT WISH FOR SUCH A CLOSE OF MORTAL EXISTENCE? LET ME DIE THE DEATH OF THE RIGHTEOUS; AND LET MY LAST END BE LIKE HIS.

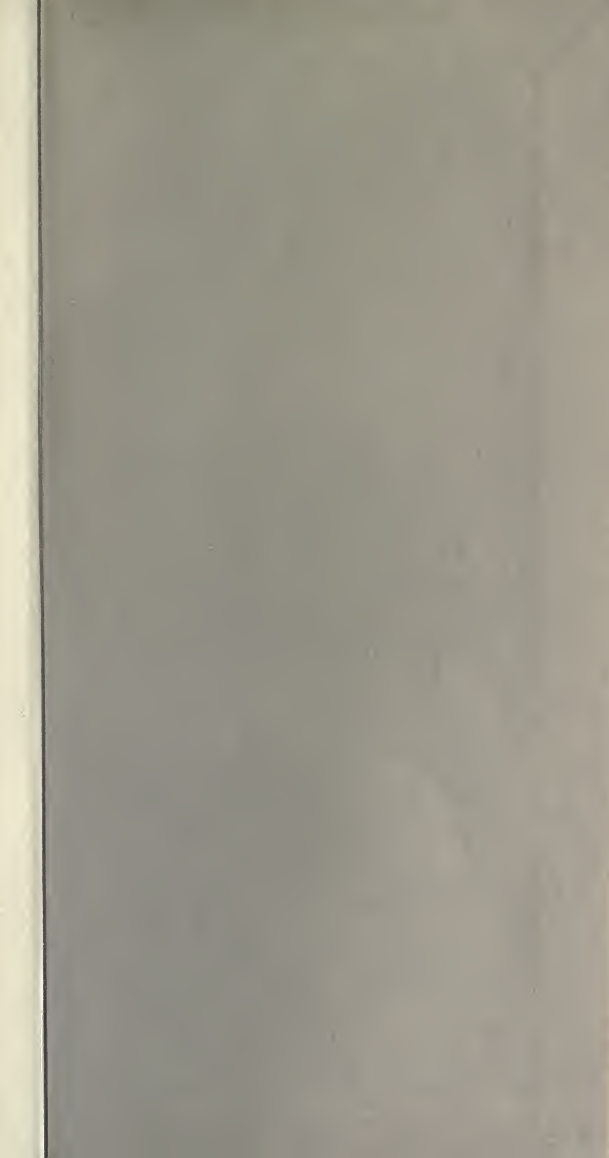


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